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Church Life

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Office: Rooms 140 and 141, Confederation Life Building, 7 Queen Street East, Toronto. Telephone Main 4793.

Calendar for October.

1—Remigius Bishop.
6—Faith V. and M.
9—St. Deny's, Bishop.
13—Trans. King Edward.
17—Etheldreda, Virgin.
18—St. Luke, Evangelist.
25—Crispin, Martyr.
27—Fast.
28—St. Simon and St. Jude.
31—Fast.

The Week.

No Vain Glory. It is a cause for profound thankfulness that with all the call, all the opportunity for the Premier of this Dominion to indulge in Jingoistic references to the victory his party gained on the 21st of September, 1911, that he refrained, and at every public appearance, when orations have been his portion, he has been the wise, calm, statesman, who has clearly set country before party, and national needs before personal glorification. The tribute of the Opposition press to Mr. Borden's stand has been one of the finest and most heartening things that this country has ever witnessed. It proves that young as Canada is, her men are realizing, as the great fathers realized at Confederation, that only in humble-mindedness, in the sinking of party differences, and in refusing to block measures that are for the good of the whole, will the country fulfil her destiny.

Brotherhood to Go Forward. The words "Go Forward," used at the men's mass meeting in Massey Hall, by the Bishop of Winchester, are to be the motto of the Brotherhood of St. Andrew from now on. To those of its members who can look back to the Brantford convention of 1902, (the last great milestone in Brotherhood work in Canada), and remember that the keynote of that convention was "Prayer," the definite hopefulness of this convention just ended comes, in very truth, as an answer to the years of supplication and of waiting for the inspiration of the Spirit which have been between.

The Brantford convention was felt to be a crisis. The first tide of enthusiasm which had flowed when the Brotherhood was formed here had ebbed, earnestness had flagged, zeal had cooled—there was every prospect of St. Andrew's Brotherhood dying out. And the convention prayed, the voice of leaders was heard calling on the officers, the rank and file of the chapters to do the only thing that could save the day and to pray that the organization which had for its object "the spread of Christ's Kingdom among young men, and which worked solely, by the Christ-like rules of prayer and service, might be given renewed life and continue on the path on which it had set out.

The present Dominion convention while it was perhaps marked by no outstanding speeches, was rich in conferences, every one valuable, every one filled with inspiration to work, everyone taken part in by the whole of the men or boys present and everyone a place where the novice was given practical suggestions and the old hand had sidelights thrown on new phases of the work.

An Ideal Constitution. The Brotherhood has an ideal constitution. It is flexible enough to be worked under by both men and boys, and at this last convention every moment of the boys' side was full of the greatest encouragement. The delegates from Junior chapters, as Dr. Hubert Carleton had urged should be the case, were chiefly the older lads. In other gatherings of the same sort the smaller boy, not yet alive to the full sense of responsibility, has somewhat checked the effectiveness of conferences and mass meetings, but there was no such drawback at this convention. Dr. Carleton, as all know is an expert, and our own general secretary, Mr. J. A. Birmingham, who has grown from a splendid boy worker to an ideal worker among boys, both spoke with the utmost satisfaction of the boys' part in this convention.

It only remains now for those who lead chapters to go home and act. There is a tendency to let enthusiasm end with the farewell service of any big meeting. The Woman's Auxiliary complains of this, Synods declare it is the trouble with resolutions passed at their meetings, every organization will say the same thing. It is for the Brotherhood, unique in one way that it is an entirely self-supporting organization to prove itself unique in another, viz.: by carrying into action all the good resolves its members made at the great convention of 1912.

An Unwarranted Slur. "An Anglican cleric," writing to The Montreal Star, very righteously takes exception to a somewhat sneering statement made by the Minister of Labor at Guelph recently. The latter is reported to have said first of all, and called forth laughter by saying it, that "even the ministers of the Gospel were after a minimum wage scale to-day. They have an association insisting the 'laborer is worthy of his hire.'". The writer says he has never heard of such an association, neither have we. We also have yet to hear any very loud complaint from the clergy, about the miserable, the paltry, the contemptible stipends that they are receiving to-day. Of recent years, from very shame's sake, the laity have taken some action in the matter, but at a recent diocesan synod when some of the laity tried hard to get the salary minimum raised they were strenuously opposed by clergy, many of them existing on slender incomes, because they said, forsooth, that it might bear hardly on some members of the various parishes. This and other just such reasons, doing their heart more credit than their head, did the clergy bring forward to prevent the laity being saddled with greater burdens, and the thanks of the laity, as a body, is to go forth and talk of easy times and the good pay and the self-seeking of the clergy.

The clergy, with a very few exceptions, live on starvation wages, and on these they are expected to always look neat, to provide themselves with new reading matter that they may be "up-to-date" and fit to please the fastidious members of the congregation. They must always be ready to offer hospitality to the stranger, the visiting cleric and the parishioner—if in village or country the parishioner's horse shares in the hospitality dispensation. And to do all this the clergyman gets $700, $800, $900, and certain princely exceptions get *One Thousand Dollars.* These men are considered plutocrats by the laity and objects of congratulation by less fortunate brethren.

When enumerating the calls made on the clergy, we quite forgot to mention the pleasant duty which devolves upon them of heading most of the parish funds with a suitable subscription and giving money here, there and everywhere, being often, in fact, the only alms giver in the parish.

Another Point. Going still further, the Minister of Labor is reported to have said, "What does it profit a man who is starving, to hear a sermon on the salvation of the soul?" How many members of any Canadian congregation, "Anglican cleric" very pertinently asks, are starving or even near the starvation limit, that is, as far as bodily needs are concerned? As a matter of fact, it is the abused clergy who are the ones to see to it that starvation, cold and other details of extreme poverty are kept out of the experience of most of our Canadian toilers, who, with rare exceptions, are themselves to blame if poverty threatens. It is the ministers of the Gospel, and not Cabinet ministers, who go down into the slums and reclaim men to their manhood and women to their womanhood and help them to become self-supporting and at the same time self-respecting. But no daily press proclaims their work, they do not let the world know of it from their own platform, the pulpit, no reports contain accounts of what they do and, like royalty, they are compelled to suffer in silence the calumnies which are hurled at them by men who would not endure the life they live for one day.

Is it wise, asks the writer from whom we quote, that men in high places should stir up antagonism against a body of men, who, more than any other class, are working for the advancement of the body politic.

The excuse may probably be made that the whole thing was said in jest. This excuse has been offered before: It is a poor one, the jest is a sorry jest and the jester might be better employed in almost any other way.

Sentiment. St. Madoc, a disciple of St. David, was once, in his early years, keeping sheep for their owner, when seeing

eight hungry wolves go by, he was so moved to compassion that he gave each of them a sheep to allay the pangs of hunger. This was before he became a saint it is needless to say. But his conduct reminds us of one of the phases of sentimental feeling that seems inclined to exercise an undue influence over people to-day. There was a time when the criterion of judgment rested upon the right or wrong of a matter, but that time seems passing, and the decision rests too much upon things that appeal to sentiment, or what might be called soft-heartedness. The usual expression "poor fellow" covers a multitude of sins, and the sadness or the extenuating circumstances are regarded as the most important part of the evidence. In the first place this is absolutely wrong, and leads to a lowered ideal of right and wrong; and in the next place it weakens that steadfastness and almost sternness that have helped to place the white man where he is, namely, on the top of the world. Mercy is, and always should be greater than judgment, but this is not mercy, but sentiment and an easy way of getting over the unpleasantness of being hateful towards all that is evil.

Modernism. The Registrar-General's Return for England will be read by all serious-minded persons with a feeling of great disquiet. The birth-rate, as the report informs us, was somewhat lower in 1911 than in 1910, which was the lowest ever recorded. It cannot be doubted that the only inference to be drawn from these figures is that men and women, in startlingly increasing numbers, are deliberately shirking parental responsibility. The decline of the moral sense in regard to matrimonial obligations is not confined to any one class or rank of society. If the selfish and luxurious rich were the first to manifest it, their example has been followed by those in the humbler walks of life, and now the restriction of the family is openly and unblushingly advocated. Women publicly avow their reluctance to undertake the duties of motherhood and the eugenists preach an unwholesome creed opposed to the true idea of family relations. Although the returns we have quoted apply to England, yet the wrong that they condemn is spreading all over this continent, and must eventually lead to the injury of the national power as well as of the national fruitfulness. The men who have made history have in a surprising number of cases come from large families, and this is not to be wondered at, as the large family is the finest discipline and the best developing agency that the world has so far discovered.

Holidays. For most of us the holidays are over. We have had a pleasant time at the Lakes or Muskoka, or in the country, although it was tempered with a good deal of wet weather. If we camped we got cheerfully dirty, and professed to enjoy meals, which if served from our own kitchen would cause ructions. One thing we might learn and that is that we are all capable of enjoying the simple life in eating and drinking far more than we suppose. We should do well if we continued these primitive meals all the year round, and so save money, avoid gout, be ignorant of dyspepsia, and enjoy better health. Another useful lesson would be the power of corporate work. All do part of the work in camp, there are some who do no part of the work at home, or do it as if it were a grievance. The craving for the camp life with its undoubted discomforts, is the primitive longing to be independent, to do things oneself, to be free of the trammels of service, and convention. One is surprised, except for this reason, at the number of persons who do for pleasure what they would hate to do as a necessity. It is a sort of game for the time being, and so is full of humour. If we bring this fine sense of humour back with us to our home life then indeed our holiday has not been wasted, and the home will wear a jocund smile for many weeks to come.

Slackness. But the holidays do produce one unfortunate result. For most people they induce a sort of religious slackness. Even those who would and do most deplore such a condition make confession of it. As some one said, "I wish we could have a quiet day of devotion in order to bring one back into tune with one's religious life as it was before the holidays." What is the explanation of this decline in spirituality? For one reason we often find ourselves remote from church, or if not remote at least deprived of the service we know and are accustomed to. It is no easy thing to keep Sunday when there is nothing around us to mark the day. To our surprise it seems very like any other day of the week and we have to keep reminding ourselves that it is Sunday. Then we begin to

debate what we may or may not do on such a day. We probably end in making it just an ordinary day with a few moments of self-reproach thrown in. It teaches us what a tremendous power corporate worship is, for it is this that makes the Sunday a reality when we are at home. Deprived of this we are lost and become slack. "Where two or three are gathered together" has, we learn, a deeper meaning that we ever supposed. And when the two or three becomes two or three hundred can we be surprised that it makes a deep and lasting impression. Corporate worship produces corporate impression, and this makes an atmosphere in which Sunday is possible and helpful. It should tend to make us more prayerful as we realize how weak we are, and how shallow religious feeling can be, if we find that a few short weeks apart from ordinances can bring about a slackness which we deplore, and of which we are ashamed.

Our Source of Information. In our last issue we quoted some information regarding the amalgamation of the parishes of St. Philip and St. Stephen, Toronto. The source of our information was a local daily paper. We find that the statement made in that paper has been officially contradicted by the clergy and wardens of both St. Philip's and St. Stephen's parishes. We make this public statement as we are informed that the clergy and people of St. Philip's are both annoyed and grieved by the circulation of a story that is likely to injure their parochial work and harmony. Though we have perfect right to accept publication in a daily paper as sufficient guarantee of truth, we are sorry to have unconsciously added anything to the annoyance that such publication has caused, and therefore hasten to mention its contradiction.

Question Box.

"Ask Church Life"

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask "Church Life."

Question—With regard to your answer to my former question about the power to deal with church property are we to understand from it that the question of the use or non-use of the legal ornaments of the Church rests entirely with the Bishop, and that he may devolve upon a church court the question of granting faculties in regard thereto?

WARDEN.

Answer—There is no warrant for the assumption that the use or non-use of the legal ornaments of a church rests entirely with the Bishop of the diocese. The authorities making any alterations in the fabric of a church must be controlled by church law respecting the legality of ornaments. If there is no court in a diocese constituted for the purpose of determining such legality then the Bishop is himself such a court. His decision, however, is not conclusive, but is subject to an appeal to the Provincial Court of Appeal, and the decision of that court again is subject to an appeal to the Supreme Court of Appeal for the Church in the Dominion of Canada, or an appeal can be taken to the latter court per saltum.

—

Question—What should a clergyman do, if sent for to administer the Holy Communion to a dying person, and finds that members of the family, who are not members of the Church of England, wish to receive?

Answer—According to the rubric of the Prayer-book he has no alternative but to refuse them, for that rubric says that only those who are confirmed, or desirous to be confirmed, can communicate. There are cases where it seems hard to say this, but the clergyman does not make the rules of the Prayer-book, he only takes an oath to obey them. It is difficult to understand why people who are not members should wish to participate in what they do not accept in the sense that the Church teaches.

—

Question—What is the meaning of the "Anglican Third Order," which is mentioned in several English church papers? P. P.

Answer—We presume that this refers to the order of deacon. For many centuries this order did not imply any advance to a higher order; but now it is only a stepping stone to priest's orders; deacons are in fact apprentice priests learning the duties of the priesthood, and (in the scarcity of priests) performing priestly functions, except those expressly reserved to the higher order. The present idea is to revive the ancient use and ordain men deacons for life, or for what is called the perpetual diaconate. Such men would be able to follow secluar pursuits to a certain extent, and still be available for some of the duties which take up so much of the time of a priest, and prevent him giving proper time to study and devotion and worship. It would also enable men, who were not qualified to serve as priests, to devote themselves to the work of the Church in such capacities as they were fitted for.

Mr. Asquith Reads Lessons

The English Premier is a man of many parts, and some of his most appreciated services to the Church have been rendered in the little Wiltshire village of Easton Grey. Here Mr. Asquith often spends a quiet week-end, and on Sundays attends the small parish church.

The vicar of Easton Grey is the Rev. J. J. Beresford, and although he suffers from blindness, is a poet of much talent, and writes his own compositions in the beautiful old "copper-plate" style of caligraphy.

The blind vicar much appreciates the services the Prime Minister performs in his church, and very often Mr. Asquith has read the lessons.

Value of Good Novels

On the occasion of the annual conference of the Libraries Association of Great Britain Archdeacon Madden said that he was strongly in favor of reading a good, healthy, inspiring novel. He did it himself with pleasure after attending a dry meeting, such as a libraries committee, and he had a great deal of sympathy with one of our judges, of whom it was commonly reported that he spent his holidays in reading detective stories. (Laughter.) They did not desire to see the trashy literature circulated, but there was good to be found in good novels.

A memorial recording the heroism of Wallace Hartley, the bandmaster of the Titanic, and his fellow-musicians has been unveiled in St. Mark's church, Dewsbury, where Mr. Hartley's family worship.

Religious Difficulties

Why are they? What are they? Are they necessary? Some people use them as weapons with which to attack religion; some find them a cause of fear lest religion should after all be found untrue. Both of these classes of thinkers agree that difficulties are a factor that counts against the truth of religion, or what is the same thing, they unite in saying that if religion were true there would be no difficulties.

Some people, it is true, have no difficulties, either because they are fully possessed of the true and good in religion, or because education and habit have made things easy and familiar to them, or because they are ignorant of the questions that are being raised.

A little consideration in the right direction will convince us that religion is sure to have difficulties. This does not mean that we are to find difficulties a subject of rejoicing, or to welcome a larger number of them, or to act as if we did not care. They are a very serious matter but at least it will bring some consolation in meeting them, to know that they are, under our existing human conditions, a necessity. For if they be not necessary, let us try and imagine the contrary. A man comes to us with a religion that has no difficulties—what does this imply? It requires that he must tell us all about God and about God's ways of working, so that we can study them in the same way that we study the methods and processes of working of our fellowmen. He must be able in every circumstance without hesitation to say what is right—what is God's will—must tell us all about death, and life, and another world, the origin of evil, and a great many other problems. How should we feel about it if he said that his religion could do all this? Our own feelings would be against such a religion, the manner of presenting it, and the person who offered it—and rightly so. We imagine such a religion would produce both contempt and irritation. Why? Religion gives us a knowledge of God and it comes to us in two ways—either by men who tell us what they think they have found out, or by revelation, that is, by what God has taught us. What is the first thing that we presuppose about God? Surely it is this—that if there is a God then He must be the God of the universe, the cause, the power, the Primal Will that predicates all we see, or think, or imagine. If He is—as He must be—the God of the universe, let us go to the universe and find out what it can tell us about Him. We will take the Heavens, for they *"enarrant ejus gloriam."* To do this we approach the astronomer and ask him to solve the riddle of the universe, or at least some of our difficulties. What does he say? The story of the Heavens is beyond human mind to compute, or to imagine—that the difficulty is, after knowing the beginning, to keep from hopelessness, from despair of learning what they teach.

It is too much for humanity—it is faced with difficulties on every side, and among them we will consider just for a little while, two, namely, space and matter. We take a thousand miles and we find that after all it is a mere utterance of symbolic notation. Multiply this by twenty-four and we get the circuit of the earth; travel this distance ten thousand times and we come to the nearest heavenly body—the moon. This is a mere nothing in respect of space—a cipher in distance, when we talk of stars or the nearest star. For example, to approximate the distance of the sun—sensation is not absolutely instantaneous—a child puts its finger into the candle, but there is an inconceivably small space of time—say the one-hundredth part of a second—before the child feels the pain of what we call burning. Now, if a child could reach the sun, it would have to be over one hundred years old before it felt the sensation of being burnt. The sun is not a very large star among stars, which number several million, when we limit ourselves to what are known as visible stars. It appears large because it is so much nearer to us than any other. The light of some visible stars left them before America was discovered, before Christ was born, before the Pyramids were built, and yet light travels at the rate of one hundred and eighty thousand miles a second. So it is not any use expecting a way of understanding of all difficulties by starting to comprehend celestial space, and any religion without difficulties has the impossible task of explaining celestial space.

Let us try the other point, namely matter. We are faced by the smallness of matter—a grain of musk will scent a room for many years, and lose very little of its weight, though it is sending off particles into thousands of cubic feet of air. A molecule of water has a diameter of one fifty-millionths of an inch—the molecule next to another in gas is distant from it two hundred and thirty-seven millioneths of an inch. What is a molecule? A cubic inch of hydrogen gas contains one hundred thousand million billion molecules. Have we reached the end? Is there anything smaller? Yes, for instance, molecules are composed of atoms—thus a molecule of water at a certain fixed temperature contains two atoms of hydrogen and one of oxygen—their size—the smallest space visible by the highest power of the microscope, is one hundred thousandth part of an inch, and that space would contain one hundred and twenty-five million atoms. The God who created such inanimate things, is He likely to be comprehended without difficulty—let alone the consideration of such animate things as mind, body, personality, and so on?

Let us take examples of the lives with which we are accustomed to associate. Is there not always difficulty in understanding those who are above us—and the greater the difficulty the more we feel that they are above us. Suppose a learned scientific man gives a lecture or writes a book. We do not cavil, we are not surprised if we find some parts hard or even unintelligible; we put it down to our ignorance. Once more, if we think of those who have struck us most by their character, we shall feel that just because they are so much above us there must be something different in their way of treating things which we do not understand, and which yet awakens our curiosity and admiration, because we feel the explanation of it to be that they look at things from a higher and better standpoint of view than we do. Apply all this to the problem of religion. We cannot understand the universe, or space, or matter, neither can we understand the thoughts of those who are above us in education and acquirements. Is it reasonable, then, to suppose that we can comprehend without difficulty all that we connote by the term religion? Would a religion be possible that had no difficulties? Let us then not be troubled by the argument that religion is worthless because it is full of difficulties. Ask the objector to point out anything in nature or science, or thought that is free from difficulty when we come to its origin, its meaning, or its purpose.

The truest proof of religion is that it has difficulties, for if it had not, it would not have to do with the deep things of life.

Children's Day, 1912.

One of the chief glories of our beloved Church is that it has ever recognized its duty as an *Ecclesia docens,* a teaching Church. Time was, long before education was considered to be of sufficient importance for the state to undertake it, that all that was done in this direction was due to the Church and the benevolence of its members. Naturally, religious training played an important part in the scheme of daily instruction. Now all this is altered, and Sunday schools have become in consequence of enormous importance. Whether in days to come we have a large body of faithful and instructed churchmen and churchwomen or not, depends almost entirely upon the efficiency of the teaching in our Sunday schools. If they are strong and well worked, then there need be no fear for the future. But feeble Sunday schools in the present undoubtedly mean feeble church folk in the future. The difficulties are, of course, very great, as none realizes more than the present writer, who was engaged in the teaching profession for upwards of twenty years. The utterly inadequate time which can be given, the difficulty of enforcing discipline among pupils who are only seen once a week, the scarcity of teachers, not to mention the lack of training in those who do volunteer, these are some of the serious obstacles which have to be overcome. But we may thank God and take courage from the fact that the Church is waking up to its duties and opportunities.

The Sunday school commission is doing an excellent work, and the zeal, courtesy, and ability of the secretary deserve every commendation. We ought, however, to lose no opportunity of putting before the people the transcendent importance of this branch of the Church's work. Children's Day is just such an occasion. Experience goes to show that when the matter is carefully presented to our people, the response is excellent. Every possible means should be taken to secure this result. Where it can be done, a special service for the children with public catechising, to which all the congregation are invited, arouses much interest. There can be also no more popular subject for a sermon than our duty towards our children. It is most important to get parents interested, and by a popular observance of Children's Day they are shown that those responsible for the spiritual welfare of a parish are convinced of the supreme duty of the Church in this direction. It ought not to be forgotten either that the work of the Sunday school commission is entirely dependent upon the funds contributed throughout the country on Children's day. Special envelopes are supplied by the commission for the purpose from their office in Confederation Life Building, Toronto, and, as one who is not only an experienced educationalist, but has also derived much assistance from the advice and suggestions of the indefatigable secretary, the present writer feels convinced that the work done by the commission is in every way worthy of the support of the Church at large. An admirable form of service for Children's day has been drawn up and can be had from the office. It should be used at all the services that day, not merely at the children's service.

In conclusion, though the difficulties are great, the object aimed at is of such paramount importance that we must never be discouraged by apparent failure. The present writer is utterly dissatisfied with the results obtained at present by his own school. But each Sunday as he looks at the children gathered together and realizes that they are a priceless heritage of the Church, members of Christ, children of God, and inheritors of the

(*Continued on page* 13.)

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The Church in Canada.

DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston, Ont.

St. Mary Magdalene's, Picton, lost a splendid young worker, when Miss Christine Barker, eldest daughter of Mr. and Mrs. David Barker, "Old Grange," was married to Mr. D. L. Robertson, of Campbellford. The bride has been a member of the altar guild and has sung in the choir for years, and has ever held the affectionate goodwill of all.

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Rev. F. J. Lynch, of Toronto, preached on temperance in St. John's church, on Sunday, September 22.

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The vestry of St. Mark's, Barriefield recently purchased a rectory with five acres of grounds, opposite the church. A new stable has been built and arrangements are being made for remodelling and renovating the rectory. The purchase of a rectory for this parish was something which the founder of this paper, Mr. Pense, had very much at heart and for which he was working at the time of his death. Much of the beautifying of the interior of the church was due to Mr. Pense, who placed many memorials therein to his family. At the recent harvest service the offering was $125. Canon Cooke, father of the incumbent, assisted at evensong, on this festive day, as did also Rev. S. E. Harrington.

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On September 29th harvest services were held in St. Mark's, Deseronto, and the Lord's table was not without devout and grateful guests who came in storm and rain to offer their thanksgiving oblations at 8 and 11. At 3 a flower service was held when the Sunday school pupils and teachers entered the church while hymn 698 was sung. The flowers were received by the rector and placed on the altar and afterwards taken to the sick of the parish. At evensong a bright and hearty service, with filled church concluded the festival, when the Rev. W. L. Armitage, St. Mark's, Toronto, preached. The festival will be continued next Sunday.

DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.
The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

The Rev. Dr. McCarroll, senior canon of St. Paul's Cathedral, Detroit, on his way home from the White Mountains stayed in Toronto for a few days.

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Wycliffe Alumini's Annual Meeting.

"Its missionary enterprise is the barometer of the spiritual life of the Church," said the Rev. D. J. Stather Hunt, M. A., vicar of Holy Trinity Church, Tunbridge Wells, Eng., at the solemn opening service of the annual meeting of the Wycliffe college Alumni Association in the chapel. Mr. Hunt was discussing the life of St. Paul and the principal lessons from it for the modern ministry.

The present position of Prayer-book revision was discussed by the Rev. Dyson Hague. He said that the inherent right to the forms of worship and the rights of ceremonies of the Church of England must be recognized, however, they were alterable to suit the present day conditions. The probable developments would probably be along the lines of omission, enrichment, alteration and elasticity. He spoke of the rigid directions for the use of the Athanasian creed and of the necessity for the reading of the precatory psalms.

The Rev. H. J. Hamilton addressed the members at luncheon, dwelling upon the attitude of the Japanese Government towards Christianity, and in a statesmanlike manner outlined the policy of that Government in respect of its relationship with the various religions in general. Christianity had been placed upon a par with the state religions by the Government, who desired all the religious bodies to aid Japan educationally and morally. Rev. Mr. Hamilton pointed out that Japan had not taken Korea for selfish ends, but had taken up what might be called "The White Man's Burden."

Rev. W. H. G. Thomas, D. D., spoke on "Method," depreciating waste of time.

The Rev. C. V. Pilcher spoke on the "Worldwide Revolutionary Movement."

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The men of St. Anne's, Toronto, opened their series of meetings with a lecture by Archdeacon Davidson, Guelph, on the Coronation ceremonies. The new parish hall, not yet formally opened, is one of the largest and best of its kind on the continent. It has cost over $50,000.

A series of lectures under the auspices of the men's club of the Church in Aurora has been arranged. The speakers include many men of prominence in national affairs. The meetings will be held fortnightly.

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

Mr. Heber Greene was made deacon by the Bishop of the diocese last Sunday. He will he curate to Archdeacon Perry in St. Thomas', St., Catharines.

On Wednesday evening, September 25, a service of an unusual type was held in the parish hall of St. Philip's, Hamilton, to stimulate communicants who had become careless during the summer. A general parish Communion was announced for Sunday, Michaelmas Day, and to assist communicants in preparation the service mentioned was held. It was entirely a lantern service, beginning with "O Jesu Thou art standing," and Holman Hunt's picture, "the Light of the World." Then followed the 51st psalm and the confession from the Communion service, the Prayer of Humble Access, the Nicene Creed, and the Anima Christi were similarly said. Many Eucharistic hymns were sung, and a number of display texts, such as "Let us therefore come boldly etc.," "He that cometh to Me shall never hunger," were shown. Among these a striking slide was used showing the A. B. C. of the Gospel, viz., All have sinned and come short of the Glory of God, Behold the Lamb of God which taketh away the sin of the world, Come unto Me and I will give you rest. Many pictures were shown, each accompanied either by a brief address or by extempore prayer. Among the pictures used were some depicting a celebration in the Catacombs, the Eucharist in Central Africa, and in a modern English Church. The Eucharistic pictures were noteworthy because of their Catholic character and the emphasis laid on the presence of Christ Himself and the angels at the Communion.

The hall was full and a profound impression was produced by the service conducted by the rector, Rev. C. B. Kenrick.

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At the Macdonald Institute, Guelph, a good Churchwoman's work and memory have been duly recognized. In the unveiling of the memorial tablet and portrait to the memory of Adelaide Hoodless, wife of John Hoodless, of Hamilton, a fine tribute is paid to the one who introduced the teaching of domestic science into Canada. In her successful efforts to secure for home life its best in capable, well-taught homemakers, there is cause for thankfulness. The home life is the seed plant of the Empire to be cultivated assiduously against the time of garnering.

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At St. James', Dundas, Archdeacon Irving, rector, signs of church life are not wanting. This historic parish has intertwined with it the name of Canon Osler, and the present rector keeps up the best traditions of Christian duty. Rev. W. J. Andrews was preacher at the harvest service. The Archdeacon conducted evening service at Rockton. The Anglican young people's society meet to organize, Oct. 7, and preparations are being made to introduce the duplex envelope. The W. A. and juniors have started their work. The bales sent from Dundas are a credit to any parish. The St. James' Annual will make its appearance in a few days. It will contain half-tone cuts of the church.

With "Church Life" and our parish magazines, the fire that kindleth fire should brightly burn on Christian altars.

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The rural deanery branch W. A. expect to meet shortly at Dundas.

A new set of altar linen was used for the first time in All Saints', Niagara Falls, on the festival of St. Michael and All Angels. The money to provide it was given by the All Saints A.Y.P.A., and the embroidery was done by members of the Chancel Guild.

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Provost Macklem preached the thanksgiving sermon at St. Jude's, Oakville, on Sunday morning. Evening prayer and sermon by Archdeacon Mackenzie, rector of Grace church, Brantford. Rev. H. D. Woodcock is to be congratulated on the success of the parish work.

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Wherever tried, the duplex envelope has met with encouraging results. At an enthusiastic vestry meeting of St. James', Hamilton, in response to an appeal by Archdeacon Forneret, who was special preacher, forty people adopted this method of parochial and mission finance. A committee has begun a canvass of the congregation. Rev. W. J. McAndrew, M.A., is in charge of this church, which is associated with St. Phillips's.

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Port Colborne, Rev. D. R. Smith, rector, held its harvest thanksgiving on Sept. 29. Special envelopes were distributed, with good results.

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Canon Ker, St. Catharines, was special preacher in St. Paul's, Caledonia, on Sunday morning, and evening, at the thanksgiving services.

DIOCESE OF MONTREAL.

The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

On Sunday there arrived by S.S. Megantic, the missioners for the Mission of Help in the West. The Rev. Paul Bull, C.R., disembarked at Quebec, preached in St. Matthew's, and came on by train to Montreal, preaching at the Church of the Advent in the evening before joining his brethren at 10.30 to proceed by the C.P.R. train. Bishop Ingham preached to very large congregations in the morning at Christ Church cathedral. It was a disappointment to them in having no opportunity to see over the metropolis of Canada, but word arrived for them to proceed at once, owing to two mass meetings having been arranged previous to the advertised commencement of the mission. A great deal for the future of Canada, and more closely to us for our beloved Church, depends upon the Mission of Help. Before these lines are read the mission will have begun; but we ask every reader of these lines to pray earnestly for God's grace upon both missioners and congregations, that His name may be glorified and His Kingdom enlarged.

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The Rev. Thos. S. J. Pughe, vicar of Hursley, Eng., who is staying with the Bishop, preached in the Church of the Advent, Montreal, on Sunday last. Mr. Pughe worked for 25 years in Australia, and is now on his way to visit the country of his former labours. The Rev. A. E. Burgett, of Quebec, took the services and preached both morning and evening in this church on Sept. 15. He gave an account of the Church's work on the Canadian Labrador. It is a pity that Church people do not know more of this work carried on along 400 miles of coast line on the north shore of the St. Lawrence, in the diocese of Quebec. The rector, Rev. H. M. Little, was absent in Sherbrooke.

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The Church people of Montreal will have their time fully occupied during October. To commence with, there is the Palestinian Exhibition being held in the Arena from Oct. 3rd to 24th inclusive. Of this the Bishop is the president and the Rev. A. P. Shatford, chairman of the executive committee, assisted by Rev. Jas. E. Fee. Mr. Hamilton Hall, (secretary), Canon Troop, Mrs. Farthing and others.

The exhibition has been an unqualified success in Ottawa, and we bespeak for it in Montreal the enthusiastic support of all Church people. It is a most attractive method of learning about the lands and scenes of Scripture, and makes the Bible a new book. The whole is under the management of Rev. Samuel Schor, of the London Missionary Society to the Jews, which is carrying on an effective work in this city under the Rev. D. J. Neugewvitz.

DIOCESE OF NOVA SCOTIA.

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

Rev. William James Lockyer has accepted the rectorship of the parish of Falkland, near Halifax, offered to him by the Bishop, and hence he will not go to Trinity, Newfoundland, as previously arranged.

Fourteen clergy attended the meeting of Sydney rural deanery at Louisbourg. Rev. J. W. Godfrey was the preacher at the first evensong. At the Eucharist a helpful address was given by Rev. H. Lindsay of Sydney Mines. An interesting business meeting was followed by a special evensong to commemorate the thirty years work of Rural Dean Draper in this his first parish, at which service Rev. W. J. Lockyer was the special preacher. After evensong a social gathering was held in the parish hall, at which an address (engraved and illuminated by Miss Bessie Browne of Hantsport) was presented to J. W. Draper by the clergy of the deanery. The address was accompanied by ten or twelve beautifully bound volumes of the poets and theological works. It was a happy occasion, filled with reminiscences and kind words. Mr. Draper has done thirty years of splendid and unselfish service in the best interests of Holy Church, and those who have known him during those years vied with each other in assuring him of this and bidding him God speed in the future. A paper on "Reminiscences of Church history in Cape Breton" was read by Archdeacon Smith. Rev. C. W. Vernon, editor of Church Work, and Rev. Professor Harley of King's College were guests of honor.

DIOCESE OF QUEBEC.

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

The Rev. Paul Bull, of the Community of the Resurrection, Mirfield, preached in St. Matthew's, Quebec, at the High Celebration, on Sunday, September 22, and asked for the support of the congregation's prayers on behalf of the Mission which he and some sixteen other priests were about to preach to Western Canada. In the course of his sermon he spoke of meeting the Canadian troops when he was chaplain out in South Africa during the war.

During the voyage across on the "Megantic," on board of which, the seventeen priests for the mission to the West, were travelling, the Holy Eucharist was celebrated every day.

DIOCESE OF FREDERICTON.

The Rt. Rev. John Richardson, D.D., Lord Bishop of Fredericton.

ST. PAUL'S BRIGHT.

The Bishop visited this parish on Sunday, September 22, addressing the Sunday school, confirming six candidates and celebrating Holy Communion. He also held service at Brewer's Mills in the open air as the school house was too small. His Lordship preached at all services and the church was crowded to its utmost. The largest number of communicants for many years was recorded.

DIOCESE OF OTTAWA.

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

It is said that the congregation of St. John's and that of Grace church Ottawa, have decided to amalgamate. The intention is to worship in Grace church and to adopt the name of St. John's.

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

The jubilee of St. George's, Clarksburg, was kept on September 23rd, the Lord Bishop being present and giving an address on the relation of the Church with the national life of Canada. He also advocated Church-teaching in the schools. Archdeacon Cody followed, speaking of the good work the parish had done in providing missionaries—Bishop Rowe, of Alaska, and "Tom" Marsh. A number of neighboring clergy, and the Presbyterian minister of Thornbury, were among those present.

The chapter of Grey deanery met in St. Paul's Heathcote, recently and there was also an A. Y. P. A. and Bible class convention. Rev. C. V. Lester, of Tara, was preacher at the celebration and the study of Titus I., from the Greek text was led by Rev. E. G. Dymond, Markdale. Rural Dean Reilly was in the chair at the business session, at which mission apportionments in county parishes, and the duplex envelope were discussed. Rev. R. J. Adamson, Shelburne, Rural Dean Reilly, Rev. J. A. Robinson, Rev. T. B. Howard and Rev. W. H. Hartley spoke at the A. Y. P. A. and Bible class sessions. The Revs. Reilly, Robinson, and Hartley have been appointed a committee to conduct the deanery Sunday school examinations in Advent.

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At a district meeting of the A. Y. P. A. held at Clarksburg, the Rev. Mr. Robinson suggested that the society raise $500 yearly for the support of a missionary in the North West or Foreign field; or $300 yearly for four years, to educate a student in Huron college.

DIOCESE OF ALGOMA.

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

The harvest festival was held in St. James, Gravenhurst, on the 25th. The church had been beautifully decorated and a good congregation was present. The special preacher was Rev. E. J. Harper, Huntsville. The services were continued on the following Sunday, when all the services were taken by Rev. Percival Mayes, the rector. There were a goodly number of communicants and the offering for the organ fund was large.

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At the Mission Church of St. John's the harvest festival was held on the 22nd, when a good congregation assembled. The little church, a small log building, one of the oldest in the diocese had been lavishly decorated. The rector of the parish took the service and played the organ and the singing was led by some of the members of St. James' choir.

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Those desiring an excellent photo of the Archdeacon of Algoma, Dr. Gillmor, can secure one from the Rev. H. Bruce, Missanabie, Ontario, for twenty-five cents. The proceeds will go to the Algoma Mission fund. The photo is 4 x 5 and shows the archdeacon with snowshoes, etc., ready for one of his winter tramps.

Queenston Heights

The clergy will be asked by the United Empire Loyalist's Association to hold special services on Sunday, October 13th, to commemorate the Battle of Queenston Heights, which took place on that day. The monument to Sir Isaac Brock, who fell on the 13th of October, 1812, will be decorated the day before.

The Layman's Movement.

The Canadian Council of the L. M. M. have issued a statement concerning the national missionary policy, adopted at Toronto in 1909, and endorsed by various Christian bodies. It is summarized as follows:

1st.—The equal responsibility of laymen and clergy for prayer and work; 2nd—The world field pressing for service upon every Christian; 3rd—The duty of evangelizing all resident here, or who come to our shores; 4th—To provide for Canada's share in the adequate preaching of the gospel to the non-Christian world.

These methods of work were advised:—A missionary committee in every congregation; a systematic, persistent, prayerful campaign of education by clergy and laymen; and a thorough canvass of members and adherents for a weekly offering to missions.

The wisdom of these methods has been demonstrated by three years experience in all communions under all sorts of conditions.

The results show an advance of more than 50 per cent. in money given to distinctively missionary purposes, a larger conception and more general advocacy of missions as the supreme work for both clergy and laymen; churches and communities organized for continued advance and new standards established for missionary work and its support. The statement concludes as follows: We believe that by April 1915 every congregation in Canada should have in actual working order a programme of education, a programme of prayer, and a programme of finance, details for each of which are suggested.

Attention Please!

Will subscribers have patience yet a little over late delivery of Church Life? We are changing our mailing lists and doing the best we can, but it is a difficult and lengthy job. We hope, however, when it is completed, that there will be no further cause of complaint.

A Uganda boy, so crippled he can only crawl, journeyed in this manner twenty miles to be questioned for baptism. He has been given the name of David and is now being prepared for confirmation. He is largely self-taught and has been studying Christianity for three years.

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The Impressionists

Is it possible that we are approaching a condition of the art world—the painter's art—in which incoherence is reckoned as a virtue? It would really seem so. One reads quite serious documents by the critics in which they discuss with the utmost gravity the merits of the Post-Impressionists, Neo-Impressionists and Futurists. For my part, I never waded through this solemn twaddle with sufficient zeal, nor studied the pictures themselves with enough patience to be able to distinguish (except in the sad case of the Cubists) the characteristics which distinguished their allied cults.

But of one thing I am very sure, and that is of my own opinion on the whole thing, lock, stock and barrel. Unfortunately, an adequate expression of it would be inadvisable in the present publication. However, I think I can give "in good set terms" some of my reasons for an attitude which the followers of these dismal tendencies would characterize as hopelessly old-fashioned and behind-the-times.

In the first place, I suspect every movement in art. The more consciously it is a movement the more I suspect it. Was any work of art, deserving the name, ever produced as part of the propaganda of a movement? Was Keats' "Ode to the Nightingale" part of the campaign literature of a movement? Was Titian's "Man With a Glove" an argument to support a movement? Were Beethoven's symphonies the voice of a movement? It is quite true that there have been cults, coteries or "schools" in the various arts in which that striking quality of individuality which constitutes the real value of a work of art was energetically present; and, underlying this originality of expression, there was, generally diffused within the "school," some unifying essence—some communal interchange. For example, the broad concept and broad handling of a figure by Manet did not constitute a barrier between him and Monet who also had broad concepts but nervously *pointillist* handling. But these "schools" of which I admit the existence and applaud the tenets were united by gossamer filaments. The work of the group as a whole could only be regarded as having justified itself when each individual example attained the status of a work of art and revealed its own perfections. The picture which is the result of the deliberations of a school is not a work of art but of science. The "Cubist" is a geometrician in cap and bells.

It is the critics that I am really sorry for. They were badly hit when they (in the early days) derided Whistler. They were largely in the wrong (and they now know it) about the PreRaphaelite Brotherhood; they were as far astray about the French Impressionists; they were deadly slow in "coming to" the Barbizon group, of which they now seem to have rather a tenacious grip. No wonder they are cautious. They are cautious both as to praise and blame. And nothing could be more amusing than their gravity in the presence of the hysterical and incompetent trash which goes by the name of impressionism, and which must be as puzzling to them as it is to the less neurotically constituted of the painters.

Let us analyze for a moment the monumental position now given to a view of phenomena, a statement of the appearance of things, the title of which is "Impressionism." The word itself stands for what is of short duration. It was a very proper word for Monet and his comrades to use in describing a kind of landscape the beauty of which lay in some transient effect. They attempted to paint the vibrations of atmosphere, the movement of water, the shimmering of sunlight. All honour to them. Some of Turner's best efforts were in the same direction, and he used, substantially, the same means. But the French Impressionists, interesting as they were, were not the last word in art. The work of their own most weighty member—Manet—distinctly belonged to the traditions of Velasquez, and Goya; and the relationship of his work to that of Renoir, Monet and Sisely is so slight as to be imperceptible save in some of his *plein air* studies. The real bond was a personal one; and they all had a common enemy in the quality of the art and the art-critics of France in the 'Sixties.

But to return to the Post Impression *et al.* It is hardly my business to enquire into his origin—to ask *why* he is. Some reasons might be given. For instance, to succeed as a Post Impressionist one has to fail as a draughtsman, to be incapable of modelling, of expressing "relief," atmosphere, perspective. You see how easily their ranks can be filled—how attractive their art is to the hopeless duffer. What they look for is temperament, an inspired vision, a perfervidly-jumbled utterance; and, in the case of the "Cubists," a foot rule and a pair of compasses. Let us be thankful that this "movement" is not likely to add much to the sadness of the human lot. Their sepulchral products are not popular (how clearly I hear them replying that no good art is popular). Of course, I speak now of the public estimation of them; but I never met a healthy artist who admired them. There is little danger of their corrupting Canada. We are too vigorous a race; the climate makes it impossible. But what Europe needs now is some great-souled painter of herculean weight to arise and sweep away this morbid trash as a thunder storm clears a murky sky. Some man not only of compelling force, but of clean vision and of superlative gifts as a craftsman. He must know all that the schools can teach but his genius must transcend the teaching. He must bring the art of Europe back to health again—to the view that a picture must not be the biassed and eccentric abstraction of a narrow cult, nor the exclusive property of a cultured few; but a warm and glowing document capable of being read and loved by every big human heart.

E. WYLY GRIER.

In the Garden

Some Hardy Flowers to Plant Now

I wrote last week of bulb-planting and gave a list of a few of the most beautiful, and a short one perhaps of hardy perennials or plants that live on from year to year will be helpful. Toronto in particular has been ablaze with flowers this fall from brave masses of phlox, delphiniums of many shades, perennial sunflowers to distinguish them from annuals, Michaelmas daisies, also known to us as asters or starworts, China asters which have nothing in common with the former and gladioli.

I will name only the finest in all ways, and if clumps of these already exist divide them up at once for an increase of stock or to give some piece to a friend, but I am writing chiefly for quite the beginner. Whilst ordering prepare the border or wherever the flowers are to go, mixing in the bottom but not actually with the soil the roots are to come into contact with at once, some good manure. A sure foundation means success. Gardening is a sublime recreation, but flowers are not culled from the barren waste. There must be thoroughness right through and if that cannot, or is not likely to be given, it is folly to wish flowers about the homestead.

A pearl flower is Achillea, the pearl, but it is not so frail as the gem from which it has culled its name. It is a sturdy flower of purest whiteness that should be in every garden for two reasons—it is strong in growth and the white clusters may be gathered for church or home. Sometimes it is snowed over with bloom and it is possible to cut often without disturbing much of the mantle of white bloom.

Tickwell as the coreopsis is popularly called, will soon make a golden cloud in all gardens that are carefully tended. It will be wise in very cold districts to plant in spring and always shelter it with a covering of leaves. The flowers are only stopped from their opening by the frost, they make a golden procession from summer until the fall and give handfuls of slender stems for home decoration. My favorite is Coreopsis grandiflora. It is a friend to those who wish bright rooms, the long stems appearing for many months and the color is a true yellow, deep, penetrating and with a peculiarly beautiful sheen that seems to shine in the sunlight. When one exhibits such a flower as this at the shows of the Toronto or any other society, cut the stems in a way to display the grace of the plant and never crowd the vases. Just let it tell its own tale of forceful color and graceful beauty.

Lanceolata is not unlike grandiflora and there is a coreopsis with which I am not acquainted—C. floribunda pl. pl. The description of a well-known florist is as follows:—"Florabunda pl. pl. flowers larger than C. florabunda type, with two or three rows of irregular petals, very curious and floriferous plant; two and a half feet high. July-September." I will grow a few of that plant for next year.

Larkspurs or Delphiniums. This is one of our greatest perennials. One never tires of those spikes of flowers, taller than the tallest man and lined with flowers of many colors, blues, as blue as sapphires, blue mingled with red-purple, creamy white, and pure white, and sometimes a little bit of a June sky seems to have splintered itself over the whole plant. Belladonna for an example, a flower full of subtle lights and shades, the sweetest and most reasonable in price of a glorious race. Many named kinds are in our gardens and all seem worthy of the honor. Delphinuims may be planted in the border, grouped with other perennials, or amongst shrubs in places near the house, but with plants of such vigor and drawing considerable substance from the soil there must be a proportionate giving back of the good things they need—manure. Delphiniums should be in every garden worthy of the name.

The Burning Bush or Gas Plant is the Nitamnus Fraxinella of gardening books and catalogues. It may be rightly regarded as a bush, it is bushy in growth, about two and a half feet high, and in summer gives forth sweet smelling flowers which are reddish purple, in the type and white in a variety called alba. There is many a warm spot in the garden where the Fraxinella is in place and sometimes in the border. It shows certain interesting phenomena, but these will be described in some special notes later on, perhaps at the time of Christmas, when we turn our thoughts to less practical work, unless "we love a greenhouse too."

Sea Holly. There are two sea hollies (Eryngiums) that are grown considerably in Canada. One is that perfect art in floral jewelry, E. amethystinum and the pretty E. planum. They are sometimes called Thistles, but whatever their popular name, they are plants for warm corners where the soil is light. There they spread freely and form a study in silver from the blue gray of the leaves and the soft blue of the flowers.

(*Continued on page* 13.)

Men's Fetters

Fetter Link Chains are popular in England. The style is old, but good, and never goes out of style. They are made in silver, gold-filled and gold. Prices run from $2 to $50.

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Women's Work and Social Service.

The different departments of life and knowledge are very closely intermingled, are they not? religious, moral, social, economic, industrial, even financial problems,—these seem sometimes like territories with coterminous frontiers; at other times more like the intermingled strands of the same cord,—one, though capable of separation. Sometimes one hardly knows whether to think of public health as a department of public morality, or of public morality as a department of public health, but at least the one seems to involve the other, so that it is hardly possible to think of them apart.

* * *

The second annual Congress of the Canadian Health Association, which met in the University of Toronto, on September 16 to 18, was a significant gathering, and in notes kindly supplied me by a friend I find much of interest and value. Sectional meetings were held on military hygiene; milk inspection; engineering and architecture; medical health departments; medical inspection; social work; laboratory investigation: and among the subjects discussed were tuberculosis and its prevention; the militia as a factor in public health; sanitation for the soldier; food inspection; sewage disposal; housing and ventilation; communicable diseases; bacilli in water supplies; diet in relation to disease; the open window, and so on. A very practical subject was a threatened outbreak of typhoid fever and the means actually taken to avert it, (at Fort William).

Here you have a wide range of subjects, possibly as a three day's banquet, rather tending to mental indigestion, and it must have been quite impossible adequately to discuss all these subjects and the others in the programme. But perhaps at gatherings of this kind the object is not so much exhaustive discussion, as the expression of thought and the suggestion of various points of view.

* * *

Questions of public health have recently come very much to the front, and most of us want to know something about them. It was remarked by one speaker that two years ago there would have been no audience at all for such a programme, or that if there had been, the members would no sooner have come in than they would have walked out. In other words public health is getting to be regarded as interesting enough and important enough to attract a fair-sized audience of fairly busy people. And those who came were not disappointed in their expectations of hearing something to inform and interest.

In the section of social workers, presided over with her accustomed cheery alertness by Dr. Helen Macmurchy, a most attractive programme was held: "The Prevention of Social Misery" was a subject which might have been profitably considered for the whole morning, and it seemed a great pity when time hurried us on to any other subject. The main address was given by Mr. J. H. T. Falk, general secretary of the Associated Charities, Winnipeg, which though obviously very much hampered by the time limit, was most suggestive in its thoroughness and sympathetic in its point of view. It was perhaps suggestive rather than actively constructive, and was evidently the result of personal observation and experience. It dealt of course with the question largely from the unskilled laborer's point of view.

* * *

Sickness and unemployment, it was stated—or rather seasonal and casual unemployment—are largely interchangeable as causes of that social dependence which is the step to social misery. Unemployment is not very characteristic of Canada, but casual and seasonal employment are frequently found, and they are nearly as serious in their upsetting results. Nothing disintegrates the home more than the loss of employment, and every possible means should be taken to promote the security, the strengthening and the upbuilding of the home. In this connexion private charitable institutions sometimes do actual harm, because they favor the homeless man, the vagrant who is dependent on them, and inflict though of course unintentionally, an injury on the married man whose claims ought to be more highly regarded.

We are all much too fond of dealing with the effects only. No doubt effects are more obvious; no doubt effects make a stronger sensational and emotional appeal than do their causes. It is far easier and a great deal more exciting to deal with an effect than with its cause, and yet it is the cause which needs to be investigated and laid bare in order that the effect may be removed. In all our social work we ought to take as our motto the old adage, "Prevention is better than cure," which is no less true and necessary because it is a truism. If we began seriously to act upon it, we would remove it from the class of truism into the class of truth. Nearly all our social measures are just attempted cures. We leave our hills and precipices unguarded, and build costly hospitals at the bottom, where all our skill and care is spent in trying to mend some of the broken bones and heal some of the wounds incurred in falling into the abyss. Enormous sums of money are spent in caring for the sick and dependents and for the social wrecks, many of whom might have been saved if there had only been a railing at the top of the precipice.

An examination of the expenditures of the last eight years in Winnipeg shews that an average of ten times as much money was spent annually in caring for the dependent classes, than was spent on any preventive organization; yet how much better and more economical it would have been to help people to keep independent and in their own homes.

* * *

Then again we fail greatly to appreciate the causes and conditions which lead to ill health, the bad condition of many tenements and workrooms, and even of school rooms; the evil of long hours; the value and necessity of rest periods, especially for girls and women; the danger of flies, to mention some very ordinary causes. In Winnipeg, the average workman's cottage is not screened from flies, yet this could be done at a cost of 20 cents a month added to the rent. In many, practically all of the cottages visited, it is dreadful to see the promiscuous presence of flies on everything, most of all on the little children to whom of course they may communicate all kinds of poison.

When it is a case of actual sickness we are so ready to deal with the patient in the hospital only, and to let him go back half cured to the old conditions where he has very small chance of making a proper recovery. Every hospital physician and nurse knows only too well the "repeater," who has succumbed again to the old trouble almost as soon as discharged. There ought to be a hospital social social service department to follow up its cases and help the cure to its completion, but only two or three large hospitals have anything of the kind.

* * *

Well-to-do people are able to insure against sickness, and are able to give in to it in time and to take precautions; the workman can do neither, he knows the havoc which his sickness and consequent unemployment will cause at home, and he will not give up until his sickness has become dangerous. Compulsory insurance against sickness would be a good national measure, especially if it were carried out now while the country is well to do.

* * *

There was a good deal of discussion after this interesting address, but the lines suggested by Mr. Falk were not adhered to, consequently the discussion as such was rather disappointing Every speaker seemed to have some panacea of his own to bring forward, especially in response to a very tempting invitation, "What would you do if you could enjoy for one year the powers of a dictator?" Well, we all dream our dreams, perhaps some of them picturing ourselves clothed, if only for a brief period with the reality as well as the insignia of power, and it would have been scarcely human to resist the temptation of bringing forword one's own pet scheme,—municipal housing, playgrounds, drastic measures for the suppression of drunkenness and so on.

In the minds of some there seemed to be present a sort of idea that if you are prepared to spend enough money, you can abolish social misery. I suppose no one would agree to this statement in its barest form, yet the assumption is one which apparently underlies much of our thinking and many of our plans. Put up a fine, well equipped set of buildings, and you will have the essentials of a school; give me a snug house and I shall have the essentials of a home; spend enough money on schemes of all sorts; on model dwellings, on playgrounds, on institutes, and you will get rid of ignorance, poverty, dependence, misery. Alas! the upward way is always a steep ascent, be it the way to social betterment or the way to heaven. School and home are material facts. Yes. But they are even more truly moral and spiritual facts. Poverty, and all it involves,—ignorance, dependence, misery, they are material facts, but also moral and spiritual facts, and for the control of them, for the abolition of them, you must use moral and spiritual, as well as material means. Capital is needed, its generous use needed, but character is needed more, for it is not capital but character which is the essence of social betterment.

* * *

My friend's notes do not stop here, and perhaps she will tell us more another time.

HONOUR BRIGHT.

"Your issue of the 5th September is just splendid. Place my name on your mailing lists," is the result of one sample copy.

A BREAKFAST IN CEYLON

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BLACK, GREEN or MIXED

051

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS

Missionary News of the World.

Mr. Steffanson and the Esquimaux

The "common people" are again treated to an attack upon missions! An Arctic explorer, of Scandinavian ancestry has returned from the North and delivered himself at great length to the press reporters. He has claimed the discovery of a new tribe of Esquimaux, east of Herschel Island. These strange people are most primitive in their character and customs, using the bow and arrow and the stone axe. Mr. Steffanson declares that contact with civilization and religion will inevitably tend to the deterioration and finally to the destruction of this new tribe. He quotes statistics to show that measles have killed off hundreds of Esquimaux up in the Mackenzie River district. This explorer is on his way to Ottawa to induce the government to quarantine the district in order to prevent any one entering it. He believes that it is infinitely better to let these people alone, with their primitive practices and belief in the Medicine Man. Christianity can do them no ultimate good and will surely destroy them. Then, Mr. Steffanson declares that after all the labors of two Bishops and many missionaries, there were only found two converts on Herschel Island! In other words, missions among Eskimos are a total failure.

Now all this will have an effect upon the man in the street, "who is ever ready to listen to every assault upon missions. It will also discourage many timid souls who are half-heartedly supporting the cause. In the first place, Mr. Steffanson was not looking for converts among the Esquimaux—he was hunting for a new tribe. A visitor to India might never see a tiger, but that does not prove that there are none there! In the second place, his statement is absolutely false! Mr. Whittaker, the faithful missionary at Herschel Island, reports many converts, having baptized ten persons in one day. Many Esquimaux were properly married by him, drunkenness had been greatly lessened and in all ways the people were living better, sweeter lives. Mr. Steffanson does not point out the connection between measles and missionaries but asserts that missionaries must be kept out because these Esquimaux die of measles. Does Mr. Steffanson honestly believe that these people should be left to their false faiths and age-old customs? Upon that argument, he and all his ancestry in Scandinavia ought to have been left to the crude worship of Thor and the savage Northmen. Any man who possesses a truth which has made for his own comfort and happiness must in all conscience share it with his brother. And error must be driven out no matter what pain its loss may mean to the possessor. Mr. Steffanson's logic if applied to all primitive tribes, would have made civilization and progress impossible. One cannot see the reason for shutting out the blessings of a Christian civilization just because there is danger of disease in the contact of the Exquimaux with the white man. Will Mr. Steffanson demand that measles outweigh all the comfort and glory and happiness that go with Christianity? The Rev. E. J. Peek, who has spent a life time among the Esquimaux has a different story to tell. His stories of the peace and joy experienced by the simple folk in Greenland have moved us to tears. Mr. Steffanson wants the Canadian Government to shut out the missionary, but he intends to return! Of course we are not hopeful of the Esquimaux receiving any great spiritual uplift from Mr. Steffanson's presence among them, but may not the explorer carry measles to this new tribe? Is he not a danger to these primitive people, going straight from tainted civilization, where perchance he has breathed the same atmosphere as Christian missionaries? Some one had better warn the authorities at Ottawa to include Mr. Steffanson in the proposed quarantine!

The L. M. M.

In the early part of November there will be a commemoration of the birth of the Laymen's Missionary Movement in Canada. Just five years ago the original meeting was held in Toronto. It is proposed to keep the anniversary services in the same place. The L. M. M. has been a remarkable movement. There seems no possible reason to doubt that God the Holy Spirit has been in this enterprise, so wonderfully has it been blessed. The gifts to missions have been doubled and trebled and sometimes quadrupled by the means of this organization. And that is the least part of its value. It has awakened men to a sense of their obligation. Previously, the missionary work at the home base was largely in the hands of the women. And all honor to them too, the noble way they did the work. Now, however, the men are upon their feet, not only giving more generously, but pleading, praying, preaching about missions. There are committees of men in scores of parishes and the reflex benefit of this movement is one of the deepest causes for thankfulness.

Then there is the interdenominational aspect. Here is where the L. M. M. has been most seriously criticised. There are many earnest and devoted churchmen who cannot yet give it sympathy because of this feature. On the other hand there are thousands of churchmen whose fidelity to the old Church cannot be questioned, who are working heart and soul with the L. M. M. We venture to think that not the least of its blessings have come through its interdenominational character. The churches understand each other better, Christian charity has been immensely increased, the work in the field has been more thoroughly handled—these and others are the gains. And the Church of England has not suffered in the smallest way because she has drawn a little closer to the other bodies. Indeed, the experience of the writer is that in all contacts with other communions, the old Church has more than held her position and commended herself to the world. And so may God continue to bless the L.M.M. There is still much lang to be possessed Multitudes are in the valley of decision. They need to be caught and held by the moving cause of missions.

Brief Notes.

Bishop Ingham, for seven years the deputation central secretary of the C. M. S., has accepted the living of St. Jude's, Southsea. He has done a noble work for the old society. Under its auspices he wrought for a long time in the diocese of Sierra Leone. During his secretaryship the society made remarkable progress. Few men were better known in England than Bishop Ingham. It is helpful to know that in his new position he will still be able to assist the C. M. S.

—

Church history in India is approaching a memorable point. In 1913 there will be marked the tercentenary of Christian service. In 1914 the centennial anniversary of the first Bishop's appointment will be kept. Dr. Middleton was the first Anglican Bishop with his residence at Calcutta. The capital has now been changed to Delhi, which probably means the removal of the Metropolitanship, and the erection of a cathedral there.

—

The latest Jewish statistics are at hand. There are 11,483,876 Jews in the world, divided into 8,876,299 for Europe; and 1,880,579 in America. Of the latter number there are 905,-000 in New York. It is estimated that there are 80,000 in Canada, of whom 50,000 are in Montreal.

Wishes for Those We Love

May you be kept in perfect peace,

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in the Lord for ever; for in the Lord Jehobah is everlasting strength." Isaiah xxvi., 3-4.

moment by moment,

"I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Isaiah xxvii., 3.

without fret or worry,

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesusu." Phil. iv., 6-7.

abiding God's own time,

"He that believeth shall not make haste." Isaiah xxviii., 16.

resting in the Lord.

"Rest in the Lord, and wait patiently for Him." Psalm xxxvii., 7.

A Success

The Palestine Exhibition has just closed in Ottawa. It was a most pronounced success. All expenses were paid in the first three days. The wife of the Prime Minister declared it to be the most fonderful thing she had ever seen—and Mrs. Borden is a woman of wide observation. Dr. Schor, the founder, has managed 150 such exhibitions and has not had a single failure . From the misionary standpoint these exhibitions are marvellous educators. They are new to Canada, but the undertaking here now promises to be a repetition of the successes everywhere.

Priest and Painter

An East End (London) Roman Catholic priest, Father Ephraim Hickey, is going to the United States to paint the portraits of the two newly created American cardinals. Father Hickey is an artist of some repute in the Church to which he belongs. He has painted portraits of Cardinal Bourne and other members of the Roman hierarchy in England. His principal work is a painting of "The Last Supper," for which it was his desire not to seek models outside, and he was in a quandary when he came to paint Judas Iscariot. It is said that a member of the congregation, knowing his difficulty, came forward voluntarily and sat as the betrayer.

A God Fearing Set

The question of Sunday desecration is prominent at the present time. Scottish public opinion has always been sternly set against the Sabbath breaker. Dean Ramsey, in his Reminiscences, recounts the following dialogue between a Mr. M——, of Glasgow, and a Highland acquaintance whom he met with unexpectedly: "Mr. M—— begins: 'Donald, what brought you here?' 'Ou, weel, sir, it was a baad place yon; they were baad folk—but they're a God-fearin' set o' folk here!' 'Well, Donald,' said Mr. M——, 'I'm glad to hear it.' 'Ou ay, sir, 'deed are they; an' I'll gie ye an instance o't. Last Sabbath, just as the kirk was skailin', there was a drover child frae Dunfries comin' along the road whustlin' and lookin' as happy as if it was ta muddle o' the week; weel, sir, oor laads is a God-fearin' set o' laads, and they were just comin' oot o' the kirk—od they yoket upon him and a'most killed him!'"

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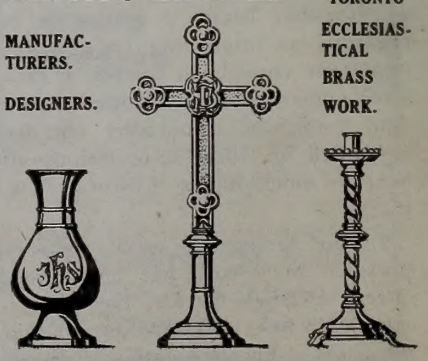

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS

Letters to the Editor

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

THE MEANING OF THE WORD SAVED.

To the Editor:

There seems a strange confusion in some minds on the above named subject. And yet there are many words, whose exact meaning in many cases must be determined, either by their form in the Greek as in the case of the good Bishop referred to in your columns, or by the context. Your corrrespondent, Mr. St. George, seems to approve of the answer that we were saved when Christ died for us. And in a sense this is true. For St. Paul tells Timothy that God is the Saviour of all men, specially of those that believe. And yet it does not follow that all men will finally be saved. Our Saviour says, "He that believeth and is baptized shall be saved." This is a higher sense of the word. And so we teach the baptized child to say he is in a "state of salvation." And we are told that Simon Magus "believed and was baptized," and was of course saved in this sense. But it did not end his probation, for he soon fell from grace and was subsequently a source of much trouble to the Apostles.

St. Paul wrote to the Philippians, who having believed and been baptized, were thus saved, that they must "work out their own salvation with fear and trembling," why "with fear and trembling," if there was no possibility of their failing at last? And he himself tells us that "he kept his body under and brought it into subjection; lest that by any means, when he had preached to others, he should himself become a castaway." And he makes salvation in its highest sense conditional, where he says, (1 Cor. xv. 2) "by which also ye are saved, if ye keep in memory what I preached unto you." And it was not till years afterward, when he had labored and suffered much more for Christ that he became more confident in the immediate prospect of death and explained, "I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness." J. M. B.

LANTERN SLIDES AVAILABLE.

To the Editor:

When trying to procure slides last Lent illustrative of the Eucharist and its institution I found that little or nothing of the kind was to be had in this country. It may be that there are other priests besides myself who value the lantern in giving instruction regarding the Holy Communion and preparing communicants and confirmation candidate for its reception. I am therefore writing to let them know that I have just had made at Potter's a number of slides from pictures obtained in London and Paris which admirably illustrate the Holy Eucharist, and that no doubt he would rent or sell to those who wish for them copies made from the negatives. He would, I am sure, furnish a list to any who applied to him of the slides he has just made for me, all of which, though not all Eucharistic, would be useful to many priests.

I have also a considerable number of slides illustrative of the same subject which I bought in London. Possibly some of these might be copied, by Potter. I would gladly lend them to those desirous of using them but fear of breakage would oblige me to decline doing so. If any clergyman would like to write to me for further information I shall be glad to give it.

C. B. KENRICK.

Hamilton, St. Matthew's Day.

OUR EMPIRE.

To the Editor:

"Our Empire," for next year beginning with Advent Sunday, November 30, judging by some of the chief features will be interesting and useful, as the following will show:

Serial studies of adventure—also of Missions and Church History; a short complete story in every number; "A Glorious Host," Lives of Saints and Martyrs; Notes (not lessons) for the children's own reading on the Church Catechism; Tinty Tots page; Papers on Nature and its Lessons; Paper on the work of the Church, showing how every one of God's children can help; Poetry suitable for recitation; Paper on Home Handicrafts for Boys; The Flags of the Empire; Anecdotes of Empire Builders, etc.; Simple accounts of Bible incidents, customs, animals of the Bible, etc; also, "From the Editor's Den," a picture page; anecdotes, riddles, puzzles, etc., from time to time.

The subscription for the magazine next year will be, one copy, per annum, (52 issues) post free, 60 cent. 20 copies and over sent to one address, 30 cents per copy, post free.

Our young peoples ought to read carefully what is said about prizes in the number for October 5th, page 535.

The Tiny Tot page has been in charge of one writer during the present year. Next year the plan will be to have it written by a variety of writers, suitable articles for this page, by Canadian lady writers would be most acceptable. Payment will be made on publication at the usual S. P. C. K. rates. If any communicate with me I shall be glad to give her full particulars.

JOHN DOWNIE,

Agent for "Our Empire" in Canada.

"The Rectory," Port Stanley, Ont.

USE CAUTION.

To the Editor:

A Hebrew Christian of the name Solomon Saphir is now travelling the Eastern cities applying to clergy and others for money to support his work. He has letters from the Archbishop of Ottawa, the Bishops of Huron and Nova Scotia and others, I think, also from Archdeacon Armitage, Professor (now Bishop) Roper, Professor Body, Canon Vroom and others.

I could get no definite information, however, about his work. What is it? Under what Bishop is he working? He says he is engaged in getting out a Hebrew book in New York and also in working among the Jews. But it is difficult to get any definite information. No doubt he is deserving of personal help, but ought he to be soliciting subscriptions for his work with letters from the Bishops unless he can tell under whom he is working? One does not wish to do him an injustice, but this seems a reasonable request.

A. R. KELLEY.

Enquiries make us conclude that the man is much in need and deserving of help. But it had best be made clear to him that the assistance is given with clear knowledge that it is not asked for for any mission work as he has no authority to collect for any such purpose.—Ed.

PRAYER-BOOK REVISION.

To the Editor:

Although not admitting responsibility for the letter headed "A Needed Reform" and signed "Anon," which roused the contemptuous ire of your correspondent "Churchman," it nevertheless expresses pretty well my own views, and probably those of most laymen—dubbed "Tom, Dick and Harry," because being other than clergymen they presume to have ideas of their own on religious questions. "Churchman" states that the Lord's Prayer does not occur three or four times in the morning or evening service. Nobody said it did; but he does not seem to know that in many churches the Litany or Communion service is regularly added to morning prayer, thus bringing in the Lord's Prayer three or four times. And no matter what marvellous enlightment may be offered by standard works on the Prayer-book, or what momentous rules and regulations are heroically obeyed by the clergy, there are very many reverent, serious minded laymen (and some clergymen) who are convinced that these repetitions do more harm than good. They needlessly prolong the services, to say the least, and tend to give unthinking people the notion that there is some magic virtue in the mere parrot recitation of prayers. Moreover, in the American Prayer-book, which the Archbishop of Canterbury commends as having been "worthily enriched," the Lord's Prayer appears only once in the morning and evening service, not twice as in ours; and in the Litany and Communion service there are rubrics permitting the omission of the Lord's Prayer when it has already been used once in any other service on the same occasion.

J. R. JACKSON.

SUNDAY SCHOOL LESSONS AND PICTURES.

To the Editor:

The approach of Advent and the beginning of another Church year bring out two or three points connected with our Sunday schools to which I desire to call the attention of the clergy and workers.

1st.—Our weekly Sunday school paper "Our Empire," has completed its first year, its circulation being about 25,000 in our schools. Improvements have been made in the general character during the year and other changes are contemplated, which will render it more acceptable in matter and form. While the publication is not above criticism, we must admit that it is a splendid beginning and capable of being worked into one of the most useful agencies we have for exercising a healthy influence upon the child life in our Canadian Church homes. It appears to me the duty of all Sunday school workers to give this publication increased support by extending the circulation beyond last year. Canon Downie, Port Stanley, Ont., will answer questions and give information.

2nd.—One of the most important developments connected with our Sunday school work during the past year has been the completion of the course of study for the Primary department. Under the commission a scheme of lessons including Scripture and Prayer-book teaching, and covering three years has been prepared for the Primary department, including children under nine. These have been selected with reference to the capacities of children of these ages. Hitherto the difficulty has been to secure illustrations and picture cards to be used with these, but an arrangement has been concluded which provides beginning with Advent, a series of pictures issued in three grades. 1st, 52 pictures, for a child each Sunday, at 15c a year. 2nd, and intermediate size of the same, for teachers conducting primary classes of 15 and under, at 50c a year. 3rd, large wall pictures for large primary classes, at $1.50 per quarter, or $6 a year.

Orders should be sent in at once to the above address, to be ready for Advent season.

ELSON I. REXFORD,
Chairman,
Sunday School Commission.

B. C. P. ROYALTIES.

To the Editor:

Your readers will be interested in learning that the royalties from the Book of Common Praise for the past year have exceeded our expectations. They have amounted to $2,896.02. The largest sales were of course those

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of the cheapest book, but the returns from the royalties were greatest from the smaller tune book. The new 10c. edition has sold exceedingly well and even the new large pica edition published last year has had a large sale. Many persons seem yet to be unaware that this large type edition is now for sale for use on the reading desk and also for convenience of those who cannot read the ordinary print.

The returns show that B. C. P. is now practically in universal use in the Church of Canada.

JAS. EDMUND JONES,
Secretary, Hymnal Committee.

Are You Saved?

To the Editor:

Mr. Capel St. George asks, "What answer should a baptized communicant who believes in the Lord Jesus Christ give to the question 'Are you saved?'" As such the Church Catechism should be familiar and from that authoritative document a ready answer would naturally present itself, viz.: "Yes, verily, and I heartily thank my Heavenly Father that He hath called me to *this state of salvation* through Jesus Christ our Saviour. And I pray unto God to give me His Grace, that I may *continue in the same* unto my life's end."

SOZOMENOS.

Say Daily Offices in Church.

To the Editor:

Here are some more open churches, St. Matthews, Toronto; St. John's, Peterboro; and the Mission churches of St. Mark's, Erindale, and St. Luke's Kearney, in Algoma.

Would it not encourage people to frequent their parish churches on week days if the parson set the example by saying his daily offices there? Let him invite his people on Sunday and ring the bell in good time before the service. If service were said at the time of the meeting of the various guilds and at different times on different days, it would give all a chance of attending at least once during the week and so secure a nucleus. Why not get the different guilds to be responsible for an attendance and communicants on the Holy Days so that there might be a celebration, choosing the days of saints suitable as patrons for the society responsible?

Those of us who believe that Our Father's House should be a house of prayer on week days as well as Sundays, might very well put our teaching into practice by making as many trips each week to our parish church as possible, and taking our friends. If every Churchman and Churchwoman would make it a rule to go into every open church they passed, and to there say a prayer for the curate and congregation that serve and worship there, the appearance of the interior of our churches on week days would be much changed, and the Church at large would be much benefited by a new fund of prayer. If this were done it would cease to be a strange thing to say prayers in church on week days, and many more people would use our open churches. If we love our church we shall like to go there to pray, and shall not make the common excuse that God is everywhere,—a very lazy excuse and one which would soon lead us to consider it unnecessary to go to church on Sundays.

Church Life is a splendid paper and is doing the noble work of teaching good Church doctrine and practice in our land.

ROLAND PALMER.

More on the B.C.P.

To the Editor:

I am sorry Canon Roberts thinks I am somewhat harsh in my remarks about changed harmonies. I have no intention of being so. I do not suggest that the only objection made against the changed harmonics, is that they are different from Hymns A. & M., but I do know that such a reason seems to govern many of the objectors to the change. I do not like many of the changes, but there are other tastes than mine to be considered, and I am quite satisfied that Sir George Martin's name is a guarantee that they are correct. Then, again, I made no reference to the fact that the restoration of a dozen hymns would improve the book. I gathered from a letter I read, that the restoration of a dozen meant the difference between using and not using the book. I deeply regret the loss of many hymns, but again I remember that many others had to be considered. As regards pitch, I cannot gather from Canon Roberts' letter that I am far wrong. I am not sure that pitch is an absolute thing to-day and I know that it has varied in the past, when many of our tunes were written. All I intended to convey was that it is not very easy to be sure what is meant by "original" keys, in many cases. I agree with Canon Roberts that it is better to wait for complete revision. It will be very confusing to have two sets of harmonies in use.

A LOVER OF B. C. P.

The Occupations of the Women of Canada.

To the Editor,—

The assertion of The Montreal Star, which was quoted a fortnight ago in an article written for this paper, seems so sweeping that it needs investigation. It states that "there is in Canada no class of idle women who have plenty of money and but little to do." Then, a little further on in the article which makes this quotation, we read that, "We in Canada, of necessity and by temperament, are intensely devoted to every day practical matters, to the care of homes and children."

Taking these assertions in their order, let us, by reasoning the matter out after the Socratic method, try to get to the heart of things and find out the truth about Canadian women as compared with their sisters in the older lands.

First, are there no idle women amongst us? How shall we define idleness? My dictionary explains it as a "state of being useless, frivolous, unprofitable." Is a life spent in mornings for shopping and for meeting friends in town; in afternoon, bridge parties or crowded "teas"; in evening, theatres and a constant round of dinner parties, a useful, profitable life? If it be, then we are answered and The Montreal Star is right after all. Will some more readers of this paper give their opinion upon this question?

It must be clearly understood that, by "shopping" we do not mean occasional or domestic shopping, that bridge afternoons mean a state of habitual, not occasional, afternoon bridge, and that, in the same manner, the dinner party and theatre life does not include one in which occasional dinners or theatre parties figure. We are talking about a life which chiefly consists of, and subsists upon, these occupations.

Now we come to the second statement in the article, which asserts, apparently, of all women in Canada, that they are, "by temperament, and of necessity, intensely devoted to every day, practical matters, to the care of homes and children." Certainly, and thank God for it, this is decidedly true about very many Canadian women, but can it be said of all, or even of the majority?

A great number are, by the very nature of their life, excluded, as for instance, those living in boarding houses, or in flats, from a chance of devoting their energies to home duties, and, again, many, with or without home possibilities, have no children to care for. Outside, the care of home and children, what is included in the phrase, "every day practical matters?" This brings us to our third question. What is a hobby? Is there no difference between a hobby and a fad? Back we go to our dictionary. According to Stormouth, a hobby is a favourite object or pursuit of study and is derived from a German name for a hobby-horse. Stormouth, we notice, ignores "fad" as beneath the dignity of definition, but the Oxford Dictionary gives it as "a mania, a craze." Surely then, we are not going to condemn all hobbies as "crazy pursuits," but will allow a difference between riding a hobby-horse reasonably and riding that poor animal to death! Please notice that this letter is not meant to be didactic. It is not meant as the final word upon great questions, but rather as the beginning of an interchange of opinions about them. I think we are all agreed upon the subject of militant suffragism, which was the ground work of the article under review. There is no need to discuss that. It proclaims itself by its very name, as unwomanly, unworthy of our sex. Nor need it be confused with the whole question of woman's suffrage. A woman can be a suffragette without being a militant suffragette. She can believe in a right to vote, but she cannot, logically, if she be a true woman, believe in a right to smash windows, to slap faces, to struggle and contend in open places. We are not holding any brief for militant suffragism. In one sense only is it permitted to us women to fight, and then it is not with our hands, but in our spirits, contending, as members of the Church Militant, "against sin, the world and the devil."

We do want, all of us, to think over the sweeping assertion that there are in Canada, no monied women with leisure to pursue a hobby. We do want to define "profitable" and "unprofitable occupations, we do want to define "leisure" and "idleness." We do want to find out the true meaning of "business," (that word, dignified in use by One Who spoke of His Father's Business.) We do want to find out the true meaning of "hobby," as opposed to "fad."

Lastly, we want to find if, the matters of temperament and occupation can ever be said to be national, if it cannot rather be found that, in all countries of this great world, women, however far apart in distance and in race, will, according to their individual temperament, heredity and surroundings, flock together under certain standards of conduct.

Thousands, alas! all the world over, will be grouped beneath the banner of idleness, frivolity, superficiality; thousands, again, under the banner of intellectuality seeking the outlet of some particular hobby that shall benefit mankind, more or less; thousands, again, nay—"multitudes which none can number"—assembled under the standard of the Cross, earnest workers for Christ. There will be always a minority, a comparatively small number found, pursuing that "will o' the wisp" called a "fad," which may assume the form of house cleaning, of superfluous cooking, or fighting, of platform oration and even, unfortunately, of that which, though they dignify it by the name of "Religion" and of "Church," is only hysteria, not real work, and which does harm to the Holy Cause.

Will some one answer these thoughts next week?

B. A.

Church Congress and Sport

This year's Church Congress, to be held at Middlesborough, under the presidency of the Archbishop of York, on the first four days of October, will discuss among other questions, the "Amusements, Sport, and Reading of the People," the Hon. F. S. Jackson, the famous Cambridge, Yorkshire, and English cricketer, will be among the chief speakers.

John Bright used to tell how a barber, who was trimming his hair, once said to him: "You 'ave a large 'ead, sir; it is a good thing to 'ave a large 'ead, for a large' ead means a large brain, and a large brain is the most useful thing a man can 'ave, as it nourishes the roots of the 'air."

In the Garden

(*Continued from page* 8.)

Most of those who love flowers have seen or heard of the sea holly of Britain's shores which gems the sandiest beach with its silver and blue leaf and flower.

The Barberton Daisy. The writer was one of the first to see this daisy off the Cape of Good Hope, when it was introduced into England and Mr. R. L. Lynch, curator of the Cambridge botanic gardens has raised a lovely series of hybrids. It is not hardy in England except in the most southern counties, but is grown in pots in the green house. Gerbera Jamesoni, to use its botanical name, is fortunately not unknown in the Dominion and the treatment it requires here is much the same as in England. One of our well known nurserymen (Mews, Stone and Wellington) writes of it: "This beautiful South African plant has attracted the lover of plants all over the floricultural world. It is deserving of this attention on account of its distinct, exquisite, brilliant scarlet flowers. Its grace and beauty will continue to win the admiration of all true lovers of plants who are so fortunate as to see it in bloom. It is an evergreen, herbaceous plant, with peculiar cut leaves. The flowers are erect on a long strong stem, and are frequently four inches across. The plant can be lifted from the open ground in the fall, placed in pots, and will continue to bloom the entire winter. Height, eighteen inches. June-October."

These notes will be continued in our next. Please do not forget to ask questions about garden troubles.

E. T. COOK.

Children's Day 1912

(*Continued from page* 5.)

Kingdom of Heaven, the determination to persevere in spite of manifest, at times almost overwhelming, difficulties and discouragements, is strengthened and renewed, and it becomes more and more evident that this work can only be done by a firm reliance on the Holy Spirit to bring to fruition in these young souls our feeble efforts and imperfect teaching.

God grant that a widespread and hearty observance of Children's day this year may bring an additional blessing and a new encouragement to the work of the Church in our Sunday schools.

E. J. BIDWELL.

The King has awarded the Kaisir-i-Hind Gold Medal (1st class) to Miss C. F. Ling, senior missionary of the Church of England Zenana Missionary Society at Ootacamund, South India, who has been working in India since 1881.

The Bishop of London's S. S. Council is about to publish four manuals for the use of teachers, written by well-known experts.

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Our Old Country Letter.

September 17, 1912.

The Bishop of London's Sunday school council is doing a much needed work and inaugurating a very salutary reform. Sunday schools are more and more assuming a position of importance, now that the forces of secularism are driving religion from so many of the day schools. It is beginning to dawn upon us that training is necessary for the Sunday school teacher, and that the present hap hazard way of doing things must come to an end. The London Council has organized courses of lectures on the art of teaching in a number of places; these have been attended by 3,000 teachers, of whom 500 offered themselves for examination, and 430 gained certificates. Conferences have been held, a scheme of enrolment of teachers has been initiated, a syllabus has been drawn up, and arrangements for devotional services have been made.

—

The question is being asked—Should we have harvest festivals this year? Would it not be more appropriate to ordain a fast? "The distress" (says The Times) "is widespread, and involves all counties in England and Scotland" (it might be added Ireland); and looking back for 15 years it finds "the present condition of wheat, barley and potatoes worse than on any previous occasion at the same date." But whether we have the usual harvest festivals or not, we surely ought not to omit our services of thanksgiving for harvest. They are the annual and corporate "grace" for the daily bread provided. We must "ask a blessing" and return thanks even when the meal is less abundant than usual.

—

Canadian visitors to Brighton may remember the "underground" Church of the Resurrection, built 34 years ago, and now in course of demolition, the site to be occupied by cold-storage premises. The founder desired to build a church of great height, but was unable to overcome the objections of adjacent occupiers. He therefore had the soil excavated to a depth of 16 feet. thus providing a lofty interior, although the outside appearance of the Church was not very imposing.

—

A vigorous writer on the decay of Church going attributes it to three causes. (1) The Church's system is antiquated: the laity should have more responsibility. (2) The Prayer-book services do not grip "the man in the street," they are archaic, and lacking in elasticity. (3) The chief reason is the lack of strong, virile, courageous and practical teaching. What served a quarter of a century ago will not do now. People are better educated and consequently more fastidious. The services and sermons are out of touch with modern life.

There is certainly some truth in the first of these indictments as far as England is concerned, but we do not think it applies to the Irish Church or to the over sea branches of our Communion. In the second and third also there is doubtless some truth. The Prayer-book is being revised both in England and Ireland. Not all our clergy are capable of preaching one hundred or more up-to-date sermons every year; but though we may not have many orators, the general level of pulpit exposition is as high now as it ever was. The critic might have added a fourth reason for the diminution in Church attendance—the growth of the pleasure loving spirit and of the means for its gratification.

—

The Bishop of the Ulster dioceses, Armagh, Derry, Kilmore, Down, and Clogher, have issued a joint pastoral appointing next Sunday, September 22, as a day of special humiliation and prayer, in view of the impending "crisis in the religious and political history of our beloved land."

—

The Church of England Men's society is being urged to bring pressure on members of Parliament to support the White Slave Traffic bill when it comes up for the third reading in the House of Commons. The object of the bill is to protect more effectually young women and girls from the monsters who trade on their ignorance, and to make somewhat harder the way of transgressors of the law of purity.

—

Edward Ralph Johnson, formerly Bishop of Calcutta, has passed away in his 85th year. As Metropolitan of India for 21 years, he occupied a position of authority such as few Archbishops enjoy. The See of Calcutta a hundred years ago exercised jurisdiction over the whole of India and Ceylon. From time to time new sees have been founded, but the Bishop of Calcutta is still bound to visit each diocese once in five years; and while his visitation lasts he, in theory at least, supersedes the local Bishop. Bishop Johnson was an active and devoted ruler, who well upheld the traditions of his high office. He was a man of dignified and commanding presence—which counts for much in a country like India. After his retirement, which was due to failing health, he still continued to serve India through the Indian Church Aid Association and the Central Board of Missions, both of which institutions owed much to his initiative and untiring diligence.

W. O'CONNOR.

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Her Gift.

"Has all been told?" the One enquired,
His finger on the book;
"Find'st nothing more?" with voice serene.
"What say'st thou, then?" a pitying look
On one who knelt low at His feet,
Her scarlet robes a-trail.

"She brought a flower!" sneered one of those,
"From all her spoils, a small mean flower!"
"Naught else mine own," she wept.
"A rose."
Her scarlet robes a-trail.

"Beside uncounted gold!" they cried.
"And hers the meanest gift!" in scorn.
"No taint it held," she moaned, and sighed,
Her scarlet robes a-trail.

"I lay in chains," swift one made claim;
"She brought a flower of blue."
"Methought its heart spoke heaven," in shame,
Her scarlet robes a-trail.

He spoke: "Return, My child, until the dawn."
Placed on her brow a star.
"To those in chains, My flowers thy gift."
And those who sneered crept out—and far.
Then, lo! she rose, with radiant mien,
Her snowy robes a-trail.

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"Must congratulate you on the high standard of your paper, and hope to see its circulation largely increased.

"It is not good that life should know
The lovely secrets kept for those that die."

"I don't believe in giving children names that can be shortened into nicknames. No Tom or Dick or Bess for me. My children are named Paul and Scott and Jean."

"May I see them?" asked the visitor.

"Certainly," said the proud father. He called out: "Jeanie, bring Paulie and Scottie here, won't you?"

In the Welsh translation of the Bible the cat is mentioned three times. In Isaiah xiii, 22, the Welsh translation reads: "And the cats shall cry together in her desolate houses, or answer together." Also in Isaiah xxxiv. 14, the cat is mentioned, and in Jeremiah 1, 39.

The British News of Canada

(Weekly)

For those who love the Old Land and the New

Edited by ARTHUR HAWKES

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The British News of Canada
32 Church St., TORONTO

The Church in the West.

The last of the services introductory to the Mission of Help were held in Winnipeg on September 26th and 27th. For them, with the exception of two noonday services for men in Winnipeg, we are indebted to the devoted zeal of Canon Stuart. His labors in this preliminary work have extended through five dioceses from Kenora in the diocese of Keewatin to Edmonton in the diocese of Calgary. This arduous work has lasted four weeks and has involved railway travel of 3,000 miles, immediately after a journey by land and sea of 4,500 miles. Canon Stuart is now taking his place in the band of missioners to conduct four missions during October and November. Surely he may with justice be described as a glutton for work, and he has certainly set an example that should be an incentive to increased energy and devotion.

To give a detailed account of these services, even if this were possible, hardly falls within the scope of my work. Some account, however, of those in Winnipeg may serve to give a general idea of their character and purpose, though due allowance must be made for varying conditions in smaller places.

The preliminary mission in Winnipeg followed the formal reception of the missioners. It may be well, therefore, following the sequence of events, first to describe this reception. The service was held in Holy Trinity, the largest and most accessible church in the city. The missioners were received at the west door by the Archbishop of Rupert's Land, attended by the clergy and choir of Holy Trinity and conducted to the east end of the nave. The Archbishop then in a remarkably able and eloquent address explained the need which had led to the appeal for a mission of help. The description of the work beneath the foundations of Winchester Cathedral, with which he emphasized the importance and difficulty of laying the foundations of the Church in the West, was profoundly impressive and will long live in the memories of those who heard it.

At the conclusion of this address the Archbishop, as Metropolitan of the Ecclesiastical Province of Rupert's Land, conferred on the missioners, kneeling two and two before him, his formal commission and benediction for their work.

The Bishop of Edinburgh, as chief missioner, then formally accepted the commission on behalf of his fellow workers and himself. His address was based on St.. Paul's words, "Who is sufficient for these things?" "Our sufficiency is of God," and breathed a profound humility and buoyant confidence that must have dispelled any lingering doubts there may have been as to the spiritual success of the mission.

The reception of the mission preachers was followed, as previously mentioned, by a preliminary mission. It consisted of celebrations of the Holy Communion at 8, a service for women at mid-day, for workers in the afternoon and a mission service in the evening. These services were all conducted by Canon Stuart. There was also a service for men in the Province Theatre at mid-day, conducted by Father Bull of the Community of the Resurrection.

At all these services the addresses were excellent and the attendance was good. With a greater effort, doubtless, the theatre at mid-day, and Holy Trinity in the evening, might have been filled to overflowing. This is not said to depreciate the good preparatory work and true that has been done, but having in mind the possibility of future missions, to recall the importance attached by experienced missioners to preparation. In some quarters, it is to be feared, the necessity for preparation; in others, the best methods of preparation, have not been fully understood. In this connection, it may be said, that many feel strongly, whether justly or not, that a great opportunity was missed by not having an outdoor procession as proposed, of combined choirs before the evening services of the preliminary mission.

G. H. BROUGHALL.

New Metropolitan See

At the Provincial synod meeting to be held in Montreal in October, the question of the division of the Metropolitical see will come up.

At present the ecclesiastical province extends from Manitoba on the west to the Atlantic coast on the east, and includes the dioceses of Algoma, Huron, Niagara, Toronto, Ontario, Ottawa, Montreal, Quebec, Fredericton, and Nova Scotia.

His Lordship of Quebec may thus become Archbishop, and Metropolitan of the Eastern division.

Inherit, But Never Earn

In this old and traditional land of ours, many people inherit greatness who would have never have earned it. Wealth, rank, alliances, influence, can make a man into a great personage; it is astonishing but perfectly true to reflect that many of us admire a man more for having inherited greatness than for having won it and respect fortune more than we respect merit.

Let me say at once that the admiration of inherited greatness is in my belief a wholly debasing thing, because it puts our standards all wrong and confuses all our ideals. Of course, if we are interested in wealth more than in fine qualities, we shall be sure to admire wealthy people more than we shall admire fine people. But we ought not to be satisfied with that, and if we find ourselves inclined to treat important people with a deference and a courtesy which we do not extend to unimportant people, we have good grounds for being anxious about our point of view.—A. C. Benson.

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The Perennial Border in Autumn

The hoarfrost has made its first appearance and the silver rime has been seen upon the lawn. Like the first gray hair upon a woman's head it denotes a change and advancing days; it is the herald of winter. Yet, you will answer, "there are still spots of glowing color to be found in the perennial border." Flashes of pink and crimson, appear among the seed pods of the phloxes, the Perennial Larkspur still sends up its spikes of rich blue, the graceful, rose-like flowers of the Japan Anemone, radiant in their white and gold beauty, appear in quick succession, opening those silver buds which droop upon the stems, pendant, shy, until the hour of their debut. The hollyhock is still ablooming, and the flaming swords of Gladiolus guarding the garden, remind us of the great archangel, as he stood, sentinel at the gates of Paradise. True, the flowers are not yet out of bloom and this is the very time for planning alterations and additions.

There will always be improvements to make. The true gardener is never puffed up with pride he knows too much, his ideals are too high to let him rest in satisfaction. To the Almighty Creator of Nature's garden alone belongs the power of perfect satisfaction in His Accomplishment of perfection. There is nothing to add to or take from Nature's beauty. It came from His Hand and is therefore absolutely harmonious. Our desire to reach to the ideal in the garden proclaims us His children, but our failures tell us of our comparative impotence, and there rises in us the "Divine discontent." "A man's reach should exceed his grasp, or what's a Heaven for."

Here is the difference between the garden lover and the self lover who possesses a garden. The ideal of the latter being his own glorification, he sees his garden through rose coloured spectacles, can find no fault in it and invites his friends and neighbors, that they may see and admire. With the garden lover it is otherwise. This is the home of his affections and the flowers are his friends, and, since we most keenly see the faults of those we love, he watches in autumn, for all the imperfections in his garden. This is what is meant by "Divine discontent," and it is the soul of improvement; for the nation or the individual that cannot see faults in its surroundings is in "statu quo," that state which the schoolboy less gracefully terms "stick in the mud." Let us then think of what we are going to improve this year, as the time draws near for the lifting and the planting of perennials. Alterations will range themselves under different heads:

1. Wrong heights of plants in the border; there are always mistakes of this kind. Either we did not study the height of a plant, or it has taken on extra and abnormal stature. Here, for instance, is a giant yellow Helenium measuring five feet, that has pushed its way to the front row and is crowding out a chrysanthemum and a phlox. Poor things, they were not "born to blush unseen," but through our carelessness, they are doing so. This year, the Helenium must be taught his place and moved to it. The matter of smothering and hiding is a grave fault in a perennial border, whose flowers should grade from the highest at the back to the lowest in the front. Of course, there should not be a rigid regularity of line, as that destroys all art in the arrangement. The great garden writer, E. T. Cook, has pointed out that the proper arrangement of the border should be in bold groups, and in waves of outline. He says truly "Nature groups her flowers, does not plant them in lines, and, as far as practicable in a well ordered garden, we should be guided by the methods of that 'predominant partner.'"

Groups of slightly taller or slightly shorter plants should, then, be intermingled, as we find them in the woods, but very tall growers should never be in the front rows.

2. Discord in arrangement of colour must be considered. Sometimes the nurseryman is colour-blind; sometimes his labels have been wrongly affixed, and we have, consequently, endured the pain of a magenta phlox by the side of a scarlet "bee balm" all through the summer. Notes of these things should be made while the bloom is full and now, in autumn, the offenders can be separated.

3. Flowerless gaps should be filled up. Here and there a June flowering group has been left without successors for July and August, or an empty space presents itself in September. This question of succession of bloom through the months is not so difficult to-day for the amateur as it has been heretofore. The good nursery catalogues of men such as Sutton & Veitch, of England, or Drier, of Philadelphia, generally give a date of flowering with their perennial list. A table can be made of these, another table can be made of the colours, and from the two a perfect plan can be drawn out.

All these things that we have considered, are under the head of alterations. Increase in the number of plants can be provided, to use arithmetical language, by addition or division.

There are many plants, such as Iris, (German or Japanese), Phlox, perennial asters and chrysanthemum maximum, which improve by division. Cut a large root, with a spade, into three or four, and fill the empty spaces. In another article, I hope to speak about the best perennials and out-door bulbs for present planting. No mention will be made of roses, as spring is the time for planting them.

ELLA BAINES.

"I value your paper very highly, and find it most useful in my work," writes a lay reader.

Bishop Boyd Carpenter

Bishop Boyd Carpenter, till recently Lord Bishop of Ripon was in Montreal at the opening of the theological colleges association with McGill University, the first week in October. The first meeting was addressed by him. He will then lecture to the assembled students for three afternoons of this week. He preached at the Church of St. James the Apostle on September 29th, and at the Cathedral in Montreal, October 6th.

An effort is being made to get him to give the address at the opening of the Palestine Exhibition, October 3rd.

M.S.C.C. Matters

The next semi-annual meeting of the board of management of the Missionary Society of the Church will be held in Montreal, commencing on October 16. There are no matters of outstanding interest to be dealt with.

There will be a farewell meeting for several missionaries on the evening of the opening day. The occasion will be the centenary of the late Henry Martin, one of the great missionary leaders, and Archdeacon Cody will deliver an address on "The Life of Henry Martin." The missionaries for whom the farewell service will be held are Rev. R. S. Tibbetts and the Misses Benbow, Deplois and Howland.

Dr. Paul Helliwell and Rev. W. A. Earp left a few days ago as missionaries of the church to China and India respectively.

We are much obliged to the sisters of St. John the Divine, to the Rev. J. Harrison Hill and others who did not give us their names, for the words of Faber's hymn as asked for in a recent isssue.

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Calendar for October.

1—Remigius Bishop.
6—Faith V. and M.
9—St. Deny's, Bishop.
13—Trans. King Edward.
17—Etheldreda, Virgin.
18—St. Luke, Evangelist.
25—Crispin, Martyr.
27—Fast.
28—St. Simon and St. Jude.
31—Fast.

The Week.

UNSUITABLE WEDDING MUSIC. One of the foremost laymen in the Canadian Church (we regret we are not allowed to give his name) writes to ask us to speak on what he calls "the unsuitableness—to put it mildly—of the music performed at weddings." He goes on: "The Church is apparently anxious to make clear the sacredness of the marriage ceremony and yet in nearly all the churches in our big cities, and in the presence of high Church dignitaries, too, we hear such sensuous, secular songs as 'O Promise Me,' 'For Thee Alone,' and 'O Fair, O Sweet and Holy,' and others more or less out of place at a marriage service."

With every word of the above we are heartily in accord, and echoing the words of our correspondent, we say it has long been a source of regret to us.

And not the music alone—the whole surroundings of many marriages are utterly unsuitable. Churches are often loaded with masses of ill-assorted decorations which defy every canon of good taste, the hour of the service is set according to the hour at which express trains leave, as if getting out of town exactly two hours or so after the service were part of the sacrament, and so on.

More firmness in the ordering of the service, in the matter of the music to be sung and in emphasizing the sacredness of the service by compelling those preparing for the wedding and those taking part in it to remember that the scene is set in the House of God, is one powerful way in which the clergy can uphold the sanctity of marriage.

❦

A SCHOOL FOR JOURNALISTS. Sometime ago we mentioned that a school for the training of Journalists was to be opened in connection with Columbia University. The formal ceremony of opening took place on September 30th, Bishop Greer reading the opening prayers. Just how far the school will realize the desire of its founders time alone can tell. We are inclined to think that as "character is developed in the stream of life" so the best sort of journalism can only be developed in the newspaper office. The training in self-obliteration received there is perhaps the most valuable part of the curriculum which changes at the will of the managing editor and of the city editor. There is a great life lesson to the young journalist who learns to hear "the paper" commended for stuff he has written in the sweat of his brow. All is for his paper and none is for himself. There is often also real physical self-denial in meals foregone and sleep curtailed. There is enlargement of the divine grace of charity, as daily the young reporter learns to shelter some misfortunate who has been more sinned against than sinning. There is the daily honorable resistance to the many forms of bribery and corruption large and small which beset him. All this can only be learned in theory in a school for journalism. However, the motive behind the scheme is of the highest and there is no doubt that in this school there will be given that educational equipment which, of necessity, many of our worthiest journalists have been forced to forego.

We can only echo the words of the prayer used by Bishop Greer: "We ask Thy blessing upon this school. Give to its tutors wisdom, skill and patience, and to its pupils an open and ready mind. Inspire them with pure ideals, with the love of country and the fear of God, and let it be a school of light and leading to guide the people in the paths of goodness and wisdom."

❦

WHAT IS TO BE DONE? Clean up! There is a chance for every order in the Church to start at once. There is no office within her which would not benefit by the use of broom and floor cloth (no mops!) and duster and all the little incidental accessories that go towards putting things in good working order. The work will need to be thoroughly local and locally thorough also. For instance, when sweeping his diocese a Bishop will understand that the removal of a useless piece of furniture from a large room to a smaller one will not be considered good house keeping and that to ship an article found to be too damaged for use in his own household to another man's menage, there to further endanger life, is being criminally careless. When honest and repeated efforts to mend such damaged furniture have failed, the wisest and kindest thing to do is to put it out of commission.

This all will give a feeling of confidence and it will be recognized that while a room's furnishings may be unhandsome and unpolished they are eminently reliable.

The house cleaning simile can be carried right on down till even the little children, relieved from the choking policy which robs them of the realization that they are lively members of the Church, take part as far as they can, in her active, ordered round.

❦

REVIVALS. The following statement made by a leading member of the Methodist Church is full of instruction. He said that the people of Toronto would not stand for another big evangelistic revival meeting, of which there have been so many during the past few years. The result of these gatherings has pretty well discouraged the organising of other campaigns of a similar nature. While at the moment they appeared to be most gratifying, they were not lasting, and the evangelism of the future would be the personal kind, which meant a free discussion of spiritual matters between fellowmen. The big revival meetings were organized with the object of evading personal responsibility and obligation. It proves that emotionalism, while it has its uses, is not a thing to be relied upon when the question of living the Christian life is under consideration. For that life with its constant strain there is but one unfailing support, and that is the right use of the means of grace as they are provided in the Church of Christ. The Christian life is outside of ordinary or material means, and only is possible where people recognise that it is a life lived by the supernatural grace that comes from God alone.

❦

CHILDREN'S DAY. The 20th of this month has been appointed as Children's Day. On that day it is hoped that both children and adults will do their best to realize that the well being of the children is of supreme importance to this Church and nation. As is so often said the children of to-day are the men and women of to-morrow, but it is no good saying it unless we also do our duty in seeing that the children committed to our care are brought up in the fear and love of God. Are we sufficiently careful about this? Do we look after the spiritual lives and the spiritual growth of our children? What provision are we making for this in the home and in the church? As regards this the worst feature is that probably in very few homes is

any notice taken of the matter at all. The children's prayers, after a few short years of infancy, are left to the children themselves, they are never asked whether they keep up the habit or whether they are developing their prayers as they are taught to develop their studies. While the Church can and ought to do a great deal for the spiritual life of the children, she cannot and is not to be expected to do the parents' duty and supervise the home care. On Childrens' Day many a parent ought to think of this and wake up to a sense of duty.

War. The war clouds are gathering over the East of Europe. This is the journalistic manner of expressing in simple English that there is a prospect of war between the Balkan states and Turkey. War is at all times a very terrible and disastrous calamity, and never more so than at the present time, for all are agreed that if a European war breaks out no one knows where it will end. The huge armaments, the general unrest, and the prevailing feeling of a desire to grab more territory are serious factors which may lead to a general catastrophe, costing thousands of lives and millions of money. To this would have to be added a wide dislocation of trade, and a large access of poverty. We cannot look on and say that it is no business of ours for the peace of the world is the business of all who claim to be the followers of the Prince of Peace. It is doubtful whether any war does not put back the clock of progress many years. While in one sense we in this Dominion can have nothing to do with the apparently impending war, yet we can and should pray for the peace of the world and the avoidance of all those ills that follow most certainly in the train of warfare.

The Harvest. All our sympathies must go forth to the people in the old country who are suffering from floods and the destruction of the harvest. A great many people there will have as a consequence to face a winter of distress and poverty. We know in this land what a bad harvest means, and for some time it looked as if we were to suffer as they are suffering, but by the mercy of the Lord of the Harvest we have been spared. It was only a few weeks ago that travelling through the prairies we heard on all sides most gloomy forebodings of what was to happen, unless the weather cleared up and the farmers were able to thresh their crops which were abundant. So bad have the conditions been in England that in some places they felt they could not have the usual services of thanksgiving for the harvest, for they said that there was no harvest to be thankful for. How thankful we should be all over the Dominion for the mercies vouchsafed to us in that we have an abundant crop and the possibilities of gathering it in.

A Precious Relic. It has remained for a good Churchman and a most faithful friend of the old Ontario Churchman, and now of Church Life, Mr. George Comer, of Kingston, Ont., to contribute a very interesting relic to the celebration at Queenston on Saturday and Sunday. This is nothing less than the flag carried to the top of what remained of the monument set up to Gen. Sir Isaac Brock, in 1824, and blown up a few years later. The name of the man who climbed the monument is not given, a letter written to Mr. Comer's grandfather merely saying that it was a sailor.

The flag itself, which has been for all the years in the possession of Mr. Comer's family, is a Jack on a blue silk field, this last very tattered. It has been sent to Toronto under special guard, and will be taken to Queenston by a prominent member of the Historical Society.

So Easy. One of the very easiest of the easy things of this life is to be destructive. But to be constructive—ah! that's another matter. Two laymen were discussing what one of them called the "state of affairs" the other day, and both agreed that, to be restrained, the present outlook in Church matters might be improved. Bishops, priests and deacons, not to mention their own order, were in their view, sadly wanting. And then suddenly, in the midst of the destructive criticism one of them demanded of the other, "Well, what are you going to do about it?" The vacuous gasp of the fluent criticiser when asked for constructive work was the first reply, followed by the equally vacuous "something ought to be done." "Granted," was the answer, "but what are you going to do?"

The dialogue roused thought. It is evident unto all men reading the signs of the times that the most perfect ecclesiastical machinery in the world at this time, our own Church, is not doing the work expected of her, not because of flaws in the machine, but because of painful lacks in the machinists. The most delicate parts have been broken by ignorance, other parts have been clogged by indolence, and the whole must be a sorry sight for the Master Mechanic.

Cleanliness One Thing Needful. The more thought that is given to the subject spoken of in the preceding editorial notes, the more the conviction grows of the necessity for cleanliness in the workings of the Church to-day. Cleanliness covers such a wide ground, it means singleness of eye and courage of conviction, it means facing the difficulties bravely and without fear or favour, striving to overcome them. Perfect integrity is what all ask of anything or any person, even remotely connected with religion, and it is not very wide of the mark when we say that a good deal of the estrangement from the religious life, a good deal of the indifference to the Church and her calls is due to the fact that there has been a manifest gulf between precept and example in the matter of absolute integrity. In ninety-nine cases out of one hundred the lowering of principle the deviation from the absolutely direct and true has been with a good motive—our fellows in the Roman communion are not the only ones who do evil that good may come—but it has failed of its object. There is no note that jars so as the note of falsity, be it touched ever so lightly. All things are forgiven unto him of whose truth and honour we can feel absolutely sure. All things, the very worst, are suspected of him in whom we detect absence of perfect sincerity.

Running with the hare and hunting with the hounds gives satisfaction to no one, least of all to the unwise person who tries these feats. If the Church and all who have been admitted into her fellowship realized that in things of religion, even as in things of science, the purest truth is the only thing to bring about a satisfactory result there would be fewer men on the street trying to work out their own salvation in the power of their own moral nature—as the Israelites of old making bricks without straw—fewer asking "of what use is the Church?"

Brotherhood of St. Andrew

Pacific Coast Conference.

The interest of those who watch the larger gatherings of the Brotherhood has been shifted to British Columbia, where the Pacific Coast conference is being held in Victoria from October 11th to 13th. This gathering, which is international in character, has been engaging the attention of the far-western chapters for some time and a splendid meeting is hoped for as a result. The speakers will be drawn from both sides of the line and among others who will assist are the Bishop of New Westminster; Rev. F. H. Graham, rector of Nelson; Canon Perkins, Capt. Hyde, and Mr. F. G. Shelby, western field secretary of the American Brotherhood. Mr. G. E. Green, president of the Victoria local assembly, has been working hard at the arrangements for some months and it is sincerely hoped that his efforts will be crowned with success.

Mr. J. A. Birmingham, general secretary of the Canadian Brotherhood, left Toronto on September 29th on a hurried trip to the conference district, where he has been spending the past week in an endeavour to secure a good delegation from the surrounding towns.

A priest in the Diocese of Ontario and a consistent friend in its former days, says, as he pays us a bill for job printing, "Your paper is splendid—wish you the heartiest success."

The Gospel procession is a missionary sermon rightly interpreted—a sermon in action to those who understand.

A Methodist Tribute

"Methodist Recorder" the well-known organ of Methodist opinion in England says:—"We are quite sure there is something in the spirit and equipment of the Church of England now wanting in the Free churches. For long years the Church of England has been elaborating its machinery; it has done this with deliberation, with the utmost care, and with a fine statesmanship.... Quietly, and considering its ideals rather than the wishes of the many, it has found out ways, taken hints, and set its house in order. We are seeking the result, and we cannot but congratulate the men of God who have had power to discern the times and the seasons. Moreover, workers have been found, and plenty of them. The opportunity for work has been welcomed..... Never were there so many willing hands and warm hearts laborious in the Church of England. This has befallen in an hour when we have found our workers bewildered among the infinite variety of calls, running here and there, busy ofttimes about nothing that really matters. There has come among us a mood of resentment upon the multiplicity of demands, and some have withdrawn themselves, while others are much discouraged.... In the Church of England a great development of spiritual vitality has arisen in these last years. It is finding its expression in work peculiarly adapted to the needs of the hour. The Free churches may look, in the future, to a greater vigour in the Establishment than has been known within the memory of any living man; and we should not be greatly surprised if the vigour be richer and better sustained than any displayed in all its past history."

"Hereafter the minimum salary of Presbyterian ministers in the Toronto district will be $1,000 per annum; and the aim of the congregations should be to see how far away they can get from the minimum," is the commendable remark of The Mail and Empire.

"One of the greatest needs is a good Church paper and its wide circulation amongst our people. I am convinced that Church Life can and will become the paper we need if only we give it our support. I should be glad indeed if every family attending the cathedral took it in," says a Western Dean.

Richard Tattersall

Organist and Choirmaster St. Thomas' Church, Toronto

SOLO PIANIST

Teacher of Advanced Grades of Piano and Organ

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The Mission of Help

The Mission of Help now proceeding in the North-west of Canada is by far the most interesting, and the most important event of Church news. Wherever the real interests of Canada are seriously considered the question of her future is of deep interest, and that future is dependent upon her continued recognition of the great fact that "righteousness exalteth a nation." The long story of Canadian prosperity, of Canadian enterprise, of the hard fight put up by her pioneers, and the promising outlook for the years to come will all come to nought unless both as a nation and as individuals her people are willing to be seekers after the highest and the best—and there is nothing higher or better than the imitation of Christ. In Him, the ideal man, we see the perfection of the good citizen, the patriot, the thinker, the worker and the helper. A long period of prosperity instead of drawing people nearer to God has usually the contrary effect as it tends to make them think that by their own power, wit, and wisdom they have attained to success. If a mission is needed it is when all things seem to be going well, and when good times whisper that prosperity is likely to last for ever. We must all feel that the Mission of Help is a national event, that it concerns us all, that this outcome depends upon the continued and sustained prayers that are offered on its behalf. We are too apt to think that because the mission is in the Northwest only, it concerns the people of that district and no one else. This feeling is the poorest and worst kind of parochialism, a failing from which we all suffer, and which does a great deal of harm to the Church in this Dominion. It destroys our realization of the truth that the Church is one all over this land, and that if one part suffer all suffer with it, and if one part advance in holiness all get the benefit of it.

We cannot fulfil our Lord's wish "that they all may be one" better than by praying at this time for the Divine blessing upon the Mission of Help in the Northwest.

Then again, we should try and understand that there is a very real need for the mission. People who have been through the country and know its conditions say that there is a great deal of slackness, and of indifference. Some of this is not altogether the fault of the people themselves, but is caused by the want of clergy, whereby large districts are left unshepherded, and the people pass long periods of time without any service or ministration of the Church, and as a consequence the habit of neglect has become a very serious trouble. When we think of this we ask ourselves if we have done all that we could or ought to prevent such a condition of things. Have we been as generous or as thoughtful as we should have been; has the matter occupied our minds in any adequate degree? The conditions in the North-west have been of such a kind that it was impossible for the people there to cope with them in full, and they had a right to expect that we in the East, with our more settled conditions, should come to their assistance. So that even if we do not feel like praying for them, we ought to feel like praying for ourselves that we may be forgiven if we have failed in our duty.

Then again, life in the West is a very material thing far more than it is in the East, although it is bad enough here. Most of the people who have gone to the West have had but one object in view, namely, to make a fortune as soon as possible, and then leave. Having this object we cannot be surprised if during the process we see a lack of spiritual life and an indifference to churchmanship. The mission now in progress will be a great uplift of the spiritual life of the people, will arouse fresh energy in religion, will quicken love that has grown cold, and give fresh energy to those who for some time have felt a sort of despair as they looked upon the fields ready for harvest, and found so few to care whether the harvest were gathered or left to decay. How serious the matter is can be seen from the fact that the Church in the West has unanimously realized that something out of the way had to be done if the people were not to be left to decadence in things spiritual. We are sure that the crisis is a very real one when the Church in the West felt moved to call upon our brothers over the sea to come and help us, and to send us of their best in order that we might be able to cope with the difficulties that have so heavily oppressed us. And we must also recognize that those difficulties were felt to be very great when our brothers in the Old Land perceived that it was their duty to leave their own work, to put aside the many calls that home work made upon them, in order to answer the prayer of our land. How grateful we, as a Church, should be to them for undertaking so arduous a task, for here again we must not forget that taking a mission is no easy thing, but the hardest kind of work and the heaviest strain to which a clergyman can be subjected. Only a strong sense of duty will make a priest feel that he must accept such a call, of which both the responsibility and the labor are heavy.

For us there is only one thing that we can do and that is to pray earnestly for God's blessing on the mission.

"Coming Out"

At this season of the year one cannot help but notice both by items in the society columns of the daily papers and among one's friends and acquaintances the number of girls who are preparing to make their debut in society—and is not this event in these young lives, which is looked forward to with such joyful anticipation, a lovely and interesting one? The hair ribbons, sailor-suits and lingerie frocks are things of the past, put away with the school books and practicing, and our young lady now has her hair becomingly coiffed, wears a smart tailored suit and boasts several "gowns" of satin and chiffon, for the many functions at which she will appear. It is all so new and wonderful and short lived to the sweet debutante— that little season which marks the turning point in so many young lives, never to come again. For her, whom the all-wise Providence has placed in such a sphere of life, these pleasures and privileges are as intended if she has first learned the great lesson, to use them all "for His honor and glory."

Does this sound strange and inconsistent? It should not, for when we leave school, whether it be to take our place among the privileged few—called society—or among the great army of workers, it is there, where God has placed us, that we can serve Him best, and the girl who has not forgotten her confirmation vows, who, no matter how many her social obligations, comes quietly and reverently to the church every Sunday morning, for the early celebration if possible—to offer the "Service of Praise and Thanksgiving" to her dear Lord, is the one who, when the pleasures and excitement of her social life have somewhat abated, will have something, no matter what the future may hold in store for her, to lean upon and to fall back upon. Something that will enable her to discern the good and eschew the evil. Something that will give her intuition to recognize and strength to resist, temptations which at the time may appear trivial, but if yielded to might some day fetter her very soul.

A great deal is being said and done nowadays for the working girl and may God in his goodness prosper all such work, but parents and teachers among the wealthy and well to do should bear in mind that the spiritual needs of their daughters are just as great, perhaps in many instances, greater. Doubtless many of them will be mothers of men who will play a great part in the moulding of the future of our great Canada, and it is only by that bond of His undying love which our blessed Lord commanded, that vexed social problems will be solved, and mistress and maid will comprehend each other.

If all the girls who are "coming out" this season could only bring some of the sunshine and love of their bright young lives into the home, the Church and the lives of others less fortunate, unkind remarks about society girls would never be heard and moralists would cease wondering "what the women of this age are coming to?"

A SOCIETY GIRL.

Queen Victoria and Sunday Rest

The Queen kept Sunday from the first as a day of rest. Late on a Saturday night one of the ministers arrived at Windsor. "I have brought for Your Majesty's inspection," he said, "some documents of great importance; but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of Your Majesty to-night, but will request your attention to-morrow morning." "To-morrow morning!" repeated the Queen. "To-morrow is Sunday, my lord." "True, Your Majesty; but the business of the state will not admit of delay." "I am aware of that," replied the Queen, "and will, if the papers are of such pressing importance, attend to their contents to-morrow morning." Next morning the Queen and the court went to church, and so did the noble lord; and the subject of the sermon was "The Christian Sabbath: Its Duties and Obligations." After the service the Queen inquired, "How did your lordship like the sermon?" "Very much indeed, Your Majesty," was the answer of the nobleman "Well, then," said the Queen, "I will not conceal from you that last night I sent the clergyman the text from which he preached. I hope we shall all be improved by the sermon." Not a word was said during the whole day about the state papers; but when the Queen wished her minister good-night, she said, "To-morrow morning, my lord, at any hour you please—as early as seven, if you like—we will look into those papers."

General Booth's Humor

In spite of his serious outlook on life, the late General Booth was fond of a humorous story, and he had a large fund of anecdotes. One of his best stories concerned a drunkard who fell into the hands of the Salvation Army. "We looked up his record," said the General, "and found that he had been drunk for so long that he did not remember much about himself. At last we discovered that he had deserted his wife, who lived in a distant town; so we sent her a telegram: 'We have found your dear husband.' In a few hours the answer came back: 'You can keep him.'

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DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston, Ont.

The harvest services at St. Paul's, Kingston, were an inspiration, a large number of communicants, crowded church and splendid offerings were the chief features. Rev. W. F. Fitzgerald, vicar, preached morning and evening. A few Sundays ago Canon Paterson Smyth and the Bishop of Montreal preached in St. Paul's, and the Bishop of Ontario preached two weeks ago. The church is flourishing.

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The Rev. Ralph Mason, St. John's, Toronto, was special preacher at the harvest service at St. George's, Trenton on Michaelmas Day.

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The Dean paid a well-deserved tribute to Sir Richard Cartwright in his sermon in the Cathedral on the Sunday after the statesman's death.

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Three departing members of the choir of Christ church, Belleville, Mr. Arthur Henthorn and his son and daughter, were given substantial reminders of congregational good will before leaving for Montreal.

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Harvest services were held on Michaelmas Day in St. Paul's, Kingston, and St. John's, Portsmouth. At St. John's a special offering was made for the General Hospital.

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Rev. Walter Loucks was harvest preacher at Trinity, Brockville, on St. Michael and All Angels. The offering was over $250. At the early celebration a beautiful fair linen cloth given by former members of the parish who are now trained nurses, was used. It was embroidered by St. Martin's guild, New York. St. Peter's held its harvest thanksgiving the same day, when Rev. Dr. Llwyd was the preacher.

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St. Thomas', Belleville, chose Michaelmas Day for its thanksgiving, and had the Rev. F. L. Barber, of Picton, for special preacher.

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In spite of bad weather and roads, the harvest services at Merrickville, were most successful. The churches, both in Merrickville and Burritt's Rapids, were beautifully decorated, and the music excellent. The preacher was Rev. R. S. Forneri, former rector and the people were delighted to see and hear him agair The rector, Rev. J. H. H. Coleman, had asked the Merrickville congregation for an offering for the building fund debt, and the response was about $1,225 being laid on the plates in money and new subscriptions.

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Canon Cooke, chaplain at the penitentiary, was knocked over, in Kingston, recently, by a horse belonging to his son, the Rev. Alfred Cooke, of Barriefield, which had become frightened. The canon sustained no serious injuries.

An event of unusual interest was the commemoration at Christ church, Tyendinaga, on September 29th, of the two hundredth anniversary of the mission to the Mohawk nation of Indians by the S.P.G. Early in 1710 four men representing the "Six Nations" were sent to England to plead with the "white mother" for a missionary. They were referred to the S.P.G., who promised them two missionaries. Queen Anne ordered a chapel to be built (at Fort Hunter, N.Y.,) and towards the furnishing of it gave, among other things, a set of Communion plate. This chapel was opened on Oct. 5th, 1712, and the Rev. T. Barclay preached the first sermon from St. Matt. xxi:13.

On Michaelmas Day, 1912, Rev. W. L. Armitage, of St. Mark's, Toronto, was special preacher, and celebrated the Holy Communion, using part of the Royal Communion plate in the possession of this part of the band of Mohawks. Some years ago the plate was divided and part is kept on the reserve on the Grand River and part on the reserve at Tyendinaga. Mr. Armitage referred to the wonderful history of the Mohawk nation, to their steadfast loyalty to the British, and to their sacrifices in leaving the old homes to come to the wilds of Canada to live under the British flag. He also referred to the magnificent work done by the great Society for the Propation of the Gospel.

The fruits of the missionary enterprise of two hundred years ago are still to be seen. The present rector, Rev. A. H. Creegan, is doing a splendid work and is highly regarded by all on the reserve. Christ church is a stone building, beautifully tinted within. There is a pipe organ, which is well played, and the people all join heartily in the services. Hymns in both English and Mohawk are used. There is a very nice little "chapel-of-ease," All Saints', about five miles away, where services are held on Sunday afternoon.

DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.
The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

Among the Toronto churches to hold harvest services recently were the Ascension, where the Rev. T. R. O'Meara was special preacher; St. Simon's, St. Luke's with Rev. D. Boyle, Trinity as select preacher; and St. Barnabas, where Canon Robinson preached.

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The Rev. A. G. H. and Mrs. Dicker, of St. Luke's, Toronto, are leaving for England, where Mr. Dicker will become rector of St. James', Buxton, Derbyshire. After evensong last Sunday the congregation bade farewell to Mrs. and Mr. Dicker. On behalf of the congregation Mr. G. de W. Green, rector's warden, presented Mr. Dicker with an address, and a purse of gold was presented by Mr. W. H. Worden. Mrs. Dicker was made the recipient of a handsome silver-mounted umbrella.

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Commissioner Starr, of Toronto's Juvenile Court, spoke to the men's club of the Church of the Epiphany recently, treating of his own special work. He launched the "Big Brother" idea, and met a hearty response from the members of the club.

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There was a hearty send-off at the Union Station, Toronto, for the Rev. Leonard Dixon ('Varsity and Wycliffe), son of Canon Dixon, who has left for Travancore, in Southern India, to work as a field secretary of the Y.M.C.A. among the Syrian Christians of St. Thomas, by the permission of the Bishop of Travancore.

The lamp in our illustration is hand-made and was made by Oriental workmen, in the City of Jerusalem. It is a copy in pure silver of the exquisite filagree lamps in the Church of the Holy Sepulchre, in Jerusalem, and is of Greek design. Its manufacture was kindly superintended by the resident Anglican clergyman in Jerusalem.

This gift, which as we mentioned last week, was presented to St. John's, Peterboro, by Miss Ruby Burnham in memory of Mrs. Perry, ranks as one of the most beauteous and costly offerings ever made to St. John's. It gives the church an ecclesiastical art treasure which is absolutely unique in Canada.

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The Lord Bishop gave a luncheon to the clergy in St. James parish house, Toronto, after the meeting of the rural deanery this week. There were nearly seventy guests. The Bishop gave an address based on some of the topics in his pastoral and also spoke of the work of the social and moral reform committee His keynote, when touching on the needs of the various funds was "Men of Israel help." Bishop Reeve also spoke.

All Saints, Peterboro, held its harvest service lately, the preacher being a former incumbent, Rev. W. L. Armitage, who is often asked back for these occasions. All the clergy of the city were present at the inspiring service, together with the Rev. R. B. Grobb, the present incumbent.

The Women's Guild of St. Mark's, Parkdale, held a successful parish supper on October 8th. The rector of St. Mark's took duty recently for the Rev. J. Hughes Jones at Weston.

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A departure from the former custom of St. Mark's, Parkdale, was made this year, in holding the harvest festival on a week evening, instead of on Sunday. There was a large congregation present on Oct. 4th, and the church was prettily decorated. The sermon was preached by Rev. Dr. Llwyd, and Rev. J. Hughes Jones, Weston, and Archdeacon Ingles, assisted the rector, Rev. W. L. Armitage in the service. The festival was continued on Sunday, when large congregations were present. Electric lighting has been installed, a great improvement. The work was done by several men of the congregation and the cost will be borne by the adult Bible classes.

The anniversary of the hundred years of peace will be observed next Sunday.

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DIOCESE OF MONTREAL.

The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

A banquet was held at the Windsor Hotel on October 1st, at which 550 covers were laid to celebrate a new movement in the ecclesiastical world, viz.: the providing of common lectures for the theological students who are studying for the ministry whether as Anglicans, Presbyterians, Congregationalists or Baptists. Mr. W. M. Birks, a Presbyterian, who occupied the chair, claimed that this movement was a laymen's movement—originating in the lay mind and over which laymen were enthusiastic. At present the joint lectures will be delivered in the different theological colleges in turn, but it is subsequently hoped to raise funds to build a theological building with library and proper equipment for the delivery of lectures while those of a denominational character will be delivered in the several theological colleges which will serve chiefly as residences for the students.

The Rt. Rev. Dr. Boyd Carpenter spoke upon the value of "the Spiritual in the Human Life," pointing out that a life could be called valuable only insofar as it contributes to the welfare of others. It is the spiritual factor which formulates character in

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the individual. It was, he said, for the maintenance of this spiritual factor that the Christian ministry existed. In conclusion he said, "So we need men still to say 'we are teaching a religion which does not degrade, which uplifts men, which gives them an idea of the dignity of their origin and the splendor of their destiny.'"

Dr. Robert Speer, New York, dealt with "The demand of the times for Christian Co-operation," pointing out the magnitude of the task the Church had to-day to face, dwelt on the waste there is in overlapping and recommended community and co-operation among the different Protestant communions.

Among those present were Bishop Farthing, Chief Justice Davidson, The Earl of Stanhope, Mr Reford, Dean Adams, Dean Wairon, Dean Hill, Dean Moyse, Principal Scringer, Principal Rexford, Principal Smyth, Rev. Dr. Young, and Rev. A. H. Moore.

The advantages claimed for this intercollegiate theological lectureship scheme are these. First—It will provide classes for lectures much larger than hitherto has been the case with the increased inspiration and enthusiasm that will accompany an increase in numbers, besides this, the expenditure will be lessened and lecturers of the best scholarship will be, it is thought, attracted to such chairs or lectureships, while thirdly, it is felt that when the teaching given in the four colleges is compared, about seven-eighths of it is found to be common to all and the remaining eighth denominational, so that this teaching that is common to all could be better imparted under the new movement.

The question one naturally asks is this—What kind of candidates will this new system provide for the priesthood of the Church? Will they breathe an atmosphere which will inspire them with loyalty to their Church, or will it influence them towards the undenominational idea that each religious body is in possession of some part of the truth and that there is no Christian Church in which the whole truth is taught and believed? No doubt different persons will form different conclusions. Meantime the promoters of the movement believe they have set an example of Christian co-operation which will be followed on an extensive scale in other countries. We shall see.

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Sunday, October 13th, is to be our field day for missions, when throughout the city special preachers will occupy the pulpits of the churches. The delegation is a very strong one including no less than nine Bishops, three archdeacons and our indefatigable secretary, Dr. Gould. A special form of service is authorized by the Bishop and in preparation for the same His Lordship calls his clergy together for a day of continuous intercession on Friday, October 11th.

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The Palestine exhibition is attracting large numbers of people,

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

The Boy Scouts Movement in Hamilton has attained a large membership. Commissioner Hemming, who first started the society at St. Mark's, has 500 enrolled in Hamilton district, as scouts, a result that must be most gratifying.

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St. John's, Thorold, held its harvest services on Sept. 25. It was a great success. Rev. H. Woodcock, Oakville, was the preacher. The wardens were well pleased with the offertory, which so truly speaks a people's thanks. This pretty church is associated with the thought of being the first in the British Empire to erect a monument to King Edward.

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Preparations are being made by the city clergy to enable the London Jews' society to hold a Palestine exhibition in the armouries the third week of November.

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Already the call of the special mission services to be held in the various churches is heard—and people are making an earnest endeavour to plan for attendance at them. Special prayers are being offered up by the faithful that these lessons of teaching may be used and blessed of God to the glory of His Church.

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His Lordship will take charge of the services at the funeral of Sarah Brennan, wife of Rev. Jas. Thompson, Welland, who died at the rectory, Oct. 4th. She will be laid to rest in Hamilton cemetery. A sweet and most gracious Christian personality has passed from our midst but her memory will be an enduring one of patient trust and hope.

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St. James,' Guelph, gave its departing choir member, Miss J. Coxon, a handsome club bag before she left. The choir of St. George's, in this city, was given a supper by its leader, Mr. H. K. Anthony, recently.

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Flower Sunday was kept in the cathedral on Oct. 6th, the dean and his curate, Rev. W. W. Judd, receiving the offerings of fruit and flowers from the children. The latter addressed the children, among whom were many parents.

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Dean McCormack, of Los Angeles, has been visiting his old home, Hamilton, and preached in the Church of the Ascension recently.

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Rev. Clowes Noxon, of Horney and Stewarton has been appointed to succeed Rev. A. C. Collier, at Winona.

—

The Lord Bishop was present at a parish tea given in St. James,' Hamilton, recently.

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A campaign to pay off the debt has begun in All Saints, Hamilton. One member filled out the card with $500; $15,000 has been paid off in fifteen years.

The choir of St. Peter's, Hamilton, visited St. Philip's and gave there the harvest cantata given a few evenings before in their own church.

—

St. Paul's Jarvis, where Rev. J. H. Ross is incumbent, had its harvest service lately, the women of the choir appearing for the first time in white dresses and mortar-boards. Rev. J. K. Eaddey, Caledonia, assisted in the service and the Rev. T. G. Wallace preached. The proceeds of a parish tea, added to the offering, made the day's receipts $90.

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The Rev. J. E. Chilcott has been appointed to the parish of Mt. Forest, Revelston and Forewell.

—

The Lord Bishop, on the eighteenth Sunday after Trinity, dedicated in St. James', Guelph, a marble tablet, within the sanctuary, which bears the inscription: To the glory of God and in memory of the Venerable Alfred James Belt, M.A., Archdeacon of Haldimand and Wentworth. First Rector of this Parish, 1890-1900. Died at Hamilton, January 29th, 1912, in the 56th year of his age. This tablet is erected by the members of this congregation in loving memory of his life and labours. Erected, Sept. 1912.

—

The Bishop preached and paid high tribute to a faithful priest, concluding with the ancient prayer: "May he rest in peace and may light perpetual shine upon him." The clergy assisting in the service were: Archdeacon Davidson, of St. George's, who read the lessons, Rev. Dr. Bethune, and the rector, Rev. C. H. Buckland. Mrs. Belt, widow of the late archdeacon, and Mr. Jas. Belt, of Toronto, were amongst the congregation.

DIOCESE OF OTTAWA.

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

The beautiful Morrisburg churches were lovelier than ever on Michaelmas Day, when decked for the harvest thanksgiving. Congregations were large and the preacher was the Lord Bishop of Ontario.

On Monday morning Mr. A. F. Merkley took His Lordship, Mrs. Mills, the rector and Mrs. Anderson across the St. Lawrence in his motor boat to the summer residence of Mr. J. Wesley Allison, where a pleasant hour was spent. The Bishop and Mrs. Mills seemed to enjoy their visit to Morrisburg, and the church people feel that they are deeply indebted to His Lordship for honoring them by devoting so much of his valuable time to a parish outside of his own diocese. However, the Church of God is Catholic, and we feel that the work of God's Church has been furthered by His Lordship's visit to Morrisburg.

—

Old St. John's and Grace church, Ottawa, will in future be one, the combined congregations totalling 444 families. The last service of St. John's as a separate parish was held on Michaelmas Day, Canon Pollard reviewing the work of forty-three years in the sermon in the morning, and Rev. E. H. Capp, who is to be the vicar of the new parish, preaching at night.

DIOCESE OF NOVA SCOTIA.

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

The Lord Bishop of Nova Scotia officiated at the marriage on October 2nd, of his second daughter, Edith Grace, to the Rev. J. L. Stuart Foster, rector of Hubbard's The marriage was solemnized in the cathedral, the dean and Canon Bullock assisting the Bishop. Her brother, Mr. Frank Worrell, gave the bride away, and her sister, Miss Charlotte Worrell, was bridesmaid, the Rev. Gerald Bullock being best man. Mrs. Foster is a girl whose name of Grace expresses her character and presence.

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The lay secretary of Synod, Mr. R. J. Wilson, died recently, aged 77. Mr. Wilson was a member of the board of Governors of King's College and a very useful churchman.

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

The recent conference of London's archdeaconry was highly successful. One of the most important things discussed was family and private prayer. One speaker declared that the mother as well as the father should be ready to say family prayers and that the children should be given their share. The cathedral system, the Christian ministry, and the adaptation of the Church to the Canadian people were among the subjects taken up.

—

The congregation of Trinity Church, Wiarton, held their harvest festival on Sunday, September 29th. The church was beautifully decorated by the Willing Workers and all services were well attended, the rector, the Rev. E. G. May, preached at both services. The harvest home supper was held on Monday, when there was a record attendance, about 250 being present. A large number also attended the concert afterwards.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

The preliminary services of the mission conducted by Canon Stuart of Canterbury, as well as the mass meeting on Sunday the 29th ulto., in the Walker Theatre, addressed by the canon and Rev. Paul Bull, have been splendidly attended. A great interest has been aroused and perfect harmony prevails, with one little ex-

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ception which receives no response from the hearts of the great body of Church people who are rallying round our Archbishop in this supreme effort to help our Church.

—

The Rev. D. G. Littlejohn of Emerson, has resigned that parish to work in Deloraine.

DIOCESE OF QUEBEC.

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

Opening of Bishop's College.

Work is now in full swing again at Bishop's College, and there is a good entry this year, both of men in residence and also among those who attend lectures, whilst residing outside university walls. In addition, several students are taking extra- mural courses. One fact, which promises well, is that the proportion of Canadian students this year is higher than has been the case for some time; a considerable number are drawn from the eastern townships. It seems as though the Eastern Townships Forward Movement was making itself felt in the direction of higher education. The best stock-in-trade our young people can have is a university career. Bishop's—the eastern township's university—is booming prominently and we expect that this year's entry is but the beginning of a steady movement in its direction. New students, male and female, are already giving evidence of ability. Good work has been done in entrance examinations—we may mention particularly Mr. M. H. Wells, who won the Jasper Nicolls' scholarship for the best matriculant; Miss Bain, the winner of the Eastern Townships' scholarship, and Mr. A. P. Williams, who carried off the Walker scholarship, which is open to students entering from Bishop's College school.

Improvements have been made in both the domestic and culinary departments, and there is a keen spirit for upright, clean sport displayed.

As Lord Milner, during a recent visit to the college, said: "This university rests upon the golden tripod of education, patriotism, and religion." Bishop's has sent out graduates from her walls, who have made their mark in the Church, in the government, and in all branches of life. May she long live to keep the renowned position she has won for herself.

—

Canon Scott has written a touching tribute to a little acolyte of the church in Compton, Charles Denys, the son of the rector, Rev. J. S. Brewer. The little fellow, who daily served the altar, was not quite eight. His death came quickly after an illness of but two days, on September 3rd. The choristers carried the little body on the day of the burial from the rectory to the church, where there was a celebration, the altar being vested in white.

—

A window in memory of Charles Smith Parke, M. D., and his wife, Louisa Scott, has been placed in the Cathedral.

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On September 18th the Lord Bishop completed the twentieth year of his consecration to the see of Quebec. Bishop Dunn will be seventy-three on October 16th.

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The church at Shigawake has been restored and enlarged. The Rev. J. Prout, who for three years has had charge of this mission is to become missionary at Valcartier

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The Rev. H. S. Chesshire will succeed Rev. N. H. Snow on the Transcontinental Railway Mission above La Tuque.

DIOCESE OF COLUMBIA.

The Rt. Rev. J. C. Roper, D.D., Lord Bishop of Columbia.

The Rev. F. Vey, who is paying an extended visit to the diocese has been requested by the Bishop to proceed to Courtenay and assist the veteran vicar of Sandwich and Comox until the arrangements for the vicar's retirement are completed.

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The quarterly meeting of the Clerical Chapters of the Southern rural deanery met at Christ church rectory on October 2nd, the rural dean, Rev. W. Baugh Allen, presided; twelve clergy of the deanery were present and three visitors, Canon Cowley, of Winnipeg, Rev. G. H. Andrews, chaplain of the Forces, and Rev. J. Elkin. The devotional office was read by the Rev. C. R. Littler, B.D., who in place of the usual address, read two helpful selections from "Visions," by the Rt. Rev. Bishop Montgomery. The minutes were read by the secretary, Rev. F. H. Fall and it was arranged that the next meeting of the chapter be held at St. Paul's, Esquimalt, on Jan. 8, that the Dean of Columbia read the devotional office and give the address, and that Rev. H. A. Coulson, St. Luke's, Cedarville, read a paper on a subject to be selected.

The Rev. S. Lea, who was to have read a paper on "Some Problems of Patriotism, having removed to New Westminster, his place was taken by the Dean of Columbia, who gave an address on "Impressions of a recent visit to England." The dean spoke of the meeting of the B.C. Church Aid Association, held under the presidency of the Bishop of London, the large gathering and the keen interest taken shewing how greatly the interest of the Church in the old land in the problems of the Church in B. C. had increased in recent years. He referred to the self-denying work of the Rev. Jocelyn Perkins, minor canon of Westminster, as secretary of the association. The dean also gave an account of a meeting in protest against the Church disestablishment and disendowment bill, and said the work of the Lord Bishop of St. David's and others is having a marked effect in increasing opposition to it.

The speaker then referred to the ancient glory of the Church, as evidenced in her old cathedrals with their marvellous attractions and historical associations and intimated that the glory of the present was in reality no less grand, though we are tempted to forget it as we think of some of the evils of the age, *e.g.* The falling off in church attendance, the increasing neglect of the Lord's Day, and that the Lord is still able to bring good out of evil and that the future of the Church is bright and that the trials of the present are in reality a winnowing process through which the Church is passing, that the chaff may be winnowed from the wheat.

After luncheon, arrangements were made for the annual ruri-decanal conference of clergy and lay workers to be held in the cathedral schoolhouse on October 23rd.

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The Rev. W. H. Mayers, vicar of Ladysmith, is again laid up with a severe affliction of the sciatic nerve and will be for some time incapacitated for duty. He has to undergo cauterization of the nerve from hip to ankle. That he may have patience and strength for the trial and come through it fully recovered for active service, is the prayer of his many friends throughout the diocese.

DIOCESE OF ALGOMA.

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

Work has begun at the Church of St. John the Divine, North Bay. The auxiliaries, the young men's Bible class in charge of W. H. Hutchinson, the A. Y. P. A., and a mother's club will soon be formed for those whose young children hinder their becoming active in the W. A. The Church debt has been reduced $50 and steps are being taken to have St. John's portion of the cemetery kept in order. The "Parish Leaflet" is bringing in kind words and monetary support; a recent issue tells of a young man of the parish who gives the money earned when occasionally compelled to work on Sundays, to some Church purpose. The Rev. C. W. Balfour asks for a $50 offering at the time of Thanksgiving to be given to "the spiritual harvesting of the world."

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The new church on Sucker Creek reserve will be opened on Nov. 6th. The Lord Bishop of Algoma will conduct the services, assisted by the incumbent, the rural dean and visiting clergy.

DIOCESE OF MOOSONEE.

The W. A. of St. John's, Chapleau, have commenced work under the presidency of Mrs. P. R. Soanes. This is one of the most active branches and the members are to be congratulated upon the excellent work done in the past. A meeting was recently held to organize a Junior branch and the babies branch is flourishing under the energetic secretary, Mrs. J. Merrill. Miss Hitchcock, a candidate in training from the W. A., is spending four months probation at St. John's Indian School, under the matron, Miss Sutherland.

The Lord Bishop, who has been away for nearly five months, visiting the Northern part of his diocese, returned to Chapleau, a few days ago; at Cochrane his Lordship ordained Rev. Mr. Griffin to the priesthood.

The Church at Biscotasing was prettily decorated on September 29th, for the harvest festival and confirmation; eleven candidates were presented, the Bishop of Moosonee officiating. This was also the last Sunday for the deacon, who has been in charge during the summer, the Rev. H. Cruise. There have been many improvements in this mission during the summer. New books have been provided, the exterior painted; windows decorated; grounds fenced in. There was also presented to the church, an oak lectern by the congregation, a brass plate bearing the inscription, "To the Glory of God and in Memory of Thos. R. Miller. 1st Warden of this Church." It is expected that this parish will be handed over this autumn to Algoma, to which diocese it really belongs. The Rev. H. Cruise who is leaving to take up work at Montreal, has done an excellent work here and his departure is regretted by all.

Bishop Cecil's Poem

The Rev. C. H. Shortt, our missionary in Takata, Echigo, Japan, writes us as follows:

The accompanying stanzas by Bishop Cecil, of South Tokyo, will be interesting to your readers. They were sent, with a letter, to each of the workers, as an answer to a present of an old bronze ornament, given to the Bishop by the Catechists, after the last meeting of workers in the province of Shinshu and Echigo, before the division of the diocese.

It should be remembered that Shin-Etsu is the official contraction for the two names, and that the districts are famed respectively for mountains and snow:

To the Friends in Shin-Etsu.

"On our hills the shadows sport,
Fade and vanish ever."
"Fades Remembrance from your thoughts?"
Shinshu answers "Never!"

"When our spring-time smiles anew
Lightly melts the snow."
"Say you so of Friendship too?"
"Not in Echigo!"

Melt the Bronze beneath the moon!
Change its ancient hue!
Then shall hearts that gave the boon
Change their Purpose too!

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Women's Work and Social Service.

Autumn brings a return to work, even to those who have enjoyed the most prolonged holidays, and among all the other activities of the working season, the various womens' clubs and societies will soon be in full swing. Womens' societies enjoy a very vigorous life amongst us, and are found organized for every kind of purpose—educational, social, philanthropic, religious. The women's club is a strong force wherever it exists, and usually—even if organized originally for purposes of self-improvement—finds its most satisfying objective in works of practical activity and beneficence.

Some idea of the scope of the club movement, as regards its membership, may be seen in the fact that at the recent (eleventh) biennial convention of Womens' Clubs, which met at San Francisco early in the year, there were gathered together 2,000 delegates, representing no less than 10,000 clubs, and through them about two million women.

* * *

Amongst ourselves "club" is perhaps less popular as a title than "society" or "association," but though the latter term suggests more the idea of serious work while that of "club" seems rather to call up the image of banqueting halls and purely social pleasures, still we have a good many clubs in which the serious purpose is the dominating one. One of the most remarkable organizations in Canada is the National Council of Women, founded during her residence here by the Countess of Aberdeen, and linked into the sisterhood of women's societies by the International Council. Our National Council, of which Mrs. Torrington is the beloved and honoured president, consists of a federation of 27 local councils and 11 other societies. It has been doing steady and effective work for about two decades, and has been developing a strong public opinion in matters affecting the welfare of women and children, and in various forms of social service.

Something of the scope of the Council's influence in Canada, may be gathered from the fact that its local councils represent about 450 societies, or rather local branches of various societies. Some councils have as many as 46 local societies in federation, others as few as 8, but all are doing something that has a social value of its own.

Such a membership as this must be a force of considerable power. What are these women doing? The recent report of the associations contains a great many interesting answers. Montreal, for instance, has been keenly interested in questions of municipal politics and municipal franchise, their members having canvassed a number of the wards in the interests of municipal reform. Here too, they co-operated in the establishment of free milk stations for babies, with very successful results.

Toronto notes the accomplishment of two objects for which it has worked hard—the filtration plant for pure water, and the Juvenile Court for the treatment of children who have offended against the law.

An important note from Hamilton speaks of co-operation with the standing Committee on An Equal Moral Standard for Men and Women, and it is very cheering to learn that their committee on religious training in the public schools has not only "worked vigorously" but has been "much encouraged."

Ottawa has been co-operating with the Travellers' Aid Society in securing the establishment of a much-needed hostel for immigrant girls. The Winnipeg Council is another naturally much interested in immigration, and has been studying the question from different points of view, such as the lack of respectable places of amusement for foreigners, leaving them too often at the mercy of the lowest influences.

The Vancouver Council seems to be a particularly active one, and records the establishment of five playgrounds, equipped and supervised, to be opened this season. Their report also announces that the municipal franchise for women has been obtained, and that two women have been appointed as police officers. Further, that the president of their council headed the list of recently elected school trustees, and that it is hoped soon to secure the appointment of two women as sanitary inspectors.

I think we may safely offer congratulations to the Vancouver council. Edmonton, too, has worked for and obtained the election of a woman to the board of education and has helped in the establishment of supervised playgrounds.

* * *

But these achievements refer to the large cities, where naturally the interest in big questions is keen, and where there are leaders to direct and organize and inspire those who want to work for the common good. Is there anything of the sort being done in smaller places?

Yes. Brantford is greatly interested in the establishment of supervised playgrounds and in the introduction of sewing and garment making into the public schools. Chapleau is working for a better system of sewage disposal, and for the better care of the streets of the municipality, while the reports of several other small and recently formed councils shew an awakening sense of obligation and an alert outlook for opportunities.

* * *

Another valuable and widely organized society is the Canadian Womens' Club, which is educational in its scope and enables its members to hear distinguished speakers who have won laurels in widely different fields, political, scientific, literary, artistic, philanthropic and so on.

A modest organization, yet one which accomplishes good results, is the University Women's Club, which was organized in Toronto about ten years ago, mainly with the object of bringing into touch with each other the women graduates of whatever university who are living there. This club, while its *raison d'etre* has been mainly social, has yet helped to promote more than one good cause, and is now organized into four departments for industrial, civic, educational and social service, members identifying themselves with one or other of these. Clubs of this kind are organized in many of our cities.

A slightly different clientele is that of the club for the study of social science, which is designed not so much for business or professional women as for women of leisure, whose position leads them a good deal into social life, and who may be such a strong influence in their own circles and outside them. This club has no propaganda but follows a definite programme of study and discussion, last year on subjects connected with immigration, this season on subjects dealing with child welfare.

Another valuable institution is the Business Women's Club, which is organized into circles for outing and visiting and for various studies, the Bible, literature, social science and others. Good work is done in these circles by the study of public questions, and the social intercourse is invaluable to many girls and women who, from the nature of their daily work, have necessarily few means of meeting and exchanging opinions with others.

These three clubs are all popular among their own constituents, and are doing really useful work in helping their members to face some of the more serious aspects of civic, industrial and social questions, and in giving them data upon which they may think to some purpose.

* * *

Somewhat different in its aim from these is the Imperial Order of the Daughters of the Empire, which as its name implies, is organized in India and in the Dominions Overseas. Although the work of the order is mainly that of kindling and stimulating the imperial spirit and loyalty, yet many of its chapters undertake the very practical work of assisting in the struggle against tuberculosis, in civic improvement, and in the excellent scheme of school-linking carried on in co-operation with the Victoria League.

* * *

The Young Womens' Christian association again is a national society of great value, for its work in helping girls and women towards higher standards of life, by providing residences for them, and by furnishing them with varied social and educational opportunities. Its work is definitely Christian, and it has been a wonderful means of helping girls in their own lives as well as of leading them to service for others. The College department begins its work with the opening of the university year, and is strongly established among the women students with whom its work is mainly on religious and missionary lines. The Girls' Friendly society has very similar activities upon a distinctively Church basis, and it seems as though these two kindred societies might well co-operate very largely for the promotion of residential clubs and boarding houses for business women, and in measures for the help and protection of girls.

The various suffrage societies, the womens' institutes and the missionary societies, to mention some other groups, cannot, for want of space, be spoken of just now—indeed, each of them might almost have an article to itself.

* * *

Do I hear someone murmuring—*"The home is woman's sphere"?* Yes, it is. The only mistake about this irreproachable sentiment is in trying to make it mean that "her own home is the only sphere of any and every woman." That is nonsense; and yet, the ultimate aim of women's activities is in some form the preservation and elevation of the home—not only of my home, but of the home of Martha with her eight children and her shiftless husband; of the home of Richard whose wife, you remember, ran away and left him and the little tots;—and of many other homes which for different reasons are little able to fulfil their function. The very love with which you cherish your home gives you, doesn't it? a mission towards other less fortunate homes where mothers or fathers perhaps, are making a brave but unequal fight with their difficulties; or where children are struggling along without the care and

(*Continued on page* 15.)

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A Quaint Modern English Church

It was the late Bishop Potter, of New York, who said, when visiting in England many years ago, and of course, the suburbs of London, that he would not have missed the church of St. Michael and All Angels, a few miles from the famous Marble Arch, "on any account." He was fascinated with a church that has a special distinction. It stands apart, this dwelling-place of the Most High, for its atmosphere of medievalism and the work of a master architect, one of whose many inspirations was the planning of Bedford Park, after which Bedford Park, Yonge St., Toronto, is named, Sir Norman Shaw, whose judgment was given in deciding the contest for the mighty cathedral of Liverpool.

A garden city has lost, perhaps, the full force of its significance in Great Britain, but in Canada we are awakening to the Christ-like fact that a good home is practically impossible without good surroundings. God and impure environments are not companions. And so from a flat expanse of willow, evil-smelling brook, amid glorious hedges of "may" or hawthorn, there arose this garden city with its winding, picturesque, tree-lined streets, its gardens of flowers, its club, old-world inn and the central, dominant, and beautiful church, whose foundation stone was laid between thirty and forty years ago by that great churchman who is still with us, Lord Nelson, descendant of the world's greatest admiral.

When one writes of an English church now-a-days, one's thoughts recall many pleasant visits to the old country. It is not unusual to ask some acquaintance in Toronto, or any of the larger Canadian cities: "Well, I suppose you are going to take a much-needed rest." We all say "much-needed," whether hot suns have already brought ruddy faces to the golfer, which means much golf, or to those who skim the lake's surface day by day. "Yes," a frequent answer is, "Going to have a look at the old country," and to those who think of visiting London at Christmas or any other season of the year, take a train from one of the London stations, the nearest to the hotel or place in which one is residing, to Bedford Park, or as it is also called, Turnham Green, a few cents ride only, and spend an hour in this famous garden city and church, continuing then, a few stations further on, to the Royal gardens, Kew and Richmond Hill, with the view that enthralled the great painter, Turner.

It is evident, therefore, to those unacquainted with the west suburbs of London, that Bedford Park is of it and yet out of it. Facing the west end of the church is a space of ground set apart for rest, not sports, and a railway bank, seldom inviting, unless clothed with natural verdure, as we see in Canada, but planted by the principals in the development of Bedford Park, with gorse, pine, and flowering shrubs, to soften the sharp, unsightly outlines. Few of the residents are without a true love of flowers. "Home" is written over every front door. We see it in the people themselves and the merry little children with faces that a rosebud has kissed, sunshine and simple ways everywhere, a place near London and sometimes overshadowed with its unwelcome pall of smoke.

St. Michael and All Angels, Bedford Park, the Church of the Garden Suburb of London, England.

As a resident once in this garden city, one learnt to love the place, and it has given of its best to this Dominion—sturdy sons and daughters who have been brought up in the fear of God and made their last farewell at the High Altar round which throngs have gathered in lowly reverence at the approach of the King of kings. Many a heart has ached and hand trembled when the bell has rung out its glorious message—the Divine presence is really in the earthly home circle, breathing into it with awful silence the peace which passeth our understanding. Prayers at the Eucharist are offered day by day for those who have worshipped within those walls and now living, as the vicar's own son is, far away in Africa, some in Australia and others in various countries, chiefly the great Dominion, many continuing their church work whenever an opportunity exists for going about doing good.

This is not a sermon, but church-people in Canada should know—I feel they do—that at the altars of England not only are her sons remembered in the Eucharist, but the countries to which they have set their steps. As a mother wrote to her son, "I feel we are very close when receiving at the Holy Communion, because you are doing so too. We cannot be apart when both are present at the great mystery of comfort and love."

As the church has no history surrounding it except the usual record of events that comes to every modern building, sacred or otherwise, there is yet much to write of. It was built, as I have mentioned, between thirty and forty years ago, and this was the beginning of Shaw's, to me, most interesting work. Of course, as the illustrations show, it is not majestic, and the "style" would not appeal generally but there it is, delightfully placed, and the reflection of one mind. Probably the great architect thought little of it. I do not know, but this I do, that it has inspired others to strike out in original paths and not be wedded to the traditions of the past, however beautiful those conceptions may have been.

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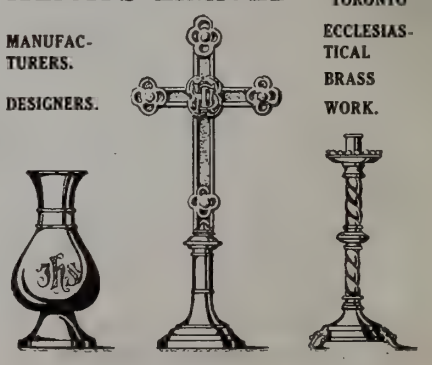


Bedford Park is not a rich parish, though the church will hold, I think, when chairs are brought in for the crowded congregations, nearly 900. The first point to notice is the noble porch with big dividing doors which, when opened, give ample egress to the street and directly opposite another door and the upper division of the congregation can file out to the vestry end, or in case of emergency, through the chapel of All Souls.

This is a contrast to many churches in England and in Canada. If a fire occurs in some of the sacred buildings I have visited and I happen to be present, I shall be fortunate when I see the trees through the widest doorway St. Michael's should be visited by all church architects from here and elsewhere as a lesson in "doorways." I like a good doorway that opens out. The proportions, as one would expect, are magnificent—a sense of breadth, though one may discover faults, one of the principal, an absence of proper egress from the chancel to the vestry. An entrance for the sacred ministers would be a blemish removed, but doubtless this will be provided as time goes on. The building of the chapel, adornment of the church, and now enlargement of the mission buildings with cricket, scouts, football and other clubs and services of great splendour the whole year are sufficient for the vicar, assistant priest and his willing band of workers.

The first vicar, who died two or three years ago, placed the church on its present basis, and gave one of his sons, Lieut. Wilson, at the age of 21, for his country at Spion Kop, a beautiful window recording a tragedy of which the Government remarked: "He was a brave soldier," and a clock erected by the parishioners is one among other testimonies to his youthful bravery. Then came the present vicar, (Rev. J. Cartmel-Robinson) the man of strength in mind and body, who is loved by his people and they by him, to say nothing of Mrs. Robinson. I notice in the monthly magazine for September, that on the day of the feast the music of the Eucharist will be "Mozart in B flat," and at the Octave Messe Solennelle (Gounod) with orchestral accompaniment, and the choir is voluntary and orchestra too. I say voluntary, but I believe the solo choristers are paid. Such uplifting services I have never attended, that is, in a comparatively poor church . The glorious music and complete and soul-satisfying ritual make one feel that this is truly the House of God.

Visit it for its quaintness, the work of a great architect, and its many beauties, some personal gifts, others district memorials. It has been called a church of railings, but that is only one of its characteristic features. It is hard to part from such a church as this—its family associations, its true "congregationalism," its fine vicar, and the splendour of the services, with not one jot of forgetfulness for the poor or the care of the young ones. Many of the Scouts and club lads are workers in the sanctuary.

And there are churches in Canada, too, doing great work for their Lord and Master and bringing out to the full as in St. Michael's, the power of the pulpit and the significance of sacraments. Splendid ritual is not everything.

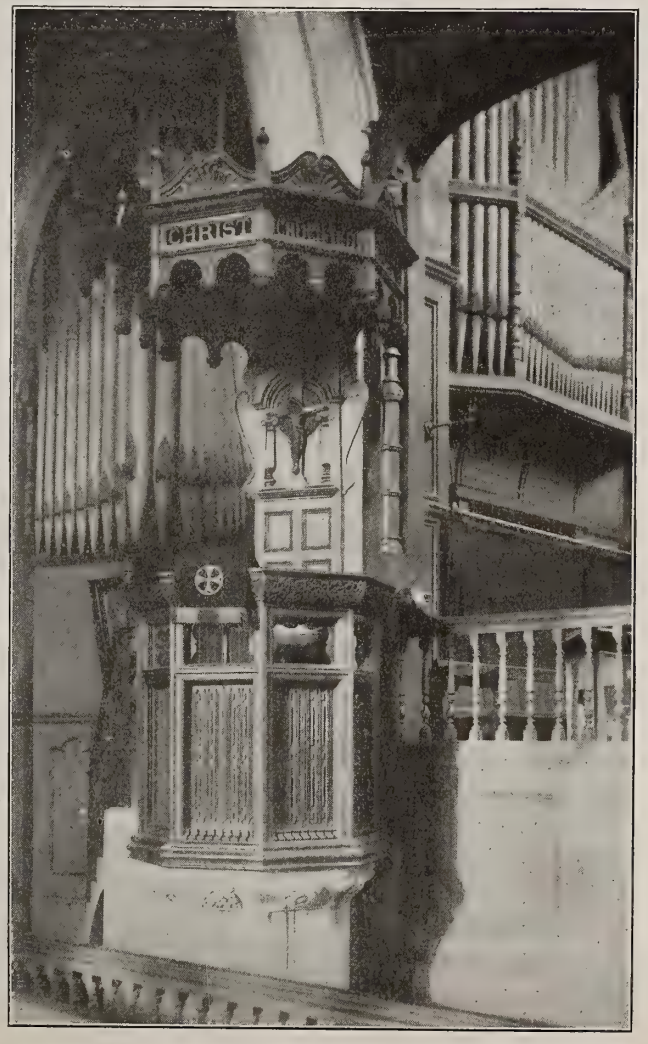
E. T. COOK,

P.S.—The church is always open, and the sacristan is one of the most courteous of men, who will be pleased to show any visitor round. Some of the vestments are very beautiful. There may seem to be some incongruity between the chapel and the parish hall and the main building. It is a mystery to me why the original architect or such a brilliant man as Mr. Edwyn Lutyens, one of his past pupils, was not called in to complete it.

Chiswick is interesting apart from the district church of St. Michael. There is the parish church (always open), which is modern, except for the ancient tower, and exquisitely beautiful, and in the churchyard Hogarth is buried. His home, with the famous mulberry tree, has been purchased by private subscription for the district of Chiswick, and is always open. On the Mall is Walpole House, and a peculiar charm hangs round the River Thames at this part. It was from Walpole House, Miss Pinkerton's academy, that Becky Sharpe departed in high dudgeon and rudely—Becky was really very naughty at times—threw the Bible bestowed upon her at her mistress' head. In Chiswick House, now, alas! a private asylum, died the statesman, Canning, and it was the residence of the Prince of Wales, (King Edward VII.), and Queen Victoria spent a few hours there to meet the Shah of Persia, on his first visit to the British Isles.

E.T.C.

The High Altar in St. Michael's.



A Glimpse of the Organ and Pulpit, St. Michael's Church.

[Thy Work Will Clear Thine Eyes

Then fiercely we dig the fountain,
Oh! whence do the waters rise?
And vainly we climb the mountain—
Oh! are there, indeed, blue skies?

Nor find the waters out;
And we dig till all is weary,
And we climb till all is dreary,
And still the sky is a doubt.

. . . .

But if yet thou see no beauty,
If widowed thy heart still lies,
With thy hands go and do thy duty,
And thy work will clear thine eyes,

—*Violin Songs, George Macdonald.*

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Missionary News of the World.

Religions and Races.

One of the peculiar objections to Christian missions lies in the diversity of races. Men are continually saying that these differences are so great than an universal religion is out of the question. You cannot make any one's faith elastic enough to include all the races of the world. There must be different religions to meet the needs and suit the capacities of different nations. And it is popularly supposed that the existing religions of the East exactly suit the Oriental mind. To undertake to interfere with these or to convert the Orient is a huge mistake and will be a tragic failure. This subject has recently been very skilfully and beautifully handled by the Right Rev. W. Boyd-Carpenter, formerly Bishop of Ripon, in a series of lectures at Montreal at the inauguration of the Federated Theological Colleges. To attempt a summary of these inspiring lectures is not the present purpose. But it might be well to show their bearing upon the vexed question of religions and races. Bishop Boyd-Carpenter first of all pointed out the fundamental and essential qualities of man. Religion is made to serve man's highest interests. It must, therefore, be characterized by three essential qualities. First, there is the desire for a Power outside of man upon whom man can depend for protection or help. That longing belongs to men everywhere. It is not a national desire, but a human one, shared by all races. Second, there must be a possibility of communion and fellowship with that Eternal power. All sacrifices pointed to this quest of man, for the main idea of the sacrifice was fellowship. Part of the sacrifice was eaten by man—the rest offered to the god. It manifested the longing for fellowship. Third, there is the desire exhibited by all men, for guidance and protection beyond the present. Progress is essential and what guarantee is there of help in the future? These are the undisputed desire of man. Now, what religion can meet and satisfy them? The lecturer took Mohammedanism and showed clearly that it magnificently met the first demand. It held strongly to the faith in a ruling and guiding and protecting God. But it failed absolutely in the second desire. It offered no hope of communion and fellowship. Allah is a far-away and absent God —He does not enter into communion with His followers. Buddha beautifully met the second demand for fellowship, but there was no Power upon whom man could depend now or hereafter. The one thought was extinction—the elimination of all desire. No guarantee whatever for the future. In contradistinction to these note Christianity. In God, the Father, we have a dependable power outside of ourselves. In God, the Son, we have inspiring communion and fellowship with the Divine. In God, the Holy Spirit, there is the abiding Presence, following us to the end of the ages, satisfying all needs. The question, therefore, "Is one religion as good as another?" must be answered in the negative. Only in Christianity have we the requirements of a world-wide religion—a religion that will suit all races and fulfil all human desires. In both Mohammedanism and Buddhism to-day there is an effort to atone for their failures, and movements are recognized that have for their prime purpose the supply of these needful things. So that both these old religions are witnessing internal changes and new parties in order that the threefold desires of man may be met. The races of the East have their ministry to the world. They will bring a fresh interpretation to Christianity, but they can never provide a substitute for it. Jesus is the Saviour of the world. The East is realizing it. Let us not slack our hand in missionary endeavour.

A New Movement.

South India presents a problem. There is a native Christian community there dating back to the first century. It is called "The Syrian Christians of Saint Thomas." It flourished for centuries, but of later years it has broken up into factions. There are three camps, 1, The Orthodox, 2. The Reformed, 3. The Church Missionary Society. Altogether they number more than half a million Christians. Can these conflicting parties be united? The Orthodox object to the Anglican Church, but the Syrians are fond of episcopacy so that the non-episcopal bodies will have no appeal. Those who are conversant with affairs believe that the Y.M.C.A. will prove to be the cementing bond. Accordingly one of our own Canadian clergy will go to Travancore as permanent secretary of the Y.M.C.A. The Rev. Leonard Dixon sailed for India from New York on Oct. 5th. Mr. Sherwood Eddy characterizes this work as unique, presenting a magnificent opportunity for the evangelization of India. There are more native Christians in that state than in any other section of the non-Christian world, and Mr. Dixon's position will be an absolutely new one. May we not seriously hope and pray that this young Canadian churchman will be endowed with wisdom and power to consummate the work for which he has been sent to India?

A Farewell to Missionaries.

We have already noted the big meeting in Montreal on Oct. 16th when the life of Henry Martyn will be the subject of stirring addresses. At this meeting there will be a service of commendation for those departing to the foreign field. The Revs. W. A. Earp, and F. S. Ford and Miss deBlois are sailing for Kangra, India, where they will take up work in the Canadian district. For Honan, China, the following will shortly set out, Rev. R. S. Tippet, and the Misses Benbow, Howland and Nash. The whole Canadian Church must be interested in these heroic souls, going forth to a difficult work. And the prayers of all will be offered for their safety and success. It will be a notable meeting at which they will be commended to God. Practically the whole Canadian Church will be represented there, Bishops from the East and West are assembling, men like Whittaker from Fort Macpherson and Walton from Hudson Bay, are coming down for the board of missions. There will be a fine gathering of the clans. It will hearten up these young men and women as they start out upon their hazardous voyage and work. They will know that no matter how deep down into the dark mine of missions they may have to descend, there will be a goodly company holding on to the ropes.

Matters Jewish.

One of the problems before the board of management this autumn is Jewish work in Canada. A good strong committee has been appointed to deal with the question. There are now about 100,000 Jews in Canada. It is not too much to say that we are not grappling with the situation. The work in Montreal was left to the Church, but so inadequately has it been done that the Presbyterians are contemplating a mission. In Toronto very little has been done. This work seems preeminently Anglican, for the Jews have very much in common with us. The Nonconformists have shown a generous spirit in Montreal. Whatever money is made at the Palestine Exhibition will go to our London Society. All the communions are helping in this exhibition—yet they are willing that the money should go to carry on the Church's work. It is surely "up" to the Canadian Church to merit this confidence and generosity.

Dr. Body at Rest

News has recently been received of the death of Dr. Body, formerly Provost of Trinity College, who passed away, after eight years of broken health in Burlington, Vermont, where he resided near his friend the Bishop of Vermont.

Dr. Body will be remembered by many friends in Canada. He came to this country from Cambridge, where he had won great academic distinction, to take charge of Trinity University. After nearly ffiteen years of strenuous educational, financial and executive work, from 1881 to 1894, he resigned a burden too heavy for one man to bear and accepted a chair in the General Theological Seminary, New York, where he worked until his health gave way.

As Provost of Trinity he took a very prominent place among the Churchmen of Canada. He was greatly admired by all friends of the University, for he could fairly be described as its second founder, so much did he do towards enlarging its work and influence. Under his guidance, the buildings were added to, the staff augmented and the student body largely increased.

His notable achievement was the foundation of St. Hilda's College for women. As the founder of this institution Dr. Body may be regarded as the pioneer in Canada for higher education for women. Many recall Dr. Body as an earnest Christian, filled with faith and optimism, which he was capable of transmitting to the students under his care.

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"Go Up Higher"

Assuredly this stands fast, namely, that in the kingdom of heaven, both here and hereafter, there are high places and there are higher. God has good gifts and He has perfect gifts. Even now, saw we all things as they truly are, we should see that in His kingdom there is nothing of that tame uniformity which we sometimes ascribe to it, as though all the saved stood upon the same level. In one sense they do so; all are saved by faith; but in another there are high and higher, steps and gradations, an infinite variety—and they who fall short of the first, it is by no means certain that they will fall short of all.

—Archbishop Trench.

One Example

We must remember that we can go up to that happy country in no other way than as the Saints went up of old; that it is of no use to think of the Martyrs, unless we try to imitate them; that it will not avail us to pray to be with them hereafter, unless we have trodden in their footsteps here. Theirs were indeed great trials, and ours are little ones; but we are fighting the very same battle that they fought, and if we win we shall inherit the same reward. An evil thought put down, an unkind word left unsaid, is a stroke struck in the same war in which they are already crowned as conquerors. They were faithful in a few things before they were put in charge of many things; and if they had not been found trustworthy in the one, they had never attained the other.—J. Mason Neale.

The lectures given in Russia by Father Puller, S.S.J.E., who has been working towards a union between the Eastern and our branch of the Church, are to be printed in English and Russian. Many misconceptions have been cleared, for instance, the idea of the lady who said she had hitherto thought that all the English worshipped in whitewashed barns.

The death is announced in England, of the Rev. J. W. Ashman, a Fellow of the Royal Colonial Institute, formerly incumbent of St. John's and Christ Church, Kingsville, Ont.

Women's Work and Social Service.

(*Continued from page* 9)

protection which their youth and helplessness require.

I notice that in addressing the students at the beginning of this year, the President of Toronto University said, "We need men and women who think, and who think about the greatest things in human nature and in the world about us. *This young country needs thinkers.*" The womens' societies are doing much practical good; but more important still, they are training their members in social responsibility and in practical Christianity. Through them women are learning to think on broader lines than hitherto; to face some of the evils of our complex modern life; to ponder on the solemn questions— Who is my neighbour? Am I my brother's keeper?

Probably you and I both realize that we are not able to think very deeply or very widely, but at least we can think earnestly and sincerely; we can think of the needs of our neighbourhood, and through this effort we may find a way to help. This is to be our contribution to the nation's life. Don't you think it is worth while?

HONOUR BRIGHT.

The Mystery of Type

Things have changed for the better in the composing rooms of the world of recent years, but still the mystery of type is there; the same old air of romance hangs about the linotype machine that once enveloped the form of the printer bending over the case. As the writer of a recent sparkling article says, "there is nothing compa.able with type—nothing by which it may be weighed or measured. Yesterday it enthused; to-day it depresses; again it lies a sullen mass of meaningless and emotionless lead. Look at a case of it and marvel! There it is—a sort of reckless lot of little fellows, tangled in unkempt piles, distributed about in boxes of various dimensions, tossed by the printer into silent corners, to await the voice bestowed upon it by the deft hand of masters." Type is certainly a mysterious commodity.

Queen Elizabeth's Gift

Three centuries and a half ago, Queen Elizabeth placed at the disposal of the refugee silk weavers from France and Flanders the crypt of the central Church of England, Canterbury Cathedral. From that day to this the Huguenots and their descendants have worshipped in the crypt or the crypt chapel set apart for their use; an endowment ensuring them this privilege permanently.

The principal of a Canadian college says in sending in a new subscription: "I am very pleased with CHURCH LIFE and congratulate you on the success of your paper. It is filling a long-felt want."

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Our Old Country Letter.

September 24th.

Sunday last was observed throughout the whole of Ulster, by direction of the Bishop, as a day of special prayer and humiliation in view of the present crisis. On the 28th, the "Covenant" will be signed in every parish: but before this is done, "United services" will be held. In Clones, Enniskillen and other large towns, the parish churches will be attended by Presbyterians and Methodists as well as Churchpeople, and in some of the churches the Nonconformist ministers will take part by reading the lessons. There is not the slightest doubt of the grim earnestness of the Ulstermen's determination not to submit to Home Rule. Rightly or wrongly they look upon it as severance from the Empire to which they are so devotedly attached. Ulster people are not lacking in common sense; they are confessedly the most industrious of Irishmen, and the most peace-loving, and a very large proportion of them, probably about one half are much more sympathetic towards Liberalism, apart from Home Rule, than towards Conservatism.

—

Your correspondent has lately paid a visit to the county of Monaghan. The scenery of the county is beautifully diversified: there are no high hills, and yet there is hardly a square mile of level land within its borders. The county is commonly compared, as regards its contours, to a basket of eggs; and this comparison well illustrates the rounded hills, mostly of the same height, and the gentle slopes which are so characteristic of this part of Ireland. The people are extremely industrious and thrifty: the majority are Roman Catholic as to religion and Nationalist as to politics; and, of course, for salaried positions under the county and urban councils the rule is that "no Protestant need apply." Creed is conditioned by descent: where the original Irish inhabitants were left in possession 300 years ago the people are Roman Catholic to a man; but wherever colonies of English or Scotch were planted they are in the former case Church people, and in the latter Presbyterian.

—

Another Irish county recently visited is Wicklow. Among the hills which branch off from the neighborhood of the Sugarloaf mountain nestles the village of Newtownmount Kennedy, interesting to many Canadian Church people as the birth place of "Father Pat," whose father, the Rev. Henry Irwin, was rector twenty years ago. The present incumbent is a worthy successor of that good Churchman and diligent pastor. The harvest thanksgiving was celebrated last Sunday and was attended by a large congregation. The church, which has recently been improved, has some good stained glass, the large and beautiful East window being to the memory of "Father Pat," erected by his brothers and sisters, some of whom still live in the neighborhood.

—

The conclusion that the government is unfairly using its resources to cripple Church institutions is forced upon one's mind by the report of the inspector of Church Training colleges. "Not only are quite unnecessary colleges being built in many places, but many local educational authorities are forcing their students to enter their own institutions. If free choice were given to students, many of these new ventures would be empty. There is no doubt which the students and their parents prefer, but there seems to be deliberate intention in places to ruin the Church colleges."

—

The recommendations made by Commission V. of the Edinburgh Missionary conference in favor of the organization of special means of study for outgoing missionaries are not to be allowed to remain a dead letter. A course of lectures was recently held at Queen's college, Oxford, in which certain subjects not usually included in a missionary's training were dealt with. Fifty-two students attended—nineteen women and thirty-three men: 32 belonged to the Church of England, and among the remaining 20 a number of denominations—Lutheran, Presbyterian, Baptist, etc.—were represented.

—

The "Liberal Churchman" discusses the question: "Is the Labor Movement Secularist?" It appears that there is a strong body of Labor M. P's. who are definitely attached to one Christian body or another, but in spite of this fact the "Christian element" in the Labor movement is small. Socialism, it is maintained, is anti-Christian in its principles and its methods, and the task of the Christian Socialist League is a hopeless one.

—

The Bishop of Southwark's Evangelistic committee reports encouragingly of the open air campaign in South London. It was decided to extend the work next summer, and to open classes for the training of open air preachers.

W. O'CONNOR.

Mission of Help for Western Canada

Archbishop Matheson, Canon Murray and many of the city clergy and laity met the Missioners on their arrival in Winnipeg on September 24th. The missioners, as were mentioned before, are: the Bishop of Edinburgh, Bishop Ingham, Bishop Joscelyne, and Revs. W. E. R. Morrow, Forrestgate; D. J. Stather Hunt, Tunbridge Wells; E. R. P. Devereaux, Woking; Paul Bull, Mirfield; C. P. Wilson, Bristol; F. L. H. Millard, Carlisle; W. Guy, Pearse, Mirfield; and Osborne Troop, Montreal; Cyril Hepher, Newcastle-on-Tyne; T. Guy Rogers, Reading; C. L. Burrows, Bournemouth; P. T. R. Kirk, London; C. R. Quainton, Holinfirth; and G. F. Irwin, London. Canon Stuart of Canterbury had arrived a week prior.

The preliminary services in Winnipeg were mentioned in our last issue.

The mass meeting held in the Walker Theatre on Sunday afternoon, was undoubtedly the most remarkable demonstration the Church in the West has ever witnessed, convincing the most sceptical what a glorious opportunity awaits us if we will but consecrate all our energies to winning souls. The building was packed and the addresses given by Canon Stuart and Father Bull full of intense earnestness, and cannot have failed to have inspired all who listened with a desire to live the Christ life. We cannot dwell lengthily on these addresses, but will say that Canon Stuart spoke on the lessons to be taken from the life of Joseph and appealed for consecration of our lives to God, while Father Bull following up Canon Stuart's thoughts, spoke of the presence of Christ in the heart of His followers, emphasizing the truth that in the failures of His disciples Christ is crucified afresh, while in their triumphs, He is exalted.

In all the parishes the work of the missioners goes on with much earnestness, and deeper consecration, and we are devoutly thankful to notice that not only are all schools of thought represented by the missioners, but that all our people are united in earnestly praying for and working toward much blessing as a result of the visit of these consecrated men.

GARRY.

From Lloyd George's Diary

There are not many stories to illustrate Mr. Lloyd George's sense of humor, and this side of his character is somewhat neglected. But one anecdote, recounted by himself—though it tells against himself—must be given. At one of the Welsh meetings where he was replying to the Bishop of St. Asaph, he was thus introduced by a Welsh deacon:

Gentlemen, I haff to introduce to you to-night the member for Carnarvon Borough. He hass come here to reply to what the Bishop of St. Asaph said the other night about Welsh Disestablishment. . . In my opinion, gentlemen, that Bishop of St. Asaph iss one of the biggest liars in creashon; but, thank God—yes, thank God we haff a match for him to-night.

Andrew Lang's Charm

To his fine insight was added the great gift of humor, a flash whereof is needed to quicken literary criticism, and few there be that possess it since the shadow of German scholarship fell upon the world of letters. How dull it is at times how lacking in simple, human understanding.

"Might I but live to see thee in my touch,
I had eyes again."

says poor blinded Gloster in "King Lear," and the critic who states that the proper word, of course, is not see, but feel, is one of those who train the young in the matter of interpreting the immortals. It is because such minds as these are constantly at work grinding out their sodden grist, unaware that the truth is something different from the sum of all the facts, real or imaginary, that one is grateful for the gentle intelligence, the humble understanding, the laughing sympathy of Andrew Lang.

They are vanishing so fast, the men of understanding, of insight, of gift, the men of an elder and greater day. . . . Who are to be the creators and the revealers of beauty in this new world which we are entering? and which, to those of us who were trained under earlier standards, presents so much of ugliness?—Scribner's

"The only way to get real enjoyment out of life is to lead it for other people's sakes."

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(Weekly)

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Letters to the Editor

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

HAS CANADA IDLE WOMEN?

To the Editor:

It is probable that we have all, at times, heard people speak as though there were some mysterious, but essential difference between the people of Canada and all other children of Adam: but that ridiculous idea has never, I am certain, found any countenance in these columns. I do not recall the precise wording of the article referred to by your correspondent, B. A., in her interesting letter, but in one point, surely that letter contains its own answer. It was apparently stated that "there is in Canada no class of idle women who have plenty of money and but little to do." It cannot, unhappily, be contended that there are not many individual women in this as in all countries, who neglect their husbands and children and waste the family income for their own selfish ease or pleasure; just as there are women who do worse things still. But I do think circumstances here tend to discourage such a proceeding. Canada as we are all weary of being told has much to offer, but not to the idle and the impractical, and until the proportion of rich people is greater than at present and efficient servants easier to find, it must be difficult for the average woman to remain ignorant of practical matters. An English friend of my own has lamented that her mother's strict ideas of propriety forbade her learning anything of house work, so that on one occasion when she was obliged to try and prepare a meal and attempted to scramble some eggs, the resulting mess was so appalling that she hastily consigned it to the flames, lest anyone might see it. Now I do not think it would be possible for any one as clever and energetic as that girl and brought up as most of us in this country are, to be quite so helpless in an emergency.

Take again the question of sewing. Is it not true that the majority of girls depend largely on their own fingers for many of the pretty etceteras that are so important a part of the feminine wardrobe? "There is a deal of human nature in man, and I do not know that it can be proved that we in Canada are 'by temperament' less vain and pleasure-loving than others of our sex, but there are probably more women of fair education and position, in this country than in others, who are obliged "by necessity" to do a good deal of work before they can obtain their pleasure.

But it is painfully evident that we must be a good deal more practical than we yet are before we can affirm that we have set our house in order.

"Within the streets men cry for bread,
In cities built but yesterday."

and we have need of many more women like that extremely practical house keeper described by the Wise Man, who not only sees to the wants of her own household, but who also "stretcheth out her hand to the poor, yea, she reacheth out her hand to the needy," and the more earnestly the women of Canada study and consider facts and ideas such as those which "Church Life" puts before them under the heading of "Women's Work and Social Service," the sooner will break that golden dawn for which we all pray, when this beloved country shall indeed be His Dominion, from the one sea to the other.

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THE ATHANASIAN CREED.

To the Editor,—

Mr. Smith, I think, is confounding two distinct things, viz., generation of the Holy Spirit, with His mission to the Church. The Nicene creed as finally settled at Constantinople, following the words of Scripture, stated that He "proceedeth from the Father," and the words "and the Son" were subsequently added at Toledo, A.D. 589, without ecumenical authority, and the addition was the cause of the schism between the Eastern and Western parts of the Church. Hitherto the Church of England has been content to follow the lead of the Roman part of the Church, but as true and loyal Catholic Christians, ought we not to retrace our steps? In such circumstances, ought we to say, or pretend to believe, that those who reject the interpolation "cannot be saved"? To do so is to condemn the whole Eastern church.

GEO. S. HOLMESTED.

UNIQUE GOLDEN WEDDING.

To the Editor:

It is not often you record golden weddings, but here is one from New York of a couple well known in Canadian Church, business and social circles. Mr. and Mrs. F. C. Ireland have lived for some years in New York, and on the 16th of September celebrated their golden wedding at their summer residence on the Hudson on the Palisades.

Their three sons, the Rev. James Ireland, rural dean of St. Andrews, the Rev. Austin Ireland of Lachine and the Rev. Charles Ireland of Montreal, and their four daughters met their parents, and for three weeks kept up a most pleasant reunion all in good health. They were honored by letters of congratulation from Bishop Farthing, Bishop Lines of New Jersey, Rev. Dr. T. Street Macklem, Provost of Trinity, Toronto, and telegrams and letters from many others.

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They all met at the Holy Eucharist with the congregation at eight o'clock on Sunday morning previous to the celebration the next day.

This joyful reunion will long be remembered by all who participated in its celebration and the mementoes from many places where pleasant memories linger and are cherished by the happy couple whose appearance is now more juvenile than aged.

COM.

CHURCH AS PRAYING PLACE.

To the Editor:

May a layman be permitted to make a brief comment on two letters in the last Church Life (26th September). Firstly, on the "Athanasian Creed." If the Bishop of London's pamphlet thereon were more generally circulated (it is published at a penny in London), it would remove a vast deal of current objection. Bishop Ingram states that the true meaning of "Saved," used in our translation, is "Spiritually healthy," and I think this rendering would remove Mr. Smith's criticism. I regret I haven't a copy left of the pamphlet or I would send him one, but some few years I distributed all that copies that I got from England.

Secondly, Doesn't "Cleric" answer the question as to "the Church as a Praying Place?" in the comment he makes on his second query: that the church is conducive to a higher frame of devotion. This would be patent to any one who witnessed the crowds that frequent St. Paul's Cathedral during the hour 12 to 1; and I think anyone who goes into a church building for personal devotions cannot help being impressed by the conviction "This is the House of God."

FRED O. L. PATCH.

Liverpool, N. S.

WHAT IS THE CHURCH?

To the Editor:

Am I laboring under a misapprehension, or is the letter of the Rev. J. J. Roy in the Winnipeg Tribune, a repudiation of the Church's claim to be "The Church"?

In my judgment there are certain features which prove Catholicity—Quod semper quod ubique, quod ab om nibus." To the best of my belief only three religious bodies possess these attributes in all essentials. The Roman, the Greek, and the Anglican Churches. If to possess these traits is

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a mark of Catholicity, it follows that any body which does not possess them cannot be called Catholic, and if not Catholic then not a Church.

These premises being granted why should a mere statement of fact be called an insult.

Are we to include in our conception of the Christian Church all the various "ists" and "isms" which have sprung into being since the Reformation? Do we meet on common ground "Dowieism," "Millenial Dawnism," "Christian Scientist," "Agapemmonites, "Mormonism," and every other heresy having an indefinite amount of Christian truth—simply because they choose to abrogate to themselves the title and dignity of Church? We should have some definite idea as to what constitutes Catholic Christianity and what does not. St. Paul enjoins us to hold fast the form of sound words and this in itself should be sufficient to make us pause and think.

What is called "Orthodox Methodism," repudiates the sect which sprang from it, known as "The Holiness Movement." Nor do I think, the "Methodist Communion" would recognize, the orders of a "Hornerite." Quite recently "The Presbyterian" body in Scotland refused to recognize the orders of a Welsh "Calvinistic Methodist." Who, then, is right and wrong? There is one simple test. Silver is known by its hall mark, gold by its karat. Wherein does the injury consist, when a communion bearing the distinctive badges of Catholicity, refuses to recognize the orders, and the sacraments of bodies which have no such credentials?

Are we to suppose that time condones all schism, and that only the more recent variants of Christianity are in error? If we take this as an axiom then "The New Theology" may in time be taught as Christian dogmatics. How wonderfully apposite are the words of Jeremiah: "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

W. YEATES HUNTER.

Carlyle, Sask.

WHITE CROSS LEAGUE.

To the Editor,—

May I use your paper as a medium to mention that I am acting as secretary pro. tem. of the White Cross League for the Diocese of Toronto, and can supply specimens of their literature to any responsible person upon receipt of three cents for postage.

The objects of the League are:—Purity among men; Preservation of the young from contamination; Rescue work, etc.

Among its vice-presidents are, Field Marshal Earl Roberts, V.C., General Hon. Sir N. G. Lyttleton, G.C.B. Its vice-chairman is Canon Scott Holland, D.D., its secretary is Lieut.-Col. C. A. Bourne.

Its literature includes papers by medical men and one by Lord Kitchener.

A. H. FORSTER,

Trinity College, Toronto.

Question Box.

"Ask Church Life"

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask "Church Life."

Question.—What is meant by the Old Catholic Movement in Europe?

CAPELLA.

Answer.—The name assumed in Germany by the members of the Roman Catholic Church opposed to the dogma of papal infallibility, headed by Professor Dollinger of Munich. After three days' conference they decided to set up independent worship, first meeting in a church given them by the town council of Munich. This was in 1871; and in 1872 the Abbe Michaud started the same movement in Paris. Dr. Dollinger advocated union with the Church of England. The Old Catholics elected their first Bishop, Dr. Reinkens, in 1873, and he was recognized by the emperor and other powers. The movement is still going and extending very slowly. They hold their old faith with the exception of the Vatican Decrees of 1870.

Q. Please explain what is meant by "communion by intinction"?—C.

A. Communion by intinction is when the consecrated wafer or bread in the Holy Communion is dipped in the Chalice, and the person is communicated by receiving both species at the same time. This is often used in administering the reserved sacrament to the sick or dying.

Q. Please say where in Scripture the Greek words used by Bishop Westcott in the anecdote related of him in Church Life, Aug. 29, page II, are to be found?—C.

A. The word "sozomenos," which is the present participle passive of "sozo" is found in St. Luke xiii, 23: Acts ii.47:I. Cor. i.18:2 Cor. ii.15: The word "sesomenos," which is the perfect participle passive is found in Ephesians ii.5; and ii.8; the third word, "sotheis," which is the first aorist participle passive, is not actually found in that particular form, but is found in the infinitive and subjective, and so on. It does not alter the point of the story that the participle form is not actually given.

Trinity College News

The following promotions and appointments have been made to the staff of Trinity College:

Dr. W. A. Kirkwood, professor of Latin.

E. T.Owen, M. A., professor of Greek.

Rev. H. T. F. Duckworth, M. A., Professor of Ancient History.

R. E. L. Kittredge, M. A., Professor of French.

J. H. Mozley, M. A., lecturer in Classics.

David Duff, M. A., B. D., lecturer in Classics and German.

Angelo Lipari, M. A., lecturer in French.

The Rev. Dr. Boyle has been appointed dean of divinity, and the Rev. Prof. Cosgrave has been re-appointed the representative of Trinity college on the Provincial Synod board of divinity degrees.

The Rev. Dr. Llwyd, vice-provost of Trinity, has been appointed by the Bishop of Nova Scotia to the position of canon residentiary and vicar of the Cathedral of All Saints, Halifax. Dr. Llwyd came to Trinity three years ago, from a large parish on the Pacific coast, to assist the provost in his financial duties, and to become lecturer in pastoral theology. In this latter capacity he has given several courses of lectures. The result of his work on behalf of the endowment has been the addition of nearly $170,000 to the finances of the college. He will take up his work at the cathedral about the beginning of November.

The Vision of the Cross!

The Rev. Father Bull, in a recent sermon at St. Matthew's, Quebec, spoke of the vision of the cross, and he related many instances of his experiences on the battlefields.

"I have sat around the camp fires with your Canadian boys," he said, and he detailed a touching story of a young Canadian wounded in battle, who saw the vision of the cross before he expired.

A Bishop in enclosing his cheque for his subscription says that "he wishes to express his great appreciation of the paper which ought to be a great power for good in the Church."

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Of what the blessed do above
Is, that they sing and that they love.

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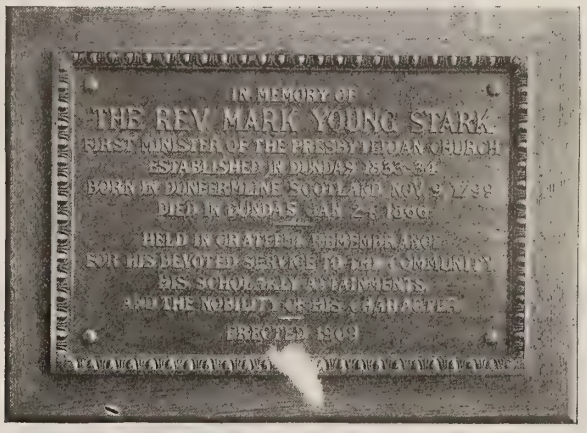

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Calendar for October.

1—Remigius Bishop.
6—Faith V. and M.
9—St. Deny's, Bishop.
13—Trans. King Edward.
17—Etheldreda, Virgin.
18—St. Luke, Evangelist.
25—Crispin, Martyr.
27—Fast.
28—St. Simon and St. Jude.
31—Fast.

The Week.

THE BROCK CENTENNIAL. The celebration of the Battle of Queenston Heights and of the death, there, of General Sir Isaac Brock, has called forth a feeling of intense patriotism and many sermons and speeches in honour of the centenary, most of which were wise and some of which were foolish. The trouble with these last is that in their desire to glorify a hero they divorced him practically from the rest of mankind. Brock, planning beforehand his heroic deeds, thinking deep thoughts of the part his actions would play in Canada's future, realizing that a possible death meant certain glory in this world, is an impossible creation, a prig and an egotist, a being about as far removed from the rest of manly men as could well be received. Yet, just such a Brock was pictured the last week-end by too many well-meaning, but short-sighted individuals.

The true Brock is the Brock who, while doing his plain duty, without thought of consequence or reward, with no time to think of his part in Canada's destiny or of monuments to his courage, got up at the call of duty and as quickly as he could made his way to the scene of action, and doing this, what every soldier, what every man and woman is called to do, won immortality. He might have shirked his duty, we today may shirk our duty, but the reason why Canada and the Empire honour Brock is because he did not shirk his duty. Duty and honour are still dear words to the race. There are still those who desire to follow both, even if in the following they are trodden under by those who win a momentary triumph by shirking and sharp practice.

THE VICTORIES. "The victories of Christian missions in the past and the victories which lie ahead," was the theme round which the Rev. Cyril Bardsley, honorary secretary of the Church Missionary society wove, in St. Paul's Toronto, on a recent Sunday, one of the most heartening sermons on the outlook in the mission field that Canadians have ever heard. "I could almost have wished myself a Methodist!" said a woman, herself an enthusiast in missionary work, "that I could 'say praise the Lord' as He went along."

The victories! if we heard more about them we'd have more to hear about. It is safe to say that there were few who heard Mr. Bardsley's words of ringing confidence who were not stirred into a lively interest in the sermon's subject, though that interest might have been but temporary. And there is also no doubt that those who pray and work and give to missions had their souls cheered to further effort.

Many as are the known victories in the mission field, the preacher said, there are many greater ones never heard of. The news of many a battle won for the Cross is suppressed for fear the news might hinder further work, and besides, the better herald of the Cross a missionary is, the worse herald he makes for his own achievements. The less he talks about the number of his converts the more he is likely to be making. It is for those of us who are at home to dig up, and find out the successes of mission work and having learnt of them to tell of them to the strengthening first of our own selves in the cause and to the strengthening and inspiring of others.

Blessed be the men and the women who tell of the victories of Christian missions. They will be victorious leaders for their hire.

BILLBOARDS. It seems to us that we have heard or read somewhere that there is a law on the statute books governing the defacing of the landscape and that if sufficient energy were displayed the billboard evil might be allayed if not abolished. We hope this is true and that action will be taken. If beauty is uplifting, ugliness of the billboard type at any rate, is degrading. The loveliness of the hills and valleys, of fair fields and of luxuriant foliage belongs by right to every created thing with eyes to see. To deface this beauty with placards about somebody's pills or somebody's pickles, or somebody's blacking and corn salve should be as punishable as is any other offence against the common weal. Hills must be lowered and valleys filled up and trees cut down to make way for the homes of the people or for buildings wherein their needs are supplied, but there is no reason, utilitarian or otherwise, for allowing the unsightly billboards which stare at you from out of a setting of rare beauty, or for the daubs which besmear the eternal rocks along our river shores. Most of the wares thus advertised are quacks and nostrums and their manufacture as well as their advertisement and sale might be better suppressed.

CHURCH OFFICIALS. We have been asked to write some articles on the different duties and prerogatives of what we might call the Parish Officials—such as the Churchwarden, the Sidesman, and the Sexton. We are told that a great many people have hazy ideas on the duties and rights of these officials, and especially those people who live in country parishes. There seems a good measure of common sense in this proposal and we are glad to accede to the request, not that we want to pose as authorities, but with the hope that we may be perhaps of some little service to some church people who have not had the time or the opportunities to learn these things for themselves. It goes without saying that to know all these matters is the bounden duty of those who accept such offices, and if we tell them nothing new, at least we may be the happy means of refreshing their knowledge.

QUESTION BOX. A correspondent calls our attention to a reply given in the Question Box on the matter of what tht revival of the Third Order in the Church of England meant. We replied that we presumed that it referred to the order of the Perpetual Diaconate; but our correspondent writes to say that it referred to the proposed establishment of a society on the line of the Tertiaries of St. Francis. The Tertiaries were a Third Order, as the name indicates, and were laymen who kept a sort of modified rule, and did all that they could to further the interests of the Order. We cannot say whether our correspondent is right for the simple reason that we do not know, and memory fails us as to the time and place of the proposed revival. But we are glad to have the information and now pass it on to the Questioner, who originally asked for information. We also record our thanks to our correspondent.

CHURCH PAPERS. The following extracts from the Living Church are too valuable to be left out of any Church paper. "The circulation of Churchly literature is the first step toward securing an in-

telligent laity; for we cannot expect to have active members, until we take steps to secure a laity that is intelligently interested in the current work and current thought of the Church. The only cure for church ignorance is usually a church paper; and the dissemination of a church paper can only be effected by the formation of a guild, or the finding of an individual, who will canvass the parish for subscriptions. The mere circulation of sample copies is of little avail, and few subscribe as a result of them. If the creation of an intelligent laity is worth while it will take more effort than that, and we ask that those who care will institute such local canvasses, or find such an individual in their parish or neighbourhood. October is the best month for such a purpose as people are settled down for the winter, and are prepared to take an interest in new work and new propositions."

Please note that this means you, most kind and considerate reader.

❦

It Is False. We read in an exchange that an Anglican clergyman has been sounding the praises of "the founder of our Church, the saintly and honored Queen Elizabeth." One can only deplore the profound ignorance of such a statement, and reiterate the old saying, "Save us from our friends." It is not true, and it can only mislead those who do not know, while it distresses those who know better. No sane historian would make such a statement, and no evidence can be produced to support it. One had begun to hope that the usual lie that Henry 8th was the founder of the Church of England had died the death of all other calumnies; and that no self respecting person would be found to quote it and now behold a new, and if possible more improbable misstatement has come to view. We suppose it will run the usual length of life, and flourish until after repeated contradictions it disappears under the smothering influence of continual refutation.

❦

A Canadian Play. With Canada emerging into nationhood and developing a spirit and a genius which though compounded of many things is yet distinctively her own, the time seems ripe for a definitely Canadian play. By their play ye shall know them, is a transcription of a well known statement and it contains very nearly as much truth as the original. Nations as well as people reveal themselves in their play even more clearly than in their work. And the word play is but a general term for the more concrete, plays. Canada has given many world-famous actors to the stage, who have entered into and then revealed the spirit of other lands. Why is there not to be found a playwright who will give them a distinctively Canadian vehicle for revealing the characteristics of the land of their birth?

There is scope in Canada for a great play which the United States never gave. For the air we breathe is full of a marvelous fragrance. It is as if an ancient chest were opened at morning dawn and the sweet odours of the past mingled with the dewy freshness of early day. We did not break the link which bound us to the past when we took our first steps into the future.

There is also, in Canadian life today a sturdy, free-swinging independence combined with the tender love of the son to the mother. There is too, for the writer of plays an opportunity to mould the thought and the action of his own land in the difficult task before it of making Canadians out of nearly all the nations of the earth.

There is the opportunity to shew to herself and to others what Canada is, what Canadian men and women are, in a way that is more powerful than oratory, than literature, than music, than art alone. In the play there is the human appeal which comes as we witness the contact of human nature with human nature, there is the realization that we are brethren, common friends of a common cause, common enemies of a common danger, common creatures of common moods, common heirs of our country's future.

❦

Statistics. The following figures are interesting. The American people spend the subjoined amounts on certain articles. Liquor, $2,000,000,000; tobacco, $1,200,000,000; jewelry, $800,000,000; automobiles, $500,000,000; confectionery, $200,000,000; soft drinks, $120,000,000; patent medicines, $80,000,000, and chewing gum, $13,000,000. As a small offset to this list of luxuries and surplusages, it is stated that the contributions to Church work at home were $250,000,000, and to foreign missions, $12,000,000. In other words, the American people pay for confectionery, soft drinks and chewing gum, $71,000,000 more than they pay for Church work and foreign missions combined. Is this a thing to be proud of, and where do we stand in comparison? Note that of all this vast expenditure the only items that have any lasting power are the jewelry and the automobiles; the rest have as a rule, only bad effects, or at any rate, do not build up a nation.

Churchwardens

An office so ancient that we have no account of its origin. Their primary office probably was to take care of the church and its goods on behalf of the parishioners; and the churchwardens of a parish are a legal corporation for that purpose. In course of time the duties of synodsmen or quest-men was added to their office, viz. the duty of assisting to maintain the moral discipline of the parish by inspecting the morals and behaviour of the parishioners, and presenting to the Bishop at his visitations, heretics and other irregular persons. It is clearly an office of observation and complaint but not of control, with respect to Divine worship; so it is laid down in one of the best dissertations on the duties of churchwardens, and in the canons of 1591. In these it is observed that the churchwardens are appointed to provide the furniture of the church, the bread and wine of the Holy Sacrament, the surplice, and the books necessary for the performance of Divine worship, and such as are directed by law; but it is the minister who has the use. If indeed he errs in this respect, it is just matter of complaint, which the wardens are bound to attend to, but the law would not oblige them to complain if they had a power themselves to redress the abuse. In the service the wardens have nothing to do but to collect the alms at the offertory; and they may refuse the admission of strange preachers into the pulpit; for this purpose they are authorised by the canon, but how? When letters of ordination are produced their authority ceases. Again if the minister introduces any irregularity into the service, they have no authority to interfere but they may complain to the Bishop. They have the care of a benefice during a vacancy.

So much for a general idea of the office, and we pass on to the more specific duties. No person shall be eligible to the office except he be a member of the Church of England, and of the vestry of the church of which a warden is to be appointed, and be of the full age of twenty-one years. He must at the time of his election, reside in or near the city, town, village or township in which the church is situate. In the case of his subsequent change of residence, he may continue to hold office, if residing less than twenty miles from the church of which he is warden. At the annual Easter Vestry Meeting one warden for the current year shall be appointed by the rector or incumbent, and another shall be elected by the vestry. In case either party decline or neglect to appoint a warden, then the office for the current year shall be filled by the other party, as the case may be. They shall hold office for one year or until their successors be appointed; but persons appointed to fill vacancies shall only hold office until the time of next annual election.

The churchwardens are a corporation with perpetual succession under the name of "The Churchwardens of the church of &c." and have power in conjunction with the incumbent to deal with the church property. The clerk, the organist, the vestry clerk, the sexton and other subordinate servants of the church shall be nominated and appointed by the wardens. They have no control over the ordering of the service, or ringing of the bell. In the case of any irregularity or novelty contrary to, or unauthorised by the Book of Common Prayer, they can remonstrate privately with the clergyman, and if need be, report to the Bishop but they have no right to take the law into their own hands. Being a corporation they have no power except in agreement, and so one cannot act without the consent of the other. They have to keep accounts, open to inspection, and shall present them annually. The vestry may require the outgoing wardens to state an estimate of the sums required for carrying on the work of the church during the ensuing year and also a statement of the sources from which the means are to be derived. In places where there is a chartered bank, or loan, or savings company, the wardens shall deposit in bank to the credit of the church all moneys coming into their hands, and shall make all payments by cheque for sums not less than five dollars.

We have briefly summarized the duties of warden, and shall be glad to answer questions on any special point if sent in to the Question Box.

Lux In Tenebris

The drear day ringeth to evensong
In the dark and murky town,
And even we, though not for long,
May lay our burdens down.
We that are broken and poor and old,
We that are bent and grey,
May rest in our garrets bare and cold
Till the dawn of the weary day.

Now let us speak to our only Friend,
Who hears us when we pray,
That we endure until the end,
Nor turn from the bitter Way.
We are beaten and broken and set apart
From the Pride of Life so fair,
But we thank our Friend, with a brimming heart,
That we yet have strength to bear.

Oh, may we bear till the heavy load
May be laid for ever down,
And each may take a certain Road
That leads from the murky town,
From the Dreary town of Evil Chance,
And over the hills so blue,
Till we win to the land of True Romance,
Where the old, old tales are true.

Each by himself we must fare, we know,
But the way it is plain to see;
Straighter than homing birds we'll go,
To the land where we fain would be,
Oh, the way it is plain for the poor to find,
To the Gate we may lightly win,
And we trust in the grace of our Father kind,
To open and let us in.

—H. Thompson, in Spectator.

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Religion

In considering the question of religion we have to face the preliminary objection—Is there a God? Without a Supreme Being religion, as we know it, would cease to exist. For our reply we have two sources whence we may draw some kind of an answer,—namely, science and religion itself. Ordinarily we should choose to have an answer from science—why, it is not easy to say, except that science is a thing of exactness and demonstrable proof and science is supposed by many people to be more clever and up to date than religion or religious people. Now science of any kind describes as accurately as possible what it sees and knows; it has neither seen, nor known God, and so it has nothing definite to say one way or another; for science never guesses. Science is often regarded as the enemy of religion, but yet it has never denied, it cannot deny the existence of God, for it does not know. It sometimes merely asserts that it has not found God in the laboratory, in the dissecting school, or in the school of metaphysics; and it is equally true to say that it has not found a soul, or a thought, or a wish, or a conscience, though of these we are more or less certain. Moreover science has to allow, and it willingly allows that there are unseen powers, origins, and causes which it cannot scientifically explain, and among these is the scientific fact that, it is at least as true that man is a religious animal, as that he is a rational animal. There is something behind that which science knows, which you may call God, Creator, Absolute, Unknowable, First Cause, or the Power that makes for Holiness, and science leaves it alone, but it does not and cannot deny its reality. When science has endeavoured to deny God it has been driven to appeal to the deaf-mutes, and to the most degraded savages as the only beings that seemed to have no natural, or innate sense, or recognition of God. So we turn to religion to find what man's conception of God has been in the past, and to what it has grown in the present, and whether it is a reasonable belief or whether it is contrary to scientific truth. First we must clear the way by answering the question—What is religion? It is the relation that exists between a man and the object of his worship. Every man has an object of worship, or perhaps two objects, or even many, and there is a relation between this and the man himself. If he has no object of worship then he has no religion, but, however poor, misguided, or degraded the object may be it produces religion, because it affects him, and has a relation of some kind to him Now, where two things are in relation we at once get certain conditions, and in religion the two most important marks or conditions are that the worshipper always has a sense of inferiority —why should he worship anything unless he thought that it could do, or be something that he could not do, or be himself. Even when he worshipped a stone that he could break with a hammer, he believed that the stone, or what it stood for, had a greater power than he himself. The second condition is that the worshipper always saw, or felt, or believed in the existence of a common likeness between himself and his God. In short religion requires an object superior in some way to the worshipper, and having attributes and capacities which made a likeness between the worshipper and his god so that there might be ground for sympathy. If these conditions are true we shall expect to find a tendency as civilization grows for the object of worship to increase in attributes of power and to become more and more like the person who worshipped. This agrees with history, for we do find that the gods became infinite in power—they could do anything —and the growth in likeness was so rapid and so pronounced that the god was at last only a glorified man-as Jupiter. Now at first man only demanded that his god should be strong and powerful, and he did not mind his being a lying god, or cheating, or murdering, or committing all kinds of immoral acts—for man saw little wrong in these things in the early days. What stopped this? As man grew in consciousness of his own dual nature, he also developed his sense of right and wrong, and his admiration for whatever things were lovely and of good report, and in consequence he required in his god in a greater measure these things which he had already found in himself. He soon therefore brought his gods to the bar of morality and as he found them a failure in morals he discarded them and they were banished for ever. In the meantime man had also developed his appreciation of the likeness between himself and his god, and he required that the god should be loving, eternal, capable of affection and thought. Now there was one nation that had a higher form of religion than any other in early days—the Jews. The two great features of the Jewish religion were that the great God was a righteous God, and in every quality better and higher than any other God of any other religion; while at the same time no one had ever come into such a close personal relation of likeness to men as the God of the Jews. He was a father, a lover, a rewarded of good, and a punisher of evil. So Judaism lasted through the passing of other gods and still lasts to-day. At the bar of moral reform the early religions fell and Judaism remained. Lastly religion in its gradual growth has to face another test—the test of reason. This test is founded on the idea of unity. In Jewish theology there was no speculation on this—in Grecian thought it was supreme—Unity a necessity—but it must not be a barren unity. Eleaticism proved that abstract unity can explain nothing—the Greeks had felt, but had not solved this rational difficulty—the Jews had felt it, but had not overcome it except through the Messianic hope. It was the separation of man from God. It was left to Christianity to furnish the answer to reason, in the doctrine of the Trinity.

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Brotherhood of St. Andrew

Ottawa Assembly Meeting.

No time was lost in infecting the members of the Brotherhood in Ottawa, who were not at Toronto, with the enthusiasm and fervour of the convention still fresh in the minds of those who were able to attend. At a meeting held September 30th, in St. George's parish hall, the delegates and members who were at the great gathering gave their impressions.

It is always a difficult matter to attend a large number of meetings, receive so many and varied impressions, and then convey them to others, especially in the short space of fifteen minutes. The delegates, however, overcame this difficulty with great success. Among the many impressions that were mentioned, there were outstanding—the Brotherhood was an earnest band of militant men—these men had been Brotherhood boys—there are still Brotherhood boys who want looking after, guiding aright and strengthening in their good resolutions—there are an enormous number of prospective members of the Brotherhood both young and old here in Canada—Canada is truly the land of opportunity and the "Last Best West" and the nearer East are crying for workers.

The work of the Brotherhood now, it is hoped, placed on a firm financial standing, must go forward. The deep religious feeling and the large number of earnest men at all the meetings during the convention shows that it will. The responsibility of the Brotherhood is great. The boy should be educated to the privilege of family prayer, the young man should be carefully looked after—while in his teens —there are many failures, and while there is the intense need and importance of getting hold of men, there is the greater need to keep hold of the adolescent. We must not look for show, we must look for the determined effort of commonplace men; and these the men who can see possibilities, who have a greater vision of their own duty and responsibilities to the Canada of the future, and who have faith in the Brotherhood as a means of bringing men to God, and standing for the truest principles of Christian citizenship. A supreme faith in God, held and strengthened by devout, earnest and consistent prayer.

Flowers for Brock's Monument

Many beautiful flowers were sent to the celebration at Queenston Heights. Mrs. Fessenden, our Niagara correspondent and the founder of Empire Day, also a representative member of the League of the Empire, London, England, sent a floral tribute to General Brock's memory—a sheaf of crimson carnations tied with the national colors. A card was attached to the ribbons by a "League of the Empire" brooch, it bore the following quotation as a foreword:

If the day of a nation's weakness rise,
Of the little counsels that dare not dare,
Of a land that no more on herself relies,
O breath of the great ones that were
Burn out this taint in the nation's air.
The old heart of England restore,
Till the blood of heros awake and cry
In her bosom once more!

A Religious District

It is interesting to note that General Booth and the late Dean Gregory of St. Paul's were kinsmen, spending their childhood near together at Nottingham. The Booths were Church people, and the Gregorys, in those days, prominent Methodists. Dean Hannah, of Chichester, is also of the same stock. The Rev. Abraham Booth, a noted Baptist preacher, in the late 18th century, who bore the same Christian name as "General" Booth's uncle, also came from the Belper district. Dean Gregory's son is now Bishop of Mauritius, while the religious activity of "General" Booth's own family needs only to be alluded to.

Sporting Landowner (to applicant for position of game warden.) "Well, your character's all right. Can you tell an old bird from a young one?"

Applicant: "Sure I can sorr."

Landowner: "How?"

Applicant: "By the teeth, sir."

Landowner: "But partridges have no teeth?"

Applicant: "No, sorr, but, begorro, I have."

The Church in Canada.

DIOCESE OF ONTARIO.
The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston. Ont.

The regular autumn meeting of the deanery of Hastings was held at Tweed on the 8th and 9th of Oct. The opening service was held in the parish church and conducted by the Rev. F. G. Kirkpatrick, the lessons being read by Rev. C. J. Young and Rev. A. L. Geen and the sermon preached by the rural dean, from Jer. v.1. There was a celebration on Wednesday after which the clergy were entertained for breakfast at the rectory.

The business meeting was opened at 10 and presided over by the rural dean, Rev. A. L. Geen, secretary. A paper on Eschatology was read by Rev. C. J. Young. At the afternoon sessions Rev. C. J. Young read a paper on the first and second chapters of Genesis.

The spring meeting is to be held in Roslin.

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Canon Starr is back from the West.

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Trinity, Brockville, had a very happy parish reunion recently.

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The Rev. Dr. Taylor, who sailed lately for China, preached in St. Paul's, Brockville, on a recent Sunday. Before the close of the service the Rev. Ogilvie Dobbs assured Dr. and Mrs. Taylor, and Miss Mildred Chapman, who goes with them, of the support of the earnest prapers of the congregation.

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Leslie McCormick, of the cathedral baseball team, and for years a boy chorister, was given a watch fob by the team, with "St. G" on the signet, before leaving for Portland, Ore.

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Canon Loucks was in his parish recently and took several baptisms in Milford and North Marysburg, also, The vicar of St. Mary Magdalene's, Rev. F. L. Barber, has been in Toronto, his duty being taken one Sunday by the Rev. A. L. Geen.

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Rev. Charles Carpenter, Campbellford, was special preacher at the harvest home service in Sterling.

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Harvest services were held at the Redan, Easton's Corners, Newbliss and Frankville on the 6th, the Rev. W. Hilyard Smith, preaching.

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The Lord Bishop has given the Rev. A. E. Smart, Sharbot Lake, permission to go for a two months' visit to his home in the Motherland. All the congregations in his parish, where the work is possibly as hard as any to be found on this continent, gave him some remembrance before he left. Mr. Smart, in his three years in the parish, has made himself beloved by all.

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A recent clerical marriage of much interest in this diocese took place in the chapel of Wycliffe college, Toronto, when Frances Rand, daughter of Mr. and Mrs. A. W. Blachford, was married to the Rev. R. B. Patterson, of Stellarton, N. S., Mr. Patterson was formerly incumbent at Athens.

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The Rev. T. W. Savary, vicar of St. James', Kingston, was waited on by some of the congregation recently, and presented with a purse of gold. The vicar was greatly touched by the thoughtfulness of his friends.

At the first meeting this season of the young girls of the Cathedral branch of the W. A., Canon Starr gave a description of his recent trip to Vancouver.

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The twelfth annual conference of the W. A. of Leeds deanery was held at St. Paul's, Brockville, on October 8th; 78 delegates were present. Miss Macaulay, diocesan president, and Miss Muckleston were there from Kingston, and gave helpful addresses, as did the rectors of the various Brockville parishes. Two new branches have been formed this year, Newbliss and Easton's Corners, the total in this deanery now being fifteen. Mrs. Mortimer Atkinson has been elected deanery secretary.

DIOCESE OF TORONTO.
Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.
The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

His Lordship visited Alliston and West Essa, on Oct. 6th, for the harvest services, and the dedication of furniture recently installed at St. Peter's, West Essa. Services were held at St. Peters, 10.30; St. Andrew's, Alliston, 2.30, and again at St. Peter's at 7, the rector, Rev. C. L. Bilkey, M.A., conducting them, and the Bishop preaching.

The furnishings dedicated were a font; a chancel chair and communion linen; a Prayer-book, prayer desk and seat; a lectern and pulpit. The Bishop then proceeded to the celebration of the Holy Communion.

His Lordship congratulated the rector and the people upon the improvement in the church property, viz., the erection of a verandah on the rectory. Large congregations were present. The offering was generous.

The choir of Christ church, Ivy, furnished special music and Mr. Bilkey sang solos at afternoon and evening services.

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The harvest services of St. Philip's, Etobicoke, were held on October 11.

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Rev, T. G. Wallace, M. A., rector of St. Stephen's, has been appointed lecturer in homiletics in Trinity college.

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The Rev. Walter Creswick, formerly of Brighton, Ont., who came to Rochester, N.Y., at the request of the Boys' work committee of the Episcopal churches, has, says the Rochester Democrat, been appointed director of Boys' work. Only tentative plans for the work have, so far, been laid, but organization will shortly be affected. It is Mr. Creswick's idea to have men who are well known because of their work with boys, to give addresses so that people of the various parishes may know what the work is. He hopes winthin a short time to bring H. G. Hammond, assistant commissioner of the Boy Scouts of Ontario, to speak.

Mr. Creswick, who will be attached to St. Paul's staff of clergy, will move his family from Brighton to Rochester very soon.

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Bishop Reeve has been in Haliburton district this week holding confirmations and also addressed a decanal conference. The good Bishop is always a welcome visitor.

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St. Monica's, Toronto, held harvest services on October 10th, when the Rev. E. F. Salmon; at 8, full choral preached. The church was beautifully decorated by the sanctuary guild. The services were continued on Sunday with celebration at 7, Rev. Robert Gay, rector celebrating, assisted by Rev. E. F. Salmon, at 8, full choral. Mr. Salmon celebrating. Matins was said by the newly appointed lay reader, Mr. Bilby. At high celebration, the rector preaching. At the children's service at 3, the sacrament of Holy Baptism was administered to eleven. The Rev. E. A. McIntyre, of St. Aidan's, preached to the children, who, with their parents, crowded the church to the doors. At evensong the church was again filled, the Rev. E. F. Salmon, of Cookston, preached.

Recently the church has undergone important improvements under the rector and churchwardens with a strong committee. Most of the work was done by volunteer labor in the evenings. The church property has been drained (both basements having been flooded last winter) since the advent of the sewer on the street a drain 109 feet long and 12 feet deep has been put in and also the city water laid to the church. The oil lamps have been replaced by electric light, the work being carried out by two members of the parish, Messrs. Kemp and Bingham. The lighting was used for the first time on Sunday. It will also be extended to the choir vestry and parish room. It is hoped that further funds may be raised to repair this room; the labor has been guaranteed by the Men's Bible class if the material is found. Donations may be sent to the rector, 333 Leslie street, or to the churchwardens. This room will supply a great need both for the men and young people of the parish.

There were exceptionally large numbers of communicants at all celebrations on Sunday.

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Rev. H. R. Young, who has been at St. George's, Uxbridge, has been appointed curate of St. Michael and All Angels, with charge of St. Hilda's, Fairbank. He was at one time curate at St. Stephen's, Toronto.

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A Toronto daily says: Trinity and Wycliffe met at Trinity East (Little Trinity) Toronto, Rev. Dr. O'Meara of the one preaching at the harvest service in the morning and Rev. Dr. Llwyd of the other in the evening. At this service the church could not hold the throng seeking admission. The rector, Canon Dixon, is a centre round which love and esteem gather and linger.

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The W. A. of Stouffville had a gala day recently when the editor-in-chief of The Leaflet, Mrs. Willoughby Cummings, spoke to a crowded meeting of her trip to Japan. Among those present were representatives of the Presbyterian and Methodist women's missionary bands. Of the fine work of the devoted and noble missionaries sent out by these societies, Mrs. Cummings was able to speak from first hand knowledge, and not the least among the hearty expressions of pleasure in the afternoon were those which came from the visitors. The hall was beautifully decorated and the whole meeting brought much real uplift.

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The Girl's Friendly society of St. Thomas Church, Toronto, held a sale of work on Tuesday, October 1. The proceeds of the evening, $40, will be devoted to furnishing a bedroom in the new G. F. S. Lodge.

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Services in commemoration of the Brock centenary were held in all the churches of the city and in most of the churches of the diocese. Many of the churches were draped with flags. There was a veterans' parade to St. James,' Toronto on Sunday morning, and a garrison parade to Massey Hall in the afternoon. Where so many services of a patriotic nature were held it is impossible, owing to lack of space to particularize.

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The Rev. Lewis B. Vaughan, who for three years has acted as curate of St. Barnabas, Toronto, has been inducted in the place of the Rev. W. Hoyles Clarke, who died lately. Archdeacon Cody took the induction; the Rev. E. C. Cayley preaching. Bishop Reeve congratulated the parish on being given such a worthy head. Mr. Vaughan is a Trinity man.

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A transformation has been wrought in St. Mark's, Port Hope. The nave has been decorated in grey browns and blues, the walls divided into panels bordered with emblematic bands touched with gold. The chancel is deep blue and gold, ecclesiastical emblems its decoration. The wood work has been stained. The re-opening service held recently, was very

bright, and the congregation were glad to once more worship in the sanctuary which is nearly a century old. Archdeacon Warren, and Dean Rigby of T. C. S., assisted Canon Montgomery, the rector, in the morning, and at evensong Court Refuge, I.O.F., attended, the sermon being preached by Archdeacon Warren.

DIOCESE OF MONTREAL.

The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

One million two hundred and fifty thousand dollars is the minimum price at present fixed for the sale of St. George's Montreal. There is a strong feeling against the sale. Mr. Peers Davidson made an offer of one million dollars for the church property, but this has been declined.

DIOCESE OF OTTAWA.

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

St. James church, Perth, has been re-decorated and otherwise improved and services are again being held there after an interval of six weeks.

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The rector of Smith's Falls, the Rev. C. Foster Bliss, has made a very stirring appeal to the congregation in connection with the eight day mission to be held from October 19th to 27th, by the Rev. Dr. Llywd. The parish has been organized into twenty districts and a house to house visit of every church family will be made weekly until the opening of the mission. Every Wednesday evening the men of the parish, and every Thursday the women meet with the rector for intercessory prayer and for conference as to the progress of the preparatory work. Every Friday there is a public service a 8 o'clock, followed by a congregational practice of the hymns to be used. The Archbishop's letter and the letter of the missioner, are being circulated in all homes, and no effort is being spared to arouse people to an intelligent understanding of the object of these special services.

DIOCESE OF QUEBEC.

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

The Bishop has appointed Rev. H. H. Corey, B.A., recently missionary on the Labrador, to the mission of Jonquiere and Kenogami in the Lake St. John district. Large mills are opening up at Kenogami under the management of Messrs. Price Bros., of Quebec, and it is expected that a town will soon grow up. A church is being built.

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Trinity Church, Quebec, has recently been presented with a brass pulpit by C. A. Sewell, Esq., a brass lectern by R. Ritchie, and a brass prayer desk by W. H. Wiggs, and new altar coverings, service books and stand.

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At La Tuque, a new brass eagle lectern was dedicated in memory of the late Montague Brown, who lost his life while hunting a year ago. He was manager of the mills, and took a keen interest in St. Andrew's parish during the first years of its existence.

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Two recent episcopal visitations were made to the Magdalen Islands, one in July by the Bishop of Montreal, while on his Labrador visitation; and one in August by the Bishop of Niagara, while he was summering at Little Metis. Confirmations were held at both visitations. These islands are in the lower Gulf of St. Lawrence and are very isolated; but there are about five hundred souls in the care of the missionary, living on the three islands. Life is very rough on the islands. There are no roads. The people are mainly fisher folk. A new launch was recently provided for the use of the missionary, the Rev. W. de Gruchy, largely through the efforts of one of the Bishop's chaplains, Rev. A. E. Burgett.

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There passed to his rest recently Joseph H. Simmons, J. P., aged 88, after a long and trying illness borne with strong Christian fortitude. For many years a delegate to Synod, and churchwarden of Holy Trinity, Levis, he was a most liberal supporter of his church and a patriotic citizen. At his funeral the Archdeacon of Quebec, Rural Dean King and the rector, the Rev. G. Templeman, officiated.

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Before Canon Von Iffland, former rector of Bergerville, left for England, where he will make his home, there was a gathering of his parishioners. At this the canon was given a check for $380 accompanied by an illuminated address, and Mrs. Van Iffland was affectionately remembered by a parting gift from the W. A.

Quebec diocese owes much to the canon's work in the different important positions which he has so efficiently filled in addition to his parish duties.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

The corner stone of the new church for St. Matthew's, Brandon, was laid by His Grace, October 2nd. The ceremony was divided into two parts: the consecration of the stone with service coming first, and the laying of the stone according to the Masonic rite succeeding. Archbishop Matheson united in his own person both these aspects; as representing the Church he blessed the stone, and as past grand master of the Grand Lodge of Manitoba laid it. There was a large attendance of citizens.

The building has been badly needed for years, and it is the culmination of long effort. It is perpendicular Gothic, cruciform in shape, with side aisles and clerstory, whilst the tower, which is 28 feet square rises to a height of 60 feet at the junction of nave, chancel and transepts. The material used is Menominee sand mould brick, trimmed with Indian lime stone. The seating capacity is 600. The building is 120 feet in lenght, 52 feet wide in the nave and the crossing has an entire breadth of 70 feet. The crypt will be used for the Sunday school, and parish organizations, and will also furnish accommodation for choir vestries.

The clergy vestry and sacristy are to the right of the chancel, and the organ chamber is also in the same position.

At the left of the chancel with an entrance from Louise Ave. is the chapel with accommodation for 50. This will be used in Lent and on holy days. A useful feature will be the vault in which will be preserved the parish records and altar vessels. The church will possess a large number of memorial windows, while the chancel will be furnished with many beautiful articles already given by parish organizations and others. The cost of the structure, including furnishing, heating and so forth, will be $57,000. of which $40,000 is now in sight.

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At a meeting of the rural deanery of Souris, at Souris on October 8th, and 9th, the rector of Souris, the Rev. H. Cawley, B.A., was elected rural dean. The late rural dean is now rector of Vernon, B. C.

The Rev. G. Nicholson, Elgin, is still seriously ill.

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The great Mission of Help is over as far as Winnipeg is concerned. The missioners steadily won the affection of our people and we all deeply regretted to take leave of them. The old Gospel has been preached with great power. The faithful have been strengthened and the careless roused. The Church has been stirred to its very depth, and we are convinced God has been with us in great power. We have been made to feel we have been too "formal" and "respectable" —too lacking in enthusiasm—too ashamed to be intense in our devotion to Christ. The unreality of our service has been unmasked and we have been brought face to face with the reality of our sin and the great salvation wrought by Christ.

All schools of thought have been represented by these missioners, and yet each and all have preached Christ and Him Crucified—not a discordant note has been heard. Special noonday services, also services for the railroad employees at the shops, and mission services with out-door processions, and afternoon services for church workers have marked the two weeks of the mission, and on all hands we hear of deeper consecration and more earnest work for Christ. The missioners may rest assured they have done a good work in Winnipeg and lasting results will follow.

DIOCESE OF NEWFOUNDLAND.

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

The Feast of St. Michael, the patron saint of the mission church, in St. John's, was fittingly observed. Festival evensong, with procession, marked the close of the day's rejoicing, when Canon White, rector of the cathedral, delivered an address on the ministry of the angels. The Te Deum was sung as an act of thanksgiving, by the priest and choir, grouped round the altar. Large congregations attended the various services.

The Cathedral Men's Bible class will resume its weekly sessions on the 13th October, under Rev. J. Brinton, who has succeeded the Rev. James Bell, now residing in Leeds, Yorkshire. The Lord Bishop recently visited the Church of St. Boniface, Bell Island (the Rev. John Stead, curate in charge), and administered confirmation to a large number of candidates. Canon Smith, rural dean of the Avalon Penisula accompanied His Lordship.

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During the recent visitation voyage no less than three thousand persons were confirmed by the Bishops, and large numbers of Churches were consecrated in several small settlements of the various missions visited. The mission of Lamaline (Father Hy. K. Gilbert), contributed the largest number of confirmation candidates shewn in the summary published in the diocesan magazine.

DIOCESE OF NOVA SCOTIA.

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

The annual meeting of the Sunday school teachers' association was held recently. It was decided to start a teachers' reference library. The superintendents of all departments were present. The cradle role of St. Paul's, 687, is said to be the largest in the world.

Rev. C. W. Vernon resigned the presidency after three years arduous work, and the executive committee will undertake the appointment of a successor. A department of missionary work is to be added, Mrs. Crooks to be first superintendent.

The president asked all the schools of the deanery to co-operate in getting ready an exhibit of handiwork to be placed at the headquarters of the Sunday school commission.

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If any reader knows the address of Mr. A. H. Backus will he or she kindly forward it to us.

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There were bright and hearty services, marked by good congregational singing in St. Paul's, Halifax, both morning and evening, October 6th. Archdeacon Armitage preached at both services. In the morning, the Archdeacon's subject was "The Lord's Day." He said:

"The two great enemies of a well-kept Sunday are the love of gain and

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the love of pleasure. The pleasure-loving forget that their pursuit of pleasure leads to the labor of others, and the denial of their proper rest, as well as opportunity for worship. A writer in the London Daily Mail interviewed a fashionable young lady, a leader in society, and put the question: "Do you think theatres ought to be open on Sunday?" Her reply was characteristic: "Of course I am always dull and moped on Sunday. It would be jolly to have the theatres open." This attitude of mind, while an extreme instance, just illustrates the spirit of the pleasure-loving everywhere. They are "dull and moped" on Sunday, therefore let us have a band concert, in the Public Garden, or go to a picnic to Cow Bay, or spend the day picnicking across the Arm, or take o week-end motor tour. Let us do anything but keep God's day in God's way.

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

Our Hamilton correspondent says that the visit to that city of Mrs. and Miss Dumoulin revived many tender memories of the episcopate of the late Bishop Dumoulin.

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"Loyalty, service," are vibrant words these commemorative days of Brock. A beautiful flag has been presented to St. Matthew's, Hamilton Boy Scouts, by S. Holland. The presentation took place in the school room after the harvest service which the boys had attended in a body. Rev. T. G. Wallace, Toronto, was special preacher. Scout Harry Owens received the flag, an honor arising from good attendance and behaviour. The troop has a drum and bugle band by which it makes its presence easily known in the city. The rector spoke very highly of Mr. Jarman, and his work for the boys, eighteen of whom recently received certificates from the St. John's Ambulance association. Dr. Simpson assisted by Mr. Holland has given time and attention to the instruction of the boys in first aid work.

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Burlington, a Boy Scout centre, had the St. Luke's Scouts lead in an attack, if not on a veritable melon patch, on the melon itself, with sundry other good things boys so enjoy commingled. The social life of our people here as elsewhere in the Church is being well attended to by those who realize its importance. Church friendships are good friendships.

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At the early celebration at St. John's, Hamilton, there was a prayer of benediction for the fruit and flowers of harvest thanksgiving to be sent to the poor and sick, the beautiful prayer made the gifts very real things indeed.

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The Bishop preached the Speech Day sermon at Trinity college school, Port Hope.

Church of the Redeemer, Stoney Creek, held its harvest service on Sunday. Its incumbent, Rev. W. Davis, has done splendid work collecting for the W. O. fund.

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Rev. J. Francis and Miss Mildred Francis have taken a house at Burlington for the winter.

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The Dorcas society of All Saints', Hamilton, has had a successful beginning of the year's work.

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The Rev. Frederick Henstridge, Oswego, N.Y., will assist in the mission in St. John's, Hamilton.

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There was a Scout parade to St. Philip's, Hamilton, on October 6th. and the boys will turn out for Children's Day services too. There will be a special celebration on this day at 7 a. m., at St. James' Mission church.

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The Sunday School association of Hamilton deanery met in St. Peter's, October 3rd.

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On September 26th, St. Paul's, Jarvis, held their harvest service. The Rev. T. G. Wallace, of St. Stephen's, Toronto, was special preacher. Services were continued on the Sunday following by the rector, Rev. J. H. Ross. The church was beautifully decorated and the choir rendered the harvest music well. The offering was over $100.

DIOCESE OF CALEDONIA.

Rt. Rev. F. H. Duvernet, Lord Bishop of Caledonia, Prince Rupert.

The Synod of the diocese met at Prince Rupert, September 24th, present, with Bishop Du Vernet presiding were Rev. Prebendary Fox, of St. Paul's Cathedral, commissary of the Bishop of Caledonia; Archdeacon Collison, Kincolith; Revs. J. B. McCullough, Alyansh; R. W. Gurd, Kitkatla; F. L. Stevenson, Bulkley Valley; J. Field, Hazelton; Canon Keen, Metlakatla; W. Hogan, Massett; T. J. Marsh, Kitsumkalum and Terrace; W. E. Collison, Seal Cove; C. E. Burch, Prince Rupert; W. Crarey, Stewart.

Lay delegates Sheriff Shirley, Prince Rupert; Mr. C. F. Morison, Essington; Mr. Geo. Dover, Kitsumkalum; Mr. C. Morven, Kitsladamiks.

The Bishop's charge spoke of Prince Rupert's honor, the presence of the Duke of Connaught, and of Synod's appreciation of the attendance of the honorary secretary of the C. M. S. on his way from Japan, and who is to be Bishop's commissary for Caledonia in England. He spoke of the debt of the diocese to the C. M. S., which 50 years ago sent the first missionary to the coast. His Lordship said the time had come, he felt, when the most progressive Indians should be enfranchised and encouraged to take individual holdings. The Reserve system, useful as a stepping stone in time becomes a millstone. He saw no reason why the Indian simply because he is a native cannot purchase land in British Columbia, nor have his marriage registered in the provincial registry office. The present division of authority between the Church and government in regard to the day school, the Bishop feels must cease, and the Dominion Government assume full control of the secular teaching, the Church imparting religious teaching.

The changing value of the white work was also touched on, the Bishop saying an attempt was being made to meet the needs of the scattered settlers through the Prince Rupert Coast mission. The "Northern Cross," just built, will enable the Rev. W. F. Rushbrook and his assistants to hold service along the coast. His Lordship continued:

In the interior new missions have been opened at Ootsa Francois and Fraser Lakes. New Hazelton has been worked in connection with Sealey, and Graham Island, Tow Hill and Queenstown have been worked in connection with Massett. Three new churches have been opened, Telkwa, Terrace and Upper Massett.

During the year the following clergy have left the diocese: Rev. T. C. DesBarres and Rev. A. E. Price going to Columbia, and Rev. W. G. James to Calgary, Rev. T. P. W. Thorman has returned to Lichfield after two years spent in reorganizing our Indian Mission of Tahl-Tan, far up the Stikine river. To counterbalance these losses, the following clergy in full orders have been received into the diocese: Rev. Frederick Pelham Thorman, B.A., South Shields, England, to succeed his father in Tahl-Tan Mission; Rev. George McKay, South Dakota, who has opened three centres of work in the Ootsa country; Rev. E. C. Burch, Winnipeg, who has been licensed to St. Andrew's, Prince Rupert; and Rev. W. Crarey, Dawson, who will take charge of St. Mark's, Stewart.

In addition we have strengthened our force by the ordination of two deacons, Rev. Dr. Ardagh, in charge of the Indian Mission of Gitwangak, and Rev. W. J. H. Petter, licensed as assistant at the Mission of Hazelton and part adjacent.

When I came to this diocese nearly eight years ago I found nine clergymen in it. There are now, counting myself, exactly double.

His Lordship said the promotion of a provincial Synod for the West would come as soon as a Bishop was consecrated for Kootenay. Of the new college the Bishop said:

"It is a matter of profound thankfulness that we have now a college comprehensive enough in its constitution to be heartily supported by every section of our Church, and every diocese in our province. The next step will be the annual collection in every mission and parish throughout the four dioceses towards the maintenance of this central and provincial college."

The charge, in speaking of finance, expressed deep gratitude for the goodness of all the English missionary societies, to the M. S. C. C., and to the W. A. A beginning has been made for an episcopal endowment fund, and the outlook for the whole diocese is bright.

In an editorial commenting upon the action of Synod at one of its sessions, the Prince Rupert Journal says:

"It was but what was to be expected that the Synod of the venerable Anglican Church would give no countenance to the vicious course pursued by certain agitators who seek to stir up the Indians to put forward claims that can never be entertained by a government. The action of the Church in this matter is worthy of the sane men who are identified with the mission fields in this part of the world. The Journal has on different occasions taken opportunity to denounce the course pursued by the 'Friends of the Indians.' We are, therefore, pleased indeed to know that the Church as such has no sympathy with those who would work mischief along the lines indicated."

Among those present when the matter was discussed were: A. M. Tyson, Inspector of Indian Agencies; C. C. Perry, agent of the department at Metlakatla; and William Manson, M.P.P. Mr. Perry said that the problems of the missionaries were to a large extent the problems of the Indian agent.

The terrible ravages of the drink evil, especially of the kind of drunkenness brought on by a maddening sort of liquor, made by the natives, were discussed fully. Rev. Mr McCullagh Aiyansh declaring that his life was often in danger. There must be a wider educational effort among the Indians and more Government support for this work. It was also decided that the day for the native worker was drawing nearer—the day for the need of the white missionary is drawing to a close.

Elections to committees resulted:

Indian—Archdeacon Collison, Canon Keen, Revs. S. J. Field, J. B. McCullagh, W. E. Collison, W. Hogan, W. Gurd, T. J. Marsh and F. L. Stephenson.

Executive—Archdeacon Collison, Canon Keen, Revs. R. W. Gurd, W. Hogan, E. C. Burch and the following laymen: Messrs. W. E. Fisher, J. H. McMullin, C. F. Morrison and Dr. Gerald Harper.

Moral and Social Reform—Arch-

(*Continued on page* 15.)

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Women's Work and Social Service.

My mind has been a good deal occupied lately with the general question of women's societies, and I always welcome the opportunity of coming into contact with members of one or another, so as to learn something of the more personal side from at least one point of view. A society is one thing to the public and another thing to its members, as a rule, for it will open its soul to the latter in a way that it cannot do to outsiders.

* * *

"You ought to have been at our Board meeting," said Agatha, who, as all her friends know, is a very enthusiastic member of the Women's Auxiliary. "We have one of these big meetings once a month during the season, from October till June. Who do I mean by 'we'? The Board of the Toronto Auxiliary; that means the officers and a representative from each of the branches. In our last report it gives 186 parochial branches and 54 Junior, that is, children's branches. Some parishes have as many as three branches, one for women, one for girls, one for children;or if the membership is very large, you might have as many as four or five branches in a parish and every single branch has its representative at our monthly meeting, or at least is expected to do so. Then there are the life members who belong to the board, and of course a certain number of visitors. Anyone is welcome to our meetings; we love to have visitors, but of course, only members of the Board may take part in the proceedings or vote.

"I think we all particularly enjoy the first meeting after the summer," she went on. "You see, there has been a long interval during which we have not met. There is the pleasure of seeing each other again and the sense of beginning work after a holiday, which I think one is always glad to do if one is in good health, don't you? It seems to me that is one of the tests of being well. However, I am supposed to be telling you about our meeting. It was out at St. John's, Toronto Junction, where they have a beautiful parish house, and after all the wet days it was such a relief to have a really bright warm sunny morning for it.

"What is the order of business? Well, we always begin with a hymn and prayers. I am very seldom able to be there for the opening; you know I live a long way from the centre of things, and then, there is a good deal to do at home every morning before I can go out. But," she added rather shyly, 'I always feel it is a great loss to me to miss the opening; I would never do it willingly, for united prayer is the life of the work, as it were.

"Then there is the regular business, monthly reports from the officers and so on, which keep us in touch with what has been happening. Each representative takes a report of this and of the various other matters to her branch, either telling the members about it verbally, or sending it in a letter if she represents a branch out of Toronto. At noon there is a pause for prayers and a short devotional reading or addresses. Did you ever see a little leaflet called 'the Trysting Time?' It was written for the W.A. by one of the Montreal members, I think, and it tells you so beautifully about the reason for the noonday prayer; no one would ever forget about that if they had once read this little story. Mr. Warren, the new rector of St. Matthew's, gave us the noon address this time, and spoke in a very helpful way about the ideal set forth in the second lesson for the day, Ephesians iv. and its two parts, the building up and the extension of the Kingdom of Christ. We have a scheme of subjects prepared for each year and this year there is a most beautiful one on the Beatitudes; but it was not printed in the 'Leaflet' until this month, so it was not in time to be used for the opening address.

"The 'Leaflet'? that's our monthly magazine; I notice this issue says the circulation is now 16,300 copies a month, so that if we don't know about the work, we ought to. But I find in our branch—and I suppose it is the same in some of the others—it is very difficult to get the copies to the individual members. They are scattered about in different parts of the city, and there is no allowance in the fee for postage and it is very hard to get them left at people's houses.

"Another digression! I seem to make a good many, but you see, you ask me so many questions, and I want to answer them as they come, otherwise one might forget. In this diocese our meeting goes on into the afternoon, so there is a lunch interval, and this is a time we all enjoy very much. We each take our lunch and coffee is provided by the branches which is entertaining us. It makes a sort of picnic, and if you came in just then you would see us all sitting in little groups talking hard. One gets to be very friendly in this way. I have heard some people say that it is a mistake going on so long, but it seems to me it would make a very crowded morning if everything had to be hurried through in it, and it would be impossible to have any addresses. Then it would be a loss not to have this opportunity at lunch of getting to know people and of making friends. A good deal of business is done then too, and there is always a chance of talking to one or other of the officers and of asking their advice about one's difficulties. I am secretary in our branch, and I find this a great help.

"There was a good deal of business this time, and quite a long discussion about the resolutions that are to come before the general board. No, I cannot stop to explain about that just now. Wait till I have finished this part of the story. We always enjoy the afternoon particularly, because there is nearly always an address from a missionary who is on furlough. This time we had two, one from Sister Althea, of Yale, B.C., who is on her way back from England, and stayed over for our meeting; and one from Mrs. Heber Hamilton, of Japan, who is one of our life members, and a great friend of all of us.

"Sister Althea spoke in the most charming way; I don't know whether one should call it more humorous or more pathetic, her description of the difficulties at All Hallows school, so many of them due simply to want of money. There are really two schools, one for Indians and one for white girls; evidently they have the reputation for doing good work and thoroughly deserve it. The Sister told us, with a very engaging smile, how the King had visited them on his tour through Canada in 1901, and how much this has stimulated the interest of the people out there, so that when the Governor-General was coming down by boat from the north, the captain, in telling him about the sights he must see, said he must on no account miss All Hallows' school.

"Sister Althea told us that there was a great demand for their Indian girls as servants, and that the school had been able to remove much of the local prejudice against the Indians that seems so prevalent out there and that is so wrong and un-Christian. I wish I could tell you all about it, but I haven't my notes with me, and my memory is rather a sieve, but one could not forget the picture of the 'Playroom, where the Sisters have their meals sitting among garments hung out to dry—a room used for I don't know how many different and very incongruous purposes.

"Then came Mrs. Hamilton, whose husband has just been appointed Bishop of the new diocese of Mid-Japan; it is to be supported entirely by the Canadian Church, and all our missionaries out there will work in it instead of being scattered about in several different ones. Mrs. Hamilton is a most delightful speaker and has a wonderful way of putting pictures before you and of making you see them. She spoke very quietly and solemnly and in a most touching way about the work out there, and the new responsibilities laid upon her husband which one knows she will share very closely with him. She asked us where were the sons and daughters which the work needed so much, and whether when we prayed that God would call out those whom He wanted for it, we did so with a sort of unexpressed hope that He would not call one of our own. She told of a mother who had said to her, 'I know that when you speak you will set it all forth in such a way that I feel just afraid my daughter will be wanting to go out. If she does, I shall put all the drawbacks before her as strongly as I can and do everything to dissuade her.' 'I do not think,' Mrs. Hamilton said, 'that God will honor that mother by calling any of her children to the mission field.' As she was speaking, and I thought of the daughter she will be leaving behind at school here, and then of Mrs. White's touching letter in one of the last 'Leaflets,' about the children at school in England, I could not help thinking in how many different ways the cost of missionary work is being borne. Yet I never met a missionary who did not make you feel that it was all worth while."

Agatha herself is a splendid girl, the only daughter at home, with an invalid mother and several brothers for whom to make home what it should be. And she does it too, but she has that sort of overflowing large-heartedness that is always, though unconsciously, on the watch for opportunities of helping someone. I know she finds a great outlet in the W. A. and as she talked on in her bright eager way, her face glowing with interest, it struck me afresh what a wonderful thing is this spirit of service. There were some wise remarks in one of the daily papers the other morning, in reference to social service, but equally applicable to the subject in hand. "Many a right-minded young woman eager to help others becomes a discontented dawdler because she has no vent for her sympathy and her desire for service. "That is true and from what Agatha and others have told me, as well as from my own observation, I believe that many girls an dwomen of leasure as well as many in business, find scope for their unselfish energies in the many activities of the W. A. There seems to be room in it for women of whatever Church views, of whatever possessions or position,—for mothers,

(*Continued on page* 13.)

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In the Garden

Lilacs.

The true gardener is alyawy thinking out ways of bringing flowers more and more about him, to make these gifts from above companions in leasure hours, and tell the sweet story that man leads a better life when he cherishes the flowers of the garden and field or the birds of the air. A garden should not be the outcome of a mere desire to put a framework to the home, but a living reality and it is for this reason I would advocate walks or paths lined with one kind of shrub or perennial. A walk of lilacs in the dreamy June days is something to recall the year through. It is one flowery billow of blossom heavy with perfume and full of subtle shades, white purple, rose-purple, deep red, and almost clear blue. I have such a walk in mind. It leads from a lawn and ends in a seat, a resting place where all is leafy and odorous, a place to get away to from one's surroundings. Fortunately this shrub loves Canada. It seems to run riot everywhere, caring not whether its home is some sun-baked bank or damp hollow, and this is the season to plant, choosing from the rich variety of kinds that have been raised during the past few years by the hybridist. The lilac is the Syringa, a botanical name sometimes given to the Philadelphus, but whatever it is called, no flower of early summer brings greater pleasure, and large bowlfuls in the house are good to look upon and to smell. One authority writes of it: "The Lilac is particularly adapted for Canadian culture and succeeds well east and west. Some of the most beautiful specimens grown anywhere are in the cold north-west. The improvement in the lilac, especially in the double sorts, during recent years, has been marvellous and all lovers of this flower will be delighted with the novelties. In size, form and color they far surpass the old favorites. Nothing recently introduced could prove so generally popular as these lilacs. Several kinds are named that are not generally known, but fortunately all are reasonable in price. Of the small lilac my choice would fall upon Bluatra, in which there is a distinct shade of blue, Charles X., purple-red, Jacques Calot, rose-pink, Louis Van Houtte, deep red, the famous snow white Marie Legrange, and Phillemon, rose lilac. These are more expensive than the common, if one may use so harsh a word for so beautiful a shrub or small tree, lilac, its white counterpart, and the larger panicled alba grandiflora. I was wandering once with a famous artist and we were speaking of lilacs. "Do you know," he said, "the most dainty of all, the most paintable, the flower with the softest light and shade in it?" I said, "the old lilac of childhood days," and he agreed, the lilac that hung round the oaken gate and kissed the home comer with its dewy-scented petals. That is the friend of to-day and its variations may be added at will.

The Double Lilac.

A wide selection to choose from and fortunately the "doubling" has not destroyed the natural beauty of the flower as frequently happens when the hybridiser distorts his art. A double columbine is, to me, an abomination, but in the lilac there is this gain, the flowers last longer and are proof against those troublous winds and rains that sometimes bespatter the leafy month of June. A complete collection would mean many kinds, but the fairest of them all are, Abel Carriere, blue with a rosy shade on the reverse of the petals, Alphonse Levalie, soft purple and later in flowering than many others, Charles Joly, intense red-purple, Condorcet, a beautiful lavender, Leon Simon, also lavender, but quite distinct from Cordorcet, Madame Casimer-Perier, pure white, Madame Lemoine, queen of double lilacs, absolutely spotless, each flower a little rosette and saturated with fragrance, President Grevy, shaded with blue, and Tournefort, pure lavender. To plant a garden with these lilacs is to create a place in which it is a privilege to dwell.

The Japanese Lilac.

The lilacs that have been mentioned are the family surrounding the species Syringa vulgaris by name, but other species must be remembered. In the search for one type of a shrub, things of great beauty are passed by. One wishes the lilac with us as long as possible and it is, therefore, wise to plant a few bushes of S. Japonica, which, though scentless, has well defined beauty in the creamy clusters of flowers. The Persian lilac, the rich blue Rothomagensis, and its white form are free-spreading bushes for the outskirts of the lawn, and Villosa. Of Villosa Messrs. Stone and Wellington, the well known nurserymen, write, "Another new species from Japan, with foliage like that of the white fringe tree, and rosy-pink flowers. A distinct new color in lilacs. This will be a surprise and delight to all amateurs in lilacs. We have never seen a lilac so profuse in bloom. The flower has a faint, purplish tinge at first, fading to white. The clusters are large and full and astonishingly abundant. The plants are in tree form, with none of the straggling habit of the common lilac. We confidently recommend it as one of the best of the new things."

Hedges of Lilac.

I saw a glorious hedge of lilacs last early summer near favorite Bond Lake. A hedge that recalled the shower of white covering over the "May" in the old country and on the warm wind came the scent of a thousand flowers, a pot-pourri of nature's own making. The lilac-sweet wind tossed the heavy clusters on the graceful growths—this hedge of lilac was a garden in itself. If I were asked to choose a national flower for Canada it would be the May-flower, but if the lilac belonged to us, only its native of other climes, it would run a good second. The shrub is happily as hardy as the oak, and may be associated with Philadelphus or Mock Orange, because it is reminiscent of the Orange flower, though it does not belong to the same family.

I thought these verses written by Mr. Noyes and published in the Cape Times would interest readers of these desultory garden notes. He is refering of course to the most beautiful botanic gardens in the world, the Royal Gardens, Kew, near London, England, which contain a complete collection of lilacs, grouped in various ways.

Go down to Kew in lilac-time, in lilac-time, in lilac-time,
Go down to Kew in lilac-time—it isn't far from London.
And you shall wander hand in hand with love in Summer's wonderland;
Go down to Kew in lilac-time, it isn't far from London,

The cherry trees are seas of bloom and sweet perfume, and sweet perfume;
The cherry trees are seas of bloom, and oh, so near to London!
And there they say when dawn is nigh, and all the world's a blaze of sky,
The cuckoo, though he's very shy, will sing a song for London.

The nightingale is rather rare, and yet they say you'll hear him there
At Kew, at Kew in lilac-time, and oh, so near to London!
The linnet and the throstle, too, and after dark the long halloo
And golden-eyed tu-whit, tu-whoo of owls that ogle London.

For Noah hardly knew a bird of any kind that isn't heard
At Kew, at Kew in lilac-time, and oh, so near to London!
And when the rose begins to pout, and all the chestnut spires are out,
You'll hear the rest without a doubt all chorusing for London.

E. T. COOK.

The Blessed "Day's Work"

It would not be natural for us to think of the aftermath of blessing when we are in the throes of some keen disappointment which changes all our familiar landscape, and shatters our castles in the air. One does not philosophize at such times, and it is work—the day's work, with all its insistent calls—that plays the part of our guardian angel. Be our disappointments small or great, matters of trifling moment or of such importance that from henceforth our lives must run in wholly different grooves, our best chance of consolation lies in occupations and fresh interests.

We deem it a happy thing that in our branch of the Church, the fast should always be voluntary, never enforced, thus it becomes the free will offering, the personal sacrifice.—Living Church.

Her Last Article

The October Canada Monthly prints an article which will be prized very highly by all its readers. This is the last article written by that brave, kindly woman, Agnes Deans Cameron, and is a tale of her trip down the Thames in a canoe. Bright, amusing, full of the little humorous touches that the author who has gone from us gave to all her work, the article is a delightfully told story of wandering down the stream which would be too small for us to mark on one of our Canadian maps, but which is richer in history than any river of the world, and very lovely withal.

Things Worth Praying For

Pray for courage to face your own task.

Pray for the purpose to make a life, rather than a living.

Pray that all workers for the Church may be blessed in their life and work.

Pray for deliverance from the foolishness of empty prayers.

Pray for willingness to help in the answering of your own prayers.

Pray for more faith in prayer. (The more you believe, the most you will pray.)—*Gems.*

Appeal for Mission House at Nagaoka, Japan

Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house for Rev. C. H. Shortt, at Nagoaka, Japan:—

Previously acknowledged, $704.89; bank interest, $7.21; Rev. G. M. Cox, London, Ont, $10; Charles E. F. Russell and wife, Montreal, $10; D. S. Evans, $1; Roy D. Mess, $1; Mrs. (Capt.) Downes $1; Miss Dillon, .25; Miss Hayes, .30; Edwin Thomas, $1; Miss Botting, .25; Mr. and Mrs. E. Harris, $2; Mr. and Mrs. Mott, $3; Mrs. A. P. White $3, all of Vernon, B.C., clergyman, $13; Miss M. Lancaster's class, Aurora, Ont., $3; total, $760.90.

Amount required, $800. Contributions may be sent to Rev. T. G. A. Wright, 851 Hellmuth Ave., London, Ont.

A remarkable pamphlet on the "Rise and Decline of Welsh Nonconformity," has just been issued by a Welsh Protestant. He says also that, "Judged by whatever standard, the Church is doing great work."

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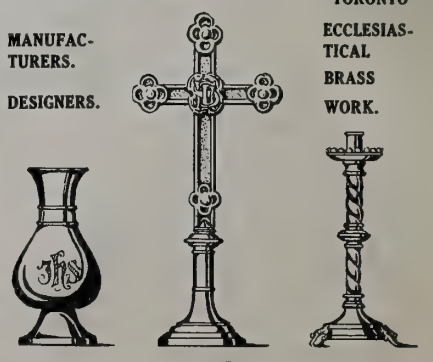

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(Continued).

"Is she thin and spare and grey-faced?" questioned Ealoner. "Then I woke her up too. She mentioned you girls, and I told her that I would look after you. She complained of her heart, and she certainly did look bad."

They had reached a less crowded portion of the vessel by now, where Torrence was waiting for them, perfectly cool and self-possessed, but with an anxious light in his eyes, which faded away, however, when he saw his wife and made his way towards her.

"There you are, sweetheart! Good morning Miss Hazeldine," he said, greeting them as quietly as though nothing were the matter and as though the frightened people were but phantoms as unreal as the dim grey light seemed to be, and as he spoke he relieved the girls courteously of their small case. "If you come this way you will find it less crowded, I think. Don't be so distressed, Miss Doris, we are not burnt yet!"

He smiled reassuringly at the sobbing girl, and as she looked at his strong, handsome face with reliance written in every clear curve unhidden by any moustache or beard, Ruby thought she knew where Eleanor had caught her cheerful calmness in the face of danger, though Myrtle guessed nearer the truth.

"Why are you so little alarmed, Mr. Torrence?" whispered the latter, when, drawing back to allow his wife and Doris to mount the stairway without hindrance, he came alongside of her for a moment. "You both seem so calm!"

"Surely *you* do not need to ask," he answered, with one of his quick sunny smiles flashing out over his face. "Do the children ever get in a panic when they are in their father's arms? So why should we?"

"But do you really think God can and will save us?" asked Myrtle, shuddering with a sudden sense of fear.

"Can I doubt it? Our God whom we serve is able to deliver us from the burning fiery furnace, *and He will* deliver us!"

"Oh, thank you so much!" cried Myrtle, tears of joy springing to her eyes. "What a wonderful text! Oh, I will believe Him and trust Him fully to save us, I will indeed!"

She passed on up the stairway with a swelling heart from which the greater part of her fear had been suddenly lifted, and with a calm almost glad peace settling down upon her troubled spirit, for she could no longer feel uneasy and frightened, when she realized that the whole management of affairs did in nowise depend upon the efforts of the crew or of the passengers, but upon her almighty and everlasting God, who would take the best care possible of this little trembling lamb.

"Come to the end of the saloon deck," said Torrence, as they emerged into the chilly air of the early morning. "They are launching the boats from there."

"The boats?" echoed Eleanor. "Are they getting them out already? I thought it wasn't to be yet."

"Oh, yes, the captain would not have disturbed the passengers unless it was imperative to leave the ship. He did not want any unnecessary panics or hysteria, but we must leave in a few minutes as soon as we are all assembled. It is cold up here; are you warm enough, darling?"

"Quite. I have two coats on beneath my ulster. I feel just like a Jew—or Jewess!"

She laughed softly at the thought, but none of the girls for whose sakes she had made her little joke, smiled in return. They had reached the group of shivering, frightened passengers clustered together by the bulwarks, trying to win reassurance from the officers and stewards passing to and fro amongst them, and turning had caught a glimpse of the forepart of the ship, a sight which drove all remaining color from their faces and even made Myrtle's fears come back to her in an irresistible tide.

It was in truth a sight to appal the most intrepid. Great billows of white and gray and black smoke were pouring from the vessel, rolling up to the grey skies and far out upon the face of the grey sea in ever-changing fantastic masses, while here and there as the wind parted the thick clouds, brilliant shoots of flame leapt and roared, soaring heavenwards and lighting up the terrified faces of the onlookers with startling vividness. And all the time the loud muffled rear kept up a deep diapason, mingling with the fiery hiss of the waters pouring into the burning hold, and with the cries of the hysterical portion of the passengers and the sharp, incisive orders of those in command.

Myrtle, awed into silence, felt as she gazed on the scene, weird and unreal in the struggling light of dawn, that she could never forget that sight in all her life to come; her first sensation of helpless terror at the sight had given way to one of a tremendous reverence and awe for the mighty power of fire, with which never before had she come so closely in contact, and almost unconsciously she murmured to herself: "Our God is a consuming fire." "Oh don't say that—don't Myrtle!" sobbed Doris, whose last shred of courage had vanished at sight of the soaring flames and smoke, and she flung herself upon her sister, hiding her face against her shoulder. "Oh Myrtle pray, pray, pray! You said He was a God of love not of fire. Oh, He must hear you if you pray hard. He will hear you, He must save us. Oh Myrtle pray."

"I am praying, darling sister, all the time in my heart," she replied with a catch in her voice, and clasping the shuddering form very close. "Of course I am, and I know too that He will hear us."

"If only He will save us, I will be different," wailed Doris, a little comforted already however by her words. "Oh I will, indeed I will. I will be a good Christian like you, and never do wrong things again, and I'll never laugh and make fun any more if He saves us. I'll be a nun if He wants me to, if only He will save us. Tell Him that I promise faithfully to be a good Christian if He will only rescue us now!"

"He has heard, Doris dear I am sure," answered Myrtle, trying her best to keep back the tears that the agony in her little sister's voice brought to the surface. "Only if He should see fit not to save us, you will be ready to meet Him, won't you? You really do love Him and have asked Him to forgive you your sins, haven't you?"

"Oh, but I want to live—I don't want to die!" wailed Doris in anguish. "I love living and the whole world is so nice, I don't want to die. Oh, I can't, I can't."

"If you get ready to meet Him, dear, you needn't fear death, because you will live for ever and ever with Him."

"Will I?" Doris cast a quick glance at the billowing smoke, and shutting her eyes tightly she clasped her hands together, and remained quite quiet a moment, then she looked up at Myrtle with a semblance of hope beginning to dawn in her blue eyes.

"I have asked Him to make me a good Christian and to forgive me and I want to love Him. Do you think He has really heard and that He will really save us?"

"Yes, I'm quite sure, darling."

"I don't feel much less frightened," confessed the child a moment later. "But I won't look at the fire, then I can think that He is putting it out already."

It certainly did not seem as if that was the case, but as Myrtle looked at it, wondering if Doris was right, she heard a wild shriek, and then a babel of cries burst out just behind her.

"Oh God! Oh God; Save us, hear us! Don't kill us! Oh God pity us! Lord Christ have mercy on us! Oh God! Oh God!" She turned round in astonishment, for the agonized voices were the last she had expected to hear uttering such words. George Winscome was kneeling on the deck against the bulwarks, with his eyes glaring up at the sky and his uplifted hands clenched together, shouting rather than saying the words, while by his side knelt his wife, her hair streaming down her back, her face white as death and with tears coursing down her cheeks, shrieking and screaming her prayer, as though beside herself. Quickly a stewardess went up to her and bent down.

"Come madam, get up," she said kindly and finally trying to help her to her feet. "There's no need for such goings on. There's many and many praying to God in this crowd, but they are doing it quietly. God is not deaf that you have to scream to Him like this."

"Get down on your knees, stewardess and pray, pray!" shrieked Mrs. Winscome, clutching at the woman desperately. "it's the only hope of—of," but her words seemed to choke her utterance and she went off into a fit of violent hysteria. Myrtle turned away, feeling sick and giddy, with a murmured prayer for the poor wretches on her lips, and caught sight of Miss Farquar, a veritable mass of clothes, stooping over her sister-in-law, who was lying on the deack supported by a couple of cushions, apparently having fainted away. She was trying to summon sufficient courage to cross over to the Scotswoman and offer help, when Ruby and Eleanor came through the crowd to her side.

"We have been looking for your guardian," announced the latter, and her bright face and cheerful voice came as a great relief to the oppressed girl. "You didn't miss us away from you? That is all right. I was rather afraid you would."

"Did you find Mrs. Lathbuoy?"

"Yes, a stewardess brought her up," answered Ruby. "She is lying down as her heart feels bad. She doesn't want us hanging round her she said, and sent me back to you. Well Doris, I am glad you have stopped crying like a silly baby with no sense, at last."

"I'm a Christian now like Myrtle," explained Doris seriously.

"She is not afraid and I am not either—at least I am trying very hard not to be."

Ruby gave a short contemptuous laugh, and looked away. She did not seem very frightened herself, but only showed it in an exceeding shortness of temper that was rather trying to her companions, but before any of them could speak, they heard a quick step above the din, and Torrence strode up to them.

A steamer captain in suggesting names to whom to send sample copies and telling us "in a kindly way," as he says, that Church Life is too cheap for such an excellent paper, declares "it increases in interest with every copy."

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Letters to the Editor

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

Anglican's View.

To the Editor

It seems strange in these days when Church unity is so much advocated by all branches of the Catholic Church that there should be so much animosity shown by some members of our section of the Church—they delight in the use of terms which are not only insulting to other churches but are untrue, for example in your issue of 26th September, a writer signin himself "A," speaks of the Established Church of Scotland and its branche as "dissenting and schismatic," wh the fact is that the Presbyterians of Scotland left the Church of Rome in the same manner that the Church of England did, but after consultation with Bishops and clergy of the reformed Church of England and with the reformed Church in Germany, etc., came to the conclusion that the Presbyterian form of Church government was most in accord with Scripture and early church history.

Now is it not a fact that the Church of England is the most sectarian Church in existence, being divided into High Church, Low Church, and Broad Church, the members of the High and Low Church parties standing apart, and disagreeing in vital questions. Would it not be as well if we were to consider our inherited beliefs and endeavor to find the points on which Christians agree and not to quarrel about non-essentials. The form of church government, it appears to me, is very unimportant, and men of equal and great learning have after the most thoughtful and impartial investigation, come to different conclusions. I would be satisfied with either, just as I would be satisfied to live under either republican or monarchical government. Although from early associations and upbringing I much prefer the monarchical. It seems to me poor policy for members of the Church of England to abuse and disparage other churches. How many people have been and are being driven away from the Church by that policy, and the tone of contempt and superiority assumed by some of her clergy. We are all too much mixed up in this new land in regard to our various relations, family, civil, and religious to antagonize one another. I am persuaded that the mingling of the ministers of the various churches would tend to rub off asperities and further the cause of Christ in this country and the world.

ANGLICAN.

English History in Ontario Schools.

To the Editor:

Some years ago English history in Ontario schools was so false with respect to the introduction of Christianity into England and other matters that our Church, under the leadership of the late Archbishop Lewis, caused that special book to be withdrawn.

The present "Ontario School History of England" is about as bad, if not worse. Is there to be no protest in the matter? It is a public disgrace to have such teaching given to the children of to-day as to Christianity in England.

C. A. FFRENCH.

"Our Empire's" Contents.

To the Editor:

In view of the fact that "Religious Instruction" is the professed and duly advertised aim of the S.P.C.K. in publishing "Our Empire," and that "it will help to build up our children in the Faith," it does seems a waste of time and effort to include in the paper such articles as Canon Downie mentions in his letter of 3rd inst., as attractive features for next year, viz: "Serial studies of Adventure," "Poetry for recitation," (it does not say religious poetry, by chance it might be, but we have lately been told that "recitations" are killing reading and therefore should not be encouraged), "Home Handicrafts for Boys," "The Flags of the Empire," "Anecdotes of Empire Builders," (evidently "the Empire" and "our Empire" are synonymous terms and refer, not to the Empire of Christ, but, to that of George V.), "Anecdotes, riddles, puzzles," these things are being supplied *ad nauseam,* by the secular papers and might well be dispensed with in a religious paper.

If these changes are the result of the paper having come more largely under the control of the S. S. Commission I suppose we can only say it is what one might expect! It is unfortunate that we are compelled to air our grievances in public, but the commission seems impervious to private remonstrance.

R. H. ARCHER.

The Black Stole.

To the Editor:

I have noticed lately several references to black stoles. Black stoles are unfortunately, looked upon to a certain extent, as a party badge. I have been looking in some books on the subject of ceremonial, and find the following ideas. (I do not guarantee that they are right, because the whole subject of ceremonial is somewhat unsettled, and authorities differ). Many years ago, the early "Ritualists," who were workers and not liturgical scholars, evidently thought that the black "scarf" was an overgrown stole, and they abolished it, in favour of a black stole.

The "scarf" was humorously described as a "stair carpet." Later on the black stole gave place to colored stoles, and although one school clung to black the "scarf" almost disappeared. Then it was decided that the use of stoles at morning and evening prayer was not liturgical, but that the stole was a sacramental vestment, and so the officiating priest appeared at those offices with nothing but a clerical collar to distinguish him from the choir. (Laymen wear hoods) In the meantime, it was decided that the "scarf" was not a "stole," and it was used by dignitaries, and in many "advanced" churches, the vicar put on a black scarf, and sometimes put a stole over it, when assisting at Holy Communion. Thus the "scarf" returned, and black ceased to be regarded as a purely funeral colour. Later students give us the following information, which may, or may not, be correct:

1. Canons (and sometimes higher dignitaries) wore an "almice" (variously spelt), which appears to be a sort of "scarf" made of fur. The regular canon wore a grey fur almice, while a minor canon wore a black fur almice.

2. The rest of the clergy wore black scarves, the deacons wearing them exactly as a priest would.

3. If a man were a graduate, he wore a silk scarf, and used it over his gown when not in church (at synods, etc.), as well as over his surplice in church.

4. If he were not a graduate, he wore a cloth scarf, and never over a gown.

When, therefore, there is an assemblage of vested clergy, it would seem to be in accordance with Anglican usage, going back to pre-Reformation times, that all should wear black "scarves," and that none need consider it as a question of High or Low Church. Perhaps, as a concession to modern custom, a deacon may wear a narrow one over his shoulder, although that custom may have arisen from a misunderstanding of the custom at a "High Celebration," when the "deacon" who may be a priest or even a Bishop) wears the "stole" over his shoulder. The present diversity of use is very unfortunate. It mars the appearance of a procession and suggests a want of unity which is perhaps more apparent than real, but which is so emphatic, because it is so plainly visible to the world, and it concerns such a small matter. We have lost a good deal of dignity by giving up the long full surplice, for a short flat one; by wearing narrow, many-coloured stoles, instead of the old black scarf, and by wearing ordinary hats, instead of a head-dress which suits our vestments. In the next few years, we may get more light on the subject, and some of the positions laid down by students to-day, may be totally denied, but in the meantime we have before us a good working plan, which to a certain extent, has the authority of the provincial synod. If our early "Ritualists" had been students, or had been patient, we would have been spared a great deal of irritating change, and the loss of much that was thoroughly Anglican and ancient. The leading principle seemed to be 'whatever is, is wrong." In a comparatively new church in London, I saw what seemed to be the latest utterance of a part of the "Ritualistic" school, a very dignified, plain building; the altar raised two steps above the nave; a great east window reaching to within a foot or two or the altar; no altar shelves and no flowers; a small cross and small candlesticks standing on the altar; cushions replacing the altar desk; the choir in a gallery at the side of the chancel; the clergy not engaged in the actual celebration, with long, full surplices and black "scarves"; and a black gown sometimes used by the preacher. All this sort of thing creates a feeling of change for change sake, but it also suggests that the old things were better and more "correct." Without, however, advocating any change until we know where we are, I would suggest that when many clergy come together for diocesan functions, the use of black scarves will lend dignity and uniformity to the appearance of things, and will remove the suggestion of a want of unity created by the present custom. Four different colours have been seen at a gathering of clergy, and a member of the Catholic Apostolic might suppose that colours mark rank! It may also help to preserve the peace in many places, if clergy decide that it is not absolutely necessary to introduce coloured stoles. Perhaps a compromise might be made, white stoles on high days, and black scarves at other times. It will be a good thing if we can combine the ancient and dignified ceremonial of the Church of England, with the reasonable requirements of a later age. We want to be linked to the past, and yet we don't want to be hide bound by it

CLERIC.

Anglican Third Order.

To the Editor:

May I supplement the information given last week, October 3, regarding the "Anglican Third Order," by saying that it is a society of men and women "on the lines of the Third Order of St. Francis," that it was founded in Durham in the time of Bishop Lightfoot, its primary object being to give willing service to the Church, as to the advancement of the Kingdom of our Saviour Christ." It is governed by a council consisting of three or more Bishops and six priests. chaplain-general of the Order, and it appears to have been formed for the purpose of uniting men and women in parochial and general work for the Church. The Rev. J. L. Iomer, of Aultsville, Ont., is the Canadian secretary of the Order.

A.

The successor to the Old Catholic Bishop T. Jean Theil is the Rev. Nicholas Prins, Vicar of Haarlem.

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Women's Work and Social Service.

(*Continued from page* 9)

for women of comparative wealth and leisure whose place is in "society," for business and professional women. They all alike seem animated by a strong sense of responsibility and by a great happiness in the work. The above description refers to a gathering of the Toronto W. A., but every diocese has its own organization made up of the parochial branches within it, and from what I have heard and seen at different times, I can understand the truth of what a clergyman once said in my hearing,—"In order to stir up missionary interest in your parish, I think you could not do better than start a branch of the W. A.

HONOUR BRIGHT.

The Church In Canada

(*Continued from page* 8.)

deacon Collison, convenor; Revs. T. J. Marsh, F. L. Stephenson, H. W. Rushbrook, J. B. McCullagh, W. Crarey, E. C. Burch, Mrs. DuVernet and Mr. Shirley.

Sunday school—Rev. E. C. Burch, convenor; Mrs. J. H. Keen, Mrs. W. E. Collison, Mrs. F. L. Stephenson, Rev. R. W. Gurd, Rev. H. J. Petter, Rev. Dr. Ardagh.

Representatives of the Board of Governors of the Theological college —Archdeacon Collison, Canon Keen and Rev. E. C. Burch. Laymen: Messrs. Cowan, Cambie and Clarke.

Representatives of the diocese on the Sunday school commission—Rev. E. C. Burch, Rev. H. W. Rushbrook.

Miss Hawley Better

Many who know Miss Anna A. Hawley, the brave nurse up at the Indian reserve at Fort a la Corne, only through her bright contributions to this paper, will be glad to know that she has come through the ordeal of a very trying operation successfully and has, as she says, been enabled to "return to her little Indians."

M.S.C.C. Calendar

The M.S.C.C. has issued a most attractive calendar. A cut of the House of Bishops, flanked by partraits of our two Canadian missionary Bishops, Bishop White, of Honan, and Bishop Heber Hamilton, of Mid-Japan, adorns it. It is printed in red and black.

Fact Not Fiction

That church life is not without its humorous side is shewn by the following incident: For some days a large bill-board has announced a forthcoming lecture by a well-known Toronto cleric at a north-end church. On Thursday of last week a canopy was erected from the door to the street for a matrimonial event, but the sign still remained alongside the entrance, "Shall it be Peace of War?"

EXPERT OPINION

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STOCKS AND BONDS

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Rev. Wilson Carlisle, founder and honorary chief secretary of the Church Army, and prebendary of St. Paul's, expects to visit this continent next June. In Prebendary Carlile's own church at St. Mary-le-Hill he employs unconventional methods such as a surpliced choir of women, an orchestra, magic lantern and cinematograph. The church is almost always crowded by a class of people who generally attend no place of worship.

There was a special service in the Cathedral of St. John the Divine, for the officers and sailors of the U.S. navy in the port of New York, Oct. 13th.

A conference in regard to the need of trained leaders for the work of the W.A. and of Sunday schools has just been held in New York.

Our Old Country Letter.

Oct. 1.

There may be a majority of Welsh people in favour of the disestablishment and spoliation of the Church, but that it is an overwhelming majority cannot be maintained in view of the facts mentioned by the Bishop of St. David's at his diocesan conference. Great meetings of protest have been held in a number of places, and the Welsh petition against the bill was signed by 41 per cent. of the adult population of the diocese. In the Carmarthen boroughs 38 per cent. had signed the protest, and at a recent bye-election, 39 per cent. had voted against it.

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The Bishop of St. Asaph, in discussing the proposed severance of the four Welsh dioceses from the Church of England, aptly quotes Mr. Gladstone's words: "The Church in Wales is tied and knotted, and tangled, I might almost say, in such a multitude of legal bonds and meshes with the general body of the Church of England, that it would be a very formidable matter indeed to accomplish this untying purpose."

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The relations between Church and State are to be discussed at the Church Congress, which opens today. Middlesbrough is a manufacturing town in Yorkshire—its staple output is iron and steel, and it has a population of 100,000. There could hardly be a greater contrast than that between the pretty, secluded little country town of 1832 and the smirched and grimy Middlesbrough of today. To go a generation farther back, there was, in 1801, but one house in the area now covered by houses and furnaces; and in the whole district there were not more than twenty-five people. In rapidly-growing communities of this kind the Church has very great difficulty in keeping pace with the population, and those who attend the Church congress will have opportunities of seeing how great emergencies call forth great efforts a produce great men. Hundreds of years ago there was a Benedictine Priory, but its church had become a ruin, and there was no place of worship until 1840. Since 1840 noble efforts have been made to increase the staff and clergy and provide churches. At present there are nine of the latter and 24 of the former. In response to an appeal three years ago for £16,000, over £7,000 was almost immediately forthcoming, and this has since been raised to £10,200, for the immediate needs of Church extension. Other subjects to be discussed are—Industrial Unrest, National Insurance, The Leisure and the Homes of the People, Miracles, the Duty of the Church to the Empire and the World, Education, and the Obligations of Church Membership.

—

Sunday, the 22nd of September, was as already mentioned, widely observed throughout the Church of Ireland as a day of prayer and humiliation ,and in Ulster its observance was universal. Special prayers, psalms lessons were appointed. A few sentences from one of the special prayers may be of interest: "Deliver us, we pray Thee from these great and imminent dangers which threaten the welfare of our Church and country. Accept our contrition of heart and humility of service; and grant that all that is said and done this week may tend to the glory of Thy great Name and the welfare of Thy Church and People." The services concluded with the last three prayers in the Communion service. Special services were also held in most of the parish churches of Ulster on the 28th, before the signing of the Covenant; and in many places Presbyterians, Methodists and Congregationalists joined with the Churchpeople in churches and public would like to persuade them-Rule may be wise or it may be unwise; but no candid person can maintain that these determined people are "bluffing," as certain sections of the public would like to persuade themlselves.

It is gratifying to hear of an improvement, even in one diocese, of the academic qualifications of candidates for ordination. In Manchester seventeen deacons were ordained on the 22nd of September. Fifteen of these were graduates of different universities; nine were from Oxford or Cambridge, and eleven had a double training—in arts and theology. Manchester seems to be gradually working up to the consummation foreshadowed for 1917, after which year, except in extraordinary circumstances, no non-graduates will be accepted for ordination in the Church of England.

W. O'CONNOR.

Put in More Ginger

Oh, Sunday school'd be all right," remarked the leader of "the gang," "if they'd only put in more ginger." This opinion coming to the ears of the teacher of another class, set her thinking—and with results.

One evening a lad of eight or nine years came into her home. In the course of conversation James broke into fervid enthusiasm over Robinson Crusoe. Being thoroughly imbued with the story he repeated parts of it with great spirit and relish.

Lacking interest in Sunday school he had been very irregular in attendance, so recognizing an opportunity, the teacher began with equal ardor: "Did you know we have just such a fine story about a storm and a shipwreck in the Sunday school lesson to-morrow?" With all speed and in burning words she plunged into Paul's experiences at sea, mustering as much color and action as ever Robinson Crusoe could boast. The boy listened spell-bound, and —he was in his place next day.

Thus, one teacher has found that to make the Bible attractive to boys we must bring down through the centuries flesh and blood men and women. To do this we must comprehend clearly, and realize thoroughly what they felt intensely—dangers, struggles, suspense, sorrow, faith, friendship, triumph—and set them forth in no uncertain terms. Our own blood must first tingle if we would rouse the emotions and volitions of others.

We must painstakingly familiarize ourselves with locality, customs and scenes, realizing that details add meaning, and local touches cause the concept to stand out boldly.

The Girl Guides

Some Troops of that new association, for which we believe, the sister of General Baden-Powell is responsible, the Girl Guides, have recently been officially organized in Canada. The Toronto troops, which total 150, met on October 14th to celebrate the Brock centenary. Miss Marjorie Jarvis welcomed those who had been fortunate enough to be able to come to the gathering and her father Canon Jarvis, gave a brief address. He spoke of Brock, the young general, who not only preserved Canada for the crown but annexed a portion of the United States as well. The Canon said he had a special interest in the anniversary as his father, then a cadet of fifteen, was one of three volunteers immediately behind the hero when he fell at Queenston—none was ever before Brock in time of danger. The Canon spoke of Laura Secord as "the first Girl Guide; she led the way preparing for any emergency."

After singing some patriotic songs the Guides, in uniforms and knapsacks, with great enthusiasm demonstrated the Guide law of helpfulness and friendliness—"The Girl Guide, a friend to all, a sister to every other Guide." The stage represented a wood and in a short time the Guides had made a beautiful bower-like shelter, built a fire and prepared a comfortable looking bed of straw and paper. A drowning girl was also rescued and resuscitated, a broken arm set, and a damaged head bandaged.

The Guide law was further exemplified as one of honor, thrift, kindness to animals, purity, obedience, cheerfulness and loyalty. A tableau of the British possessions grouped round Britannia ended the entertainment, at the close of which, Lady Pellatt, Girl Guide commissioner for Canada, heartily congratulated the Toronto Guides and their captain, Miss Jarvis, on their success.

Rich With History

A tabernacle recently given to the Church of the Good Shepherd, Pittsburg, by the rector in memory of his parents, has its base formed of terra cotta made during the Roman occupation of Britain, more than 1800 years ago, part of the basilica built about that time at Verulam, now St. Alban's. The tile probably witnessed the martyrdom of the British protomartyr; it was taken from beneath the box supposed to contain the dust of the martyr's bones lying under the shrine in the chapel behind the high altar of the Abbey. A section of the stone cluster pillar above the middle of the dome of the tabernacle came from the ruined reredos of the altar of St. Joseph's chapel, Glastonbury. Small portions of the brick surrounding the Glastonbury stone came from the foundation of the tower of the church built at Jamestown, Va., 300 years ago.

The tabernacle certainly bears witness to the Church's continuity in an eloquent way.

—

"I thank God, who has made me poor that He has made me merry," said Rev. Sydney Smith, and it is said of him that his parishioners regarded him "with a surprising mixture of reverence and grin."

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(Weekly)

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Dominiou A. Y. P. A. Conference

The first Dominion conference of the Anglican Young Peoples' association was held at Christ Church Cathedral, Hamilton, October 8, 9, 10. It was a conference of lofty ideals, edifying, educative, and inspiring, the effect of which is bound to be reflected in the work that is being done for the Church by this organization, which is recognized as a factor in the solution of the many problems with which she is confronted. The Bishop of Niagara welcomed the delegates on behalf of the diocese, Dean Abbott speaking for the cathedral. He bore testimony to the work done by this association generally, and more especially by the branch in his own church. In the three years since its organization it had brought and held the young people in the church by the hundreds and each season had undertaken a definite work including the re-decorating of the Sunday school and chapel. Where other young peoples societies had been tried and failed the A. Y. P. A. had succeeeded beyond his most sanguine expectations "and it is," said he, "comparatively speaking still in its infancy."

The Dominion president, Mr. C. A. Bell, in his report regretted that many of the clergy and others criticized the A. Y. P. A. as being a purely social organization. Such criticism he denounced as unjust in view of the fact that the association is founded on the principles of Worship, Work, Fellowship and Edification. The fact that the association enjoys the hearty endorsement and cooperation of the Bishop of Toronto, the Dean of Niagara, Canons Macnab, Dyson Hague, Craig, Starr, Tucker, and a host of other prominent churchmen would indicate that its worst critics are those who are least familiar with its aims and objects.

The Rev. Anthony Hart, taking as his subject "The A. Y. P. A. as a training force for church activity," paid eloquent tribute to the work already done, and pointed out how it might extend its work in many directions. The subjects "A. Y. P. A. Member as a Communicant," and "A. Y. P. A. Member and his Bible," were dealt with by Archdeacon Davidson, and Canon Dixon respectively.

The Rev. Dyson Hague delivered a magnificent address on "the Communion Service," which will long be remembered.

"Canada's call to the youth of the Church," was the subject of an inspiring and convincing address by the Rev. R. G. Rennison.

Other topics of practical value were capably handled. "Ideals," Rev. F. H. Brewin, Woodstock; "Committee Work," Rev. E. A. McIntyre, Toronto; "A. Y. P. A. Member and Missions," C. Robinson, Wycliffe college; "The Value and Use of a Model Topic Card," A. W. Langmuir, Toronto; "Programme Building," Stanley Boyd, St. Cyprian's, Toronto.

Officers were all re-elected with the exception of the secretary, Rev. T. B. Howard, who resigned, his place being taken by Rev. E. Appleyard. A strong executive committee of clergy and laymen was elected representing dioceses from the Atlantic to the Pacific.

A lengthy discussion of the resolution passed at the last session of General Synod, that the A. Y. P. A. be placed under the direction and control of the Sunday school commission resulted in the following resolution being passed unanimously: "That this first Dominion Convention of the A. Y. P. A. respectively suggest to the General Synod of the Church of England in Canada that the resolution passed at the last session of the General Synod to the effect that the A. Y. P. A. be placed under the control of the Sunday school commission, be reconsidered. The A. Y. P. A. is of the opinion that the true destiny of the A. Y. P. A. is only to be achieved by that liberty which it has heretofore enjoyed, a liberty within the bounds of diocesan and parochial jurisdiction under the recognition of the General Synod.

Invitations for the next convention were received from the combined branches of the association in Brockville and from the A. Y. P. A. presidents in Toronto. It was felt that it would be unwise to hold a Dominion conference in Brockville until the A. Y. P. A. became numerically stronger in that direction and the Toronto invitation was accepted with the intimation that an invitation from Brockville later would be favorably considered. A suggestion was made that a local or diocesan conference be held at Brockville in the meantime to strengthen the association in Ontario diocese and that officers of the Dominion association do all in their power to make such a conference a success.

A True Word

In Canada one has many chances of learning how well Englishmen may succeed in doing less than justice to the Irish name and blood. The story cannot be merely a story of a double dose of original sin on the Irish side. The English have made the mistake of supposing that they could fashion indifferent Englishmen of good Irishmen. If the political genius of the Emerald Celt cannot be harnessed in his native country there is something wrong with more than himself—British News of Canada.

The Rev. Prof. J. K. Ochiai, of Trinity Divinity school, Tokio, is taking a course in Hebrew and Egyptian in the Western Theological Seminary, Chicago.

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(*Contiued on page* 11.)

"The purser says that all the passengers are here, and that we are to embark at once," he announced. "At least they are all here except Kitty Farquar; has anyone seen her?"

"Kitty? The little girl who played with us yesterday?" asked Eleanor, who had gone to his side and slipped her hand through his arm as soon as he had joined them. "I haven't seen her—have you, girls?"

"No," they chorused, exchanging alarmed glances. Mervyn looked down at his wife tenderly in silence, then he gently unclasped her hand from his arm with a loving pressure, and crossed rapidly to Miss Farquar.

"Where is Kitty?" they heard him say sharply.

"I'm sure I don't know," she answered, glancing up at him for a moment. "I have been so worried over her mother, that I haven't had a moment to spare for the child. But of course she is with her nurse."

"No, she is not. The nurse forgot her in her fright and has been hunting for her frantically among the passengers." He turned from Miss Farfuar and faced the crowd, scanning each one eagerly with his keen eyes; then he raised his voice above the mingled sounds. "Has anyone here seen anything of little Kitty Farquar?"

"No," "Nothing of her," "Where is she?" sounded through the sudden silence, and Terrence's grave face grew a trifle graver as he heard.

"Thank you," he said quietly, and made his way back to Eleanor, who sprang forward to meet him.

"I am going to her cabin to find her," he announced very coolly. "She must be there, as she is not here."

"Oh Mervyn! But the cabin will be on fire."

"No, it is not on fire yet. I have asked several stewards." Then as she only clung to him the closer, her face pressed against his arm, he bent down over her with a little smile of loving reproach. "Sweetheart, will you keep me back?"

She unclasped her hands immediately, and regardless of the eyes upon them, he stooped and kisssed her white strained face, whispering something tenderly into her ear, but before he could go Rolf Gerard suddenly made his way to his side, and put his hand on his arm.

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"Torrence, let me go instead," he said eagerly. "I have no home ties. Let me go."

"You are not ready to die Gerard, and I am, answered Mervyn quietly, and before anyone could seek to stop him, he had left the group of passengers, strode down the deck, and vanished into the companionway.

"He was wrong, I am ready to die, Mrs. Torrence," remarked Gerard huskily. "I decided that question last night." But Eleanor did not hear him, she was gazing with her dark eyes agonized and big in her white face, at the empty doorway which had swallowed the retreating form of her husband, with a strained intent gaze, and Myrtle could see her lips moving in rapid prayer. She longed to go to her, and put her arm about the unnaturally still form, and whisper words of comfort and sympathy to the breaking heart, but she did not know what to say, and felt afraid of intruding herself into her lonely suspense and dread, so instead she joined in spirit with her in silent pleading for Mervyn's safe return.

Meanwhile the ladies and children had been filing into the boats for some time past, in a well regulated and comparatively quiet stream, an officer and some sailors and several gentlemen going with them into each beat, and now the doctor approached the silent little group.

"Come along, young ladies," he said rather sharply. "Don't keep anyone waiting. Surely you are anxious to get off this nightmare of a ship!"

Myrtle glanced appealingly at Ruby, but strange to say her glance was unnecessary, for her sister confronted the surprise gentleman like a lioness at bay.

"Mrs. Torrence is waiting for her husband," she said in a defiant tone. "I'm sure she will not leave the ship without him, and I know we are not going to leave her alone here. Get the other ladies into the boats, there are pleanty left for you to look after, without making Mrs. Torrence more miserable. I'm sure Mrs. Farquar wants your help, why don't you go to her?"

Certainly Ruby could be freezing when she pleased, thought Mrytle in the midst of her fear and anxiety as she saw the amazed doctor withdraw abashed and offer his assistance to Mrs. Farquar, but her thoughts were interrupted by a joyful exclamation from Gerard, and she turned back quickly to see a smoke wreathed figure emerge from the doorway they were so anxiously watching, bearing in his arms a little limp form. Two women dashed forward simultaneously from the small group now left, one, the careless nurse, flung herself upon her charge and snatched her out of her rescuer's arms with a cry of relief and alarm, for the child was lying unconscious of her narrow escape; the other was Eleanor, who without saying a word, caught her husband's hand in both her trembling little ones, and gazed up at him in anxious solicitude, with her dark eyes full of tears and striving to check the quivering of her lips.

Torrence passed his free arm about her, and drew her close. "Poor anxious little sweetheart," he murmured, very huskily, for his lungs were fulll of smoke still. "There's no need to look so worried. I feel like a smoked herring, but I am perfectly unharmed, thank God."

"Thank God," echoed Myrtle softly to herself, but Eleanor said nothing; she could not yet trust herself to speak, but was manfully struggling for self-control, determined not to break down in front of so many spectators. They walked to the ship's side where a rapidly filling boat swung at the davits, while the full boats rowed round, and the empty ones waited for their turn, and hands ready to help were stretched out to aid the ladies, but Mrs. Torrence hung back, and her clasp on Mervyn's arm tightened.

"I won't go without you, darling, she said in a low voice. "I will wait till you can come too. Please don't let us be separated again. I would far rather die with you than live without you."

"Please God you will have to do neither," he answered. "I will come with you, dearest. Look, they are allowing men to get into the boats now, because you four are the last of the ladies." Greatly relieved they filed into the boat, Ruby first, then Doris, Myrtle and Eleanor and finallly Torrence himself, and as they took their seats, Myrtle noticed how quickly the little wife seemed to regain her cheerful composure, when once their boat was full and they drew clear of the burning vessel. The dawn had broken and the sun's first rays were shooting up in the rosy shafts across the pale sky, and the sight of the great liner, lying helpless on the waters, with flames and smoke pouring from the fore part, amid the roar and cracking and hiss of steam, was an awful and apppalling one to the scared and anxious occupants of the frail barques hanging round, whose faces were lit up by the tremendous glare of the roaring furnace they were watching.

"What a grand and magnificent spectacle!" said Eleanor in involuntary admiration, as she nestles against the strong arm encircling her. "How imposing it looks from here!"

(*To be continued.*)

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Calendar for October.

1—Remigius Bishop.
6—Faith V. and M.
9—St. Deny's, Bishop.
13—Trans. King Edward.
17—Etheldreda, Virgin.
18—St. Luke, Evangelist.
25—Crispin, Martyr.
27—Fast.
28—St. Simon and St. Jude.
31—Fast.

The Week.

PROVINCIAL SYNOD. The Provincial Synod of the Province of Canada is now sitting at Montreal. The principal object of their meeting is to decide whether or not the Dioceses of Ontario shall become separate from the Dioceses of Quebec, Nova Scotia, Montreal, Fredericton, and so form two Provinces where at present there is only one. So far we hear that the Eastern Dioceses object to being separated from the richer section of Ontario, and left to bear the burden of Church work alone. Both parties are said to have declared that the Provincial Synod as now constituted is dead. If so, why not do the only rational thing, namely, bury it? For a young country, we are overdone in the matter of synods; for they are not representative, their decisions are not much observed, they are field days of conversation, and their results are hardly valuable enough to bother about. The newspaper report says that the first day of the synod was taken up with matters that had nothing to do with the purpose for which the synod was summoned. Ulster and Unity, are fine subjects for debate, but the synod was to decide on the division of the Province.

UNITY. Would it not be well to give the question of Unity a rest in Synod whether General, Provincial, or Diocesan, not because we would undervalue the importance of the subject, but because the day of unity is not yet, and will not be furthered by the votes of corporate bodies? If unity is to be the real thing that our Lord wished, it must be the result of a great change in the individual who professes to be His follower, and not a mere matter of cutting out this, giving away that, and accepting something else. Unity has got to be a passionate desire to follow the will of God as revealed to us, and this will only come as a corporate act when individuals have grasped through prayer that a radical difference in their lives must be the first step to its accomplishment. The unity that is talked of to-day, if it were effected, would produce a decadence in religion that would throw back the religious life of the world. To-day it is a matter of talk, of accommodation, of policy, but it has got to be a matter of unity of thought, and still more of life and practice. When men are more like Christ unity will be more possible.

TYRANNY. There is a time when a dress is a thing of grace, and there is also a time when by the exigency of fashion it is enlarged or skimped, until it is little short of a disgrace. Such is the tyranny of fashion which requires that every person, especially women, shall wear what fashion dictates without regard to expense, or suitableness, or beauty. If a woman neglects to keep up with the race, she has to face the possibility of being regarded as dowdy both by her friends, and often by her family, and few trials are more depressing than the feeling that one is different to others, and that others are commenting more by their behaviour than by what they say, upon one's lack of style. And what a tyranny it is! The short and the tall, the thin and the stout, the dark and the fair must all adopt the same attire whether it suits or disagrees, whether it is hot or cold, cheap or expensive, modest or immodest. What is stranger still, is the fact that they all succumb; they may groan or feel rebellious but they come to heel, and as a result some of them look awful.

CONSUMPTION. We have received a report and an appeal from the hospitals for the treatment of tuberculosis in the Province of Ontario, and while we have not room to publish at length all that they say, and say well, on this most important and deadly subject, we are thoroughly in sympathy with the work for which they appeal, and desire in this way to put their cause before our readers. Some of those readers will be receiving appeals from other hospitals in their own districts, or more nearly connected with them. Where ever the appeal is made we should all feel that it is not only an appeal of a very touching kind to our charity, which it certainly is, but that it is also a claim upon us to do what we can to help to stamp out this terrible plague. We know now that there is no reason why the disease should not in the course of years become as rare as typhus or the black plague. But we have all got to help, both on the score of pity, and on the sound argument of common sense.

OLD COUNTRY TITLES. Our attention has been drawn to the statement that a clergyman going home to the Old Country to take charge of a parish was spoken of as the rector of the new sphere of work. Rectors in England are very rare, where most incumbents are vicars, or perpetual curates, neither of which title is used in Canada. At home a rector is a clergyman who has the great tithes and this is not often the case, and so he is usually a vicar who has only the lesser tithes. Here, where tithes are unknown, the name of vicar is not used, and rector is the appellation of any man who is in charge of a self-supporting parish. While the matter is not a very important one, and not likely to upset the harmony of nations, yet it is well to remove any thing that would cause the residents of England to think that we do not know what we are talking about. Otherwise they might have reason to hold forth on Canadian ignorance which would be disastrous to our self esteem.

THE OLDEST FONT. In Christ church, Bullock's Corners, about eight miles west of Hamilton, stands what is said to be the oldest font in America. In the early part of the fifth century three or probably four, Christian churches were built in Cornwall. Of these, one remains, and was restored in 1870; of a second only part of the walls remain; of the third nothing is left but a few stones, the bowl of the font, and a Tau cross. This font bowl and cross were, by the kindness of Canon Osler's brother, given to him, and by him placed in the church mentioned above. One wonders how the font was allowed to leave England, and one also wonders at the good luck of this particular church in getting such an interesting possession. The font is probably 1,500 years old, it was 1,000 years old when Columbus discovered this continent; it was 500 years old when William the Conqueror landed in England; the Romans may have seen it and even have used it before the orders came for their evacuation of Britain. If only it could tell us all that it has seen and heard.

OPEN CHURCHES. The inquiries about open churches have produced the information that in all parts of the Dominion there are places where people can go apart and be able to offer their prayers in the House of Prayer. In Halifax, Quebec, Montreal, Sher-

brooke, Charlottetown, Toronto, Peterborough, Erindale, Kearney, Winnipeg, Vancouver, Victoria, there are open churches and in some of them there are daily services, a few even have a daily celebration. Of course, they ought all to be open, and they ought all to have daily services, but we must make some allowance for certain localities, especially in the country. There can hardly be any valid reason for the absence of service in town churches. They are required by the Prayer-book, they ought to be desired by the clergy, as a time of prayer for their flocks, and the people ought to be instructed in the benefit that is promised where two or three are gathered together for "common" supplication, that is the needs of the parish and the congregation.

✱

Individualism. While Socialism, Suffragettism, and Unions are emphasizing the power of corporate action, the world at large seems to be losing the power of individual action. We mark a tendency to become as sheep, which we are told always play the game of "follow my leader." Watch people, for instance, in a public conveyance, how they will submit to the greatest indignity, discomfort and rudeness. They know that the street railway companies are their servants, and yet they allow them to become their masters; they know that the company have but one object in view, namely dividends, and that they only consider the public as far as they are compelled, or as far as such conduct means profits. You see the public hanging on to straps, crowded worse than the law allows cattle to be transported, treated with contempt if they complain, and they endure in silence, while the millionaire grows richer, and no improvement in service is apparent. If the public struck for a week or a month they could get all that they asked, but they find the way of the sheep easier, though one can hardly call it dignified.

The resolution, which has been before the synod of the Province of Canada in session in Montreal, to create a new province of the Anglican Church in Ontario, was carried at the session on Friday, Oct. 18th, St. Luke's Day.

The Sower Went Forth Sowing

The above hymn, written by the Rev. W. A. St. Hill Bourne, for a harvest festival in South Ashford, was set to music by Sir Frederick Bridge, organist of Westminster Abbey. It is called St. Beatrice, the words reaching the composer when his little daughter, Beatrice, was dying, and after she was taken from him he named the tune in her memory.

The Rev. Louis French, aged 81, and for forty-one years rector of St. Luke's, Nortoon, Conn., died suddenly on the Feast of St. Michael and All Angels, immediately after taking service.

A Trip to the West

There is in most human beings a deep rooted love of the wild, the rugged, and the vast, a love that in some cases is overwhelming and drives men to build their homes in remote places of the earth, where the pettiness of civilized life have no place, and where the realities and not the conventionalities of life are uppermost. There have been times when green fields with flocks roaming over them, low hills and gently sloping valleys with their rippling brooks, tidy hamlets, and neat cottages have held the highest place in the lists of beauty and attractiveness. They strike a note of placid contentment, sleepy satisfaction, effortless life, of nothing more to be desired. But nature's more rugged scenes in the mountains, wide sweeping plains and oceans, strike deeper down into the heart of man, for their message is always of something more to conquer, something yet beyond to attain to. Their note is one of dissatisfaction, of possibilities yet to be developed, and everyone has at times a strong enough sense of the majesty and mystery of his own personality to realize a fellowship with the grand, and awe inspiring aspects of nature. So a trip to the West is one of those things, those very few things, which one may safely state as being desired by all and sundry kinds of people for one reason or another. It may be that they have never seen it, but have merely heard tales, many and often, of the wonders of the Prairies, the Foothills, the Lakes, and last but not least, the Rockies, for there is always a fascination in things unknown that things experienced do not have. Naturally, the possessors of such a hearsay knowledge may be very mistaken, and entertain peculiar ideas of what they hope to see on the western side of our great domain. It may happen indeed, that some such people hold the popular belief that the Rockies slope straight down into the sun-warmed waters of the Pacific Ocean, a somewhat difficult feat for them to perform, seeing there are two other mountain ranges between them and such a damp foothold. As to the warmth of those same waters, let him who has experienced the shock of putting his own feet therein enlighten their ignorance. Such an unlearned interest, however, is nothing compared with the interest of those who have been to the West. For them there is a stronger, dearer, reason for a visit there. They have been there, lived there, learned to know something of its vast and limitless possibilities, and would therefore feign return to the old love.

One very prosaic, but real, difficulty generally lies in the way of such —the wherewithal for the fare, for a return ticket to Victoria from Toronto or Montreal is quite a matter of finance, almost entailing a visit to the pawn broker.

Having, however, overcome such preliminary difficulties, perhaps we had better begin at the beginning, as the children say.

The new C. P. R. line to Port McNicol is a great improvement on the old Owen Sound route, not because the scenery is any prettier, but because the journey is shorter, and so gives one the physical comfort necessary to the enjoyment of nature's charms—necessary, at least, to the majority of us, who are not such beauty enthusiasts as to be willing to rave over beauty at the expense of bodily comfort. Port McNicol itself at the end of that line appeals to both artist and ordinary person, for it is a most picturesque place, and looks like a depot conjured out of the vasty deep. Other circumstances were not so pleasant. Once really off on a long journey one begins to realize what a thing of horror a railway car may be inside, whatever the attractiveness outside, and how many unpleasant circumstances may surround it. On a shorter trip such a thing as the character of one's travelling companions is not a cause of much tribulation or the reverse, but let us be in the company of the same people for many hours at a time and their personalities must be reckoned with; they are forced upon us through lack of other objects of interest. So in this case. Behind sat four ladies, presumably school-teachers. One might digress to question why it is that school teachers always seem to bear the mark of their profession upon them wherever they go, so that the full fledged article is never difficult to name and place, whether one has seen that actual example of it before or not, but such a digression might be dangerous, so we content ourselves with suggesting it as a subject for debate and possible correction. These four ladies had evidently been taking a long furlough and were inclined to be very reminiscent. They saw all kinds of humor in little incidents that had happened and retailed their impressions in such loud accents that one could not help hearing them, whether one would or no. Add to this the fact that their voices were neither cultured nor sympathetic, the humor so local as to be uninteresting, and that continuous laughter and giggling formed a running accompaniment to all they said, and you may understand how unbearable the irritation became and how necessary one found it to seek a quieter corner of the car. This sounds decidedly uncharitable, so in duty bound one must add that one's own personal feelings in this case were somewhat embittered by the poor arrangement, or rather, lack of arrangement, of proper meal hours on the part of the railroad authorities. An early and shortened breakfast, with no prospect of another repast before six o'clock in the evening, as there was no dining or refreshment car attached, was not likely to produce an entirely kindly and agreeable frame of mind towards one's fellowmen, especially when they were making merry over a well-filled lunch-basket, which one scorned to provide for oneself in the first satisfaction of a breakfast consumed, even a shortened breakfast. If a train leaves at a quarter to one in the morning, it really ought to put up a notice at the end of the last car to the effect that there will be no meals provided on board.

The next stage of the journey held more enjoyment. The boats running from Port McNichol through the Sault to Fort William are very fine for lake traffic, (the meals provided might be improved!), and the trip itself is very pleasant, especially in comparison with spending the same number of hours on a railway train. One can at least move about feeling firm on one's legs, without danger of cannoning into some unlucky child and spilling the rest of the contents of her already half emptied glass of water, or some other equally embarrassing episode. Since we are now irrevocably launched out upon our way, the question that most naturally occurs to one is: "What does one do when travelling?" and it is no easy one to answer. Undoubtedly the ideal condition of affairs is to be so absolutely independent as to be able to sit, read and be silent when one wishes, and also to have a sufficient number of nice people on board to talk with should both parties feel so inclined. In this we were very fortunate. One evening on the boat was spent with a man who all his life seemed to have lived with Church of England Bishops and clergy, both in town and country and what he did not know about the humorous side of the clerical profession would hardly be worth editing. Their peculiarities, their weaknesses, and their gift of getting into awkward situations, both financially and ecclesiastically, were to him an open book, with whose pages we were made acquainted. Such experiences, told as they were with energy, wit, and a humorous understanding and kindly appreciation of the foibles of human nature, are the sort of thing that alway interests, for the real funniness of real life, especially of events that seemed not at all funny at the time they happened, is far more amusing, yes, and at times pathetic, than any made up comic paper in the world can produce.

Another night we spent talking with a man from the north country, interested in the construction of the rail-

(*Continued on page* 15.)

Richard Tattersall

Organist and Choirmaster St. Thomas' Church, Toronto

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Miracles.

If the Christian religion is the most perfect form of religion both on the side of morals and of reason why is it that it is only partially accepted first on the side of numbers, and even by them only partially as regards its contents. Why are there not many more Christians, and why do they not fully and loyally receive in its fullness the teachings of the Church? We should imagine that the acceptance of religion, even the most perfect, must depend upon two conditions, namely its power of making an outward and an inward appeal both to the mind and the imagination of the person to whom it was presented; and at the same time as to how this appeal would affect his interior life, or spiritual faculties. In the case of the Christian religion the outward appeal is the life of its founder, that He was a miraculous personage, that He was the Son of God, that He was Himself a miracle both on the score of His birth and also His resurrection, and finally that He Himself worked miracles. When once you have allowed the miraculous in Christ you have secured a claim that is both unique and imperative. Moreover during the two thousand years that christianity has appealed to humanity, the miraculous element has always counted for a great deal both for evidence and appeal, and by it the religion of Christ must stand or fall. If there are no miracles there is no God, for religion will not be satisfied with anything less than a God of Almighty power. At one time it was almost too easy for people to believe in miracles, because there has always been in human nature a function of mind that will accept almost anything that seems to throw a light upon the unknown in the past, or the future. This sense of credulity is witnessed to by the hankering after palmistry, astrology and such like, and by the adoption of any new cult of a religious nature. Yet curiously at the same time it has become increasingly difficult to induce a belief in miracles. First because there are cheap and smart books as well as cheap and smart people who dismiss the whole question with a sneer or a jest. There are a surprising number of persons who on the authority of one book are capable of thinking themselves masters of the whole situation, while on the other hand they will quietly disregard the valuable evidence of the millions of lives, which in a case like this have a clear right to be considered, for their lives are the principal support of the reality of the faith, which they profess, and by which they order their living Another reason and a far more important one is the advance made by the realm of physical research. Here it has been demonstrated that the more we study the conditions of nature, the more we find that there is a tendency on the part of nature to proceed on orderly lines.

All this points to a rule and a uniformity which seems to say that there is a law in the universe that has few or no exceptions, and, if this be so, then the place of miracles becomes a position more and more difficult to maintain, as it approaches more closely to a contradiction of nature. Now the Church accepts, and willingly, all that science really knows and can vouch for; it also accepts a modification of miracles in this respect, that it allows a classification of miracles, and agrees that not all that has been called miracle in the past has a right to be so called in the present. Facts that once seemed miraculous are now possibly to be accounted for by the increase of physical knowledge, and may be proved to be the result of a misunderstanding of physical facts, or of the evidence upon which those facts rested. But the Church maintains and must maintain that the great Gospel miracles actually took place, such as the Virgin Birth of Our Lord, His resurrection and ascension, and the wonderful deeds that He wrought. All that she asserts is that upon occasion God can and does work exceptionally, and according to laws of which we so far know nothing, except that the acts were acts of good and benefit. This does not mean that we believe that God makes laws and then breaks them; though that might fairly be supported on reasonable grounds upon the supposition that we are accustomed to accept this as reasonable in the revocation of the edicts of our human laws. We allow that a higher power in the case of human law may revoke the law, when higher considerations come into play, and so the criminal is absolved by the higher law of mercy when he has been condemned by the lower law of justice. Religion rather asserts that there is a Power—known as God—that made all laws of physical science, and this power we know to be good—so that there is nothing improbable in such a power working by higher laws, of which at present we know nothing, and of which we only occasionally get glimpses and then under exceptional circumstances. If this is reasonable then we should also expect that these manifestations would have to do with spiritual things.

Again, what do we mean by the laws of nature? They are not laws in the same sense as civil laws are; for these latter are but another name for compulsion and that coming from outside, which says to the individual. "thou shalt" or "thou shalt not." The laws of nature are very different, for they are nothing more than observed processes—observed first in one case, then in another, then in many, and finally a deduction is reached that presumably in all cases—known or unknown—certain causes produce certain effects. You will notice that there is no outside compulsion, neither is there any outside revocation nor any possibility of reversal. In natural law the action of the thing or person concerned is due to the nature of the thing itself. For example, water boils at a certain temperature under certain conditions, but we can suppose conditions in the nature of water changing so that it would not boil. Take a more remarkable instance. Certain laws govern the action of the metal called iron, by which it can never be anything else but iron, yet Sir William Ramsey hints at the possibility that iron may be capable of being changed under certain conditions into another metal. In that case the law of nature regarding iron ceases to be the law governing that particular metal. It is just this that we must bear in mind that the laws of nature are theories and inferences founded on observed facts and sometimes only founded on presuppositions. The laws of nature are by no means complete, and no one can authoritatively say that some day miracles will not be found to be in harmony with the laws of nature. If God is everywhere in nature, as He undoubtedly is, if He is interested beneficently, as He undoubtedly is, in all that He has created and especially in man the greatest of all His works, then it is not only natural but necessary to suppose that He will make progressive disclosures of His purpose and of the uniformity of His plans and that the greatest of these will be the last to be revealed because they must of necessity lie at the back of all His other work. Such then are miracles and especially the miracles connected with the life of Our Lord.

Book Notices.

1. The Heart of the Christian Message. $1.25 net. G. A. Barton.

2. Just Before the Dawn. $1.50 net. R. C. Armstrong.

3. Jesus. $1.50 net. G. H. Gilbert.

They are all three published by the Macmillan Company of Canada, Ltd., Toronto. Please note that it is the Macmillans of Canada.

1. This is a book written for the Friends' Summer school, and, of course, it emphasizes those tenets which the Quakers teach. It presses home the need of personal union with God—most true and most beautiful need, but it trusts to find that union by a Christlike life. One would say that the life so depicted is impossible without supernatural means of grace, while the writer seems to rely on quietism and imitation without external grace. But the book is full of beautiful writing, and abounds with many charms. We should say, read it to find out how great a thing personal union is, and then seek that union by grace.

2. The story of a Japanese farmer sage. We are all interested in Japan, with which, as the years go on, we shall have much to do. We ought all to be interested in any moral movement which affects the race or any portion of it. Here we have both reasons for taking up this book. It is also written with simplicity, and is not too technical to affright, or bore the ordinary reader.

3. This is a book to be recommended to the man who is sure of the faith, but not to the uninstructed. Many a clergymen will find in it a careful and clever putting forth of the modern view of Christ as held by men like the Rev. R. J. Campbell, of the City Temple, and, we should imagine, most Unitarians. We sometimes think that if the clergy knew more of books like this ,they would be better able to sympathise with the difficulties of their men, and they could see that they were better furnished to meet those difficulties. People think these thoughts and the clergy ought to know them, and not be afraid to answer them.

An Archdeacon's Praise

An archdeacon said to us the other day: "Let me join with others in testifying to the excellence of your paper, it is the best we have had yet in Canada. The question box is most helpful and interesting."

"The British News of Canada," in last week's issue, gives a good deal of space to the address of the Bishop of Edinburgh, at the beginning of the Mission of Help. There was also an interesting account of a seven weeks' canoe trip of Bishop Newnham, of Saskatchewan.

A man hurts himself by injuring me. Shall I injure myself by injuring him?—Epictetus.

A Huron clergyman says: "I am greatly pleased with the paper and recommend it to my friends."

"Investment Bonds"

A new edition of our 24-page Quarterly Booklet, "Investment Bonds," is now ready. Full particulars are given of Government, Municipal, Public Utility and Corporation Bonds, yielding 3.9% and 6%. Available in denominations of $100, $500 and $1,000.

We shall be pleased to mail a copy on request.

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Union Bank Bldg., TORONTO
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The Church in Canada.

DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston, Ont.

The semi-annual meeting of the Woman's Auxiliary of St. James' Church, Perth, was held in the school room on last Friday afternoon. There was a large attendance. Mrs. Clayton, president, presided. The speaker of the meeting was Mrs. George Greene of Ottawa, president of the association of this diocese. Mrs. Greene visited Balderson on Thursday.

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Harvest thanksgiving services were held in St. Alban's and St. Paul's church, Sandhurst, on Sunday, Oct. 13th. The offerings in both churches were in aid of the general mission fund.

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The Rev. George Backhurst, the newly appointed rector of New Boyne and Lombardy arrived last Saturday with Mrs. Backhurst and family. The reverend gentleman comes from Nova Scotia, where he had a good reputation as a preacher and a pastor. He is a member of the Masonic Order and of the Knights of Pythias.

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Last Sunday, Oct, 6th, the annual harvest thanksgiving services in the parish of Frankville passed off under splendid climatic influences and were most enjoyable. The churches at Frankville, Eastons' Corners, Newbliss and Redan were tastefully decorated and the congregations were excellent. The Rev. W. Hilyard Smith L. Th., rector of Lansdown Rear, was the special preacher, and his sermons were much appreciated. At Frankville the new altar was much admired, and a brass mural tablet at Eastons' Corners, to the memory of the late Mr. Thos. Price for years warden of the parish, also a brass alms dish.

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The services at Christ church, Belleville, on Oct. 13th, were of a patriotic character.

DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.
The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

At the formation of the Boy's Club of St. Chad's church, Earlscourt, there was a good turn out of fifty boys, and many thanks are due to Mr. Martin for his indefatigable work among them. During the evening, Mr. Dymond, who has been absent, received a very hearty welcome.

The appointment of a visiting committee to ascertain the names of new arrivals in the district and notify the clergy is a fine idea. They have also started a branch of the A.Y.P.A.

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On Wednesday, October 9th, an exceedingly interesting event took place at Mimico, when the sixtieth year of the rector's ministry was happily completed. When the diamond jubilee was celebrated, inclement weather did not prevent a large gathering of clergy and laity from taking part in the special service to thank God for this long ministry and all its fruits. Archdeacon Ingles sang the office; Bishop Reeve, the lessons; Canon Walsh said the prayers, and the Bishop of Toronto preached on the priesthood being the highest vocation a man can have. In the parish hall later on, speeches were made by the Bishops, Canon Williams, a college classmate sixty years ago, Archdeacon Ingles and Canon Walsh and an illuminated address was presented to the rector.

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We much regret that owing to misadventure the report of the successful harvest thanksgiving at Weston was omitted last week. As the copy sent in has disappeared, we can only offer regrets.

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Toronto Churchmen and Christian workers will be interested to know that we are to have a visit from the Rev. J. E. Watts-Ditchfield, of Bethnal Green, London, England. He is perhaps one of the best known clergymen in England to-day, while his books have made his name familiar over the English-speaking world.

In connection with his visit to Toronto there will be meetings for men in Wycliffe College, Convocation Hall, on Oct. 31st, Nov. 1st, 2nd, and 4th, at 8 p.m., and a men's mass meeting in the Church of the Redeemer on Sunday, Nov. 3rd at 4.00 p.m.

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

The Ladies' Aid Society having in the course of the past summer collected more than $1,100 for the cancellation of the remnant of the debt on the building and for the installation of two new furnaces in the basement of St. Paul's Church, Hamilton, the long-looked for function of the consecration of the well-furnished and attractive edifice was solemnly performed by the Bishop of the diocese on the morning of Sunday, Sept. 22nd, in the presence of more than two hundred persons. The Bishop was assisted in the service by Canon Spencer and Rev. Robinson Gardiner, Ph.D., the churchwardens also performing their allotted part. Holy Communion immediately followed, with sixty communicants. The Bishop's sermon ably dealt with the objects and effects of consecration. The choir, numbering twenty men and women, sang with rare precision psalm, canticle hymns and offertory sentences.

The evening service was that for harvest thanksgiving, the church being decorated with masses of flowers and with field products, the beauty of the costly memorial screen and of the sanctuary furniture being thereby enhanced.

Referring to an item in a late issue concerning All Saint's church, Hamilton, a correction is due. The facts are that the congregation, three years ago, spent $20,000 on enlarging the church, of which they paid $15,000, leaving the balance of $5,000 as an overdraft at the bank. At a vestry meeting held two weeks ago it was unanimously decided to canvass the congregation for the balance on easy terms—and there is every prospect of the $5,000 being provided for in a very short time.

DIOCESE OF FREDERICTON.

The Rt. Rev. John Richardson, D.D., Lord Bishop of Fredericton.

At the Harvest Thanksgiving services held in St. Luke's church, St. John, N.B., a somewhat unique feature was observed in the decorations. Amid a most tastefully arranged display of grain, vegetables, fruit and flowers typical of the material harvest, was a Japanese family shrine containing the usual ancestral tablets and printed copies of many prayers. Miss Loretta Shaw, a member of St. Luke's, is at present Principal of The Bishop Poole School for girls at Osaka, Japan, and one of our M.S.C.C. missionaries. Some time ago one of the girls of the school became a Christian. Going home she bore such a wi ess that her parents and older brother also accepted Christ. At once all family idols and other accompaniments of the old religion were destroyed with the exception of the family shrine. This was given to Miss Shaw who brought it home and gave it to her home church. At the recent harvest thanksgiving services this shrine was given a place in the church as a trophy, exceedingly valuable, of the spiritual harvest.

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

Well attended harvest home services were held in Christ church, Markdale, and in St. Matthias, Berkeley. At the former the handsome decorations, good singing, and two able and appropriate sermons by the rector, the Rev. E. G. Dymond, were the features of the day. Good and increased offerings shewed a genuine feeling of thankfulness.

The harvest festival services at St. Paul's church, Clinton, were a great success. Bright music, charming decorations and helpful sermons by the rector, the Rev. A. E. Jackson, all aided the expression of thankfulness. A splendid offertory of over $335.00 was collected during the festival.

A.Y.P.A.

The first convention of the Anglican Young People's Association of the Diocese of Huron will be held in Christ Church, Chatham, on October 28-29. A good programme has been prepared and a number of societies have selected delegates. The members of Christ Church are preparing to serve luncheon to all in attendance on Monday the 28th.

The A.Y.P.A. is very strong in the diocese, and this present season promises to be one of the very best the association has tnjoyed. A number of branches have been revived and new ones are starting. All persons intending to go to Chatham should send their names to the Rev. R. S. W. Howard, Christ Church rectory, as soon as possible.

Some time ago an appeal was issued to the branches of the A.Y.P.A. in the diocese to help the Rev. Simpson Brigham and his people in the erection of a parsonage. A splendid response has been made to the request, and the following societies have given the amounts set opposite their names. Three hundred dollars has been asked for and the books will be kept open until the whole amount has been sent in.

Broughdale	$ 3.00
Chesley	3.00
London	2.00
Wingham	4.00
London	4.00
Waterford	3.00
Henfryn	3.00
London	10.00
Warwick	5.00
London	5.00
Forest	5.00
Brantford	3.00
Woodstock	5.00
Brantford	5.00
St. Thomas	3.75
Delhi	3.90
Brantford	1.60
Tara	1.20
Galt	12.00
Owen Sound	3.00
Adelaide	3.00
Ingersoll	7.00
Clarksburg	1.45
Kerwood	6.00
Wiarton	3.00

DIOCESE OF NOVA SCOTIA.

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

Harvest festival services were held at St. Mary's church, Glace Bay, on Sunday 13th inst. Rector Spurr was the preacher at both services.

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Mr. C. Weir, lay reader of Dartmouth, is doing excellent work in presenting the claims of the feeble minded upon the attention and charity of the public. It is proposed to build an institution for the care and education of such.

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Dora Spencer, daughter of churchwarden Spencer, of Glace Bay, was the veledictorian at the prize distribution at Glace Bay high school.

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Ven. Archdeacon Smith, of Sydney, and Rev. Rural Dean Draper, of Louisbourg, are attending the provincial synod.

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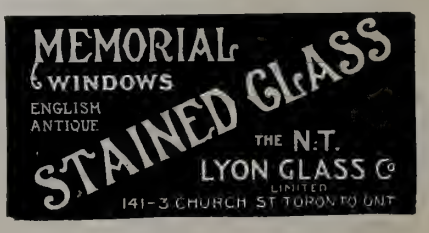
Rev. W. Goddard-Fenwick and wife have returned to the parish of New Waterford after a wedding tour along the coast.



Rev. W. J. Lockyer will begin his work in the parish of Falkland on the first Sunday in November.

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The rectorship of the parish of Morien is vacant.

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Rev. Mr. Huband of Arichat, has been elected rector of Port Neville.

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The visit of Dr. Grosvenor, Dean of New York cathedral, gave great pleasure to the people of St. Paul's, Halifax. This parish has suffered a great loss in the passing away of Mr. R. J. Wilson, our vestry clerk and glebe secretary, who served the parish with singular devotion and great fidelity. He was first appointed vestry clerk in 1875, and has been the friend and counsellor of four of the eight rectors of St. Paul's church. During that period we have had nineteen different churchwardens, and Mr. C. C. Blackadar is the sole representative of the vestry of that time. The rector in his address at the large and representative funeral spoke of Mr. Wilson as a Christian, as a Churchman, as a educationist, and as a citizen.

DIOCESE OF NEWFOUNDLAND.
The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

Mr. S. Russell, M.A., has succeeded Mr. D. Colley as principal of the church day school at Carbonear.

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A new bell, weighing 815 lbs., has been donated by a lady parishioner to St. Paul's church, Harbour Grace. It has been placed in position.

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A new church day school has been built at Middle Brook, Gambo.

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The prizes won during the year by the C.L.B. of St. John's, were presented a few nights ago. The Outerbridge shield was won by No. 2 Section, B. Company.

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Rev. C. W. Hollands received a hearty welcome to Carbonear by the members of St. James' congregation. He was inducted by Rev. Rural Dean Noel.

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The mission of Trinity is now vacant. This mission should be divided. It is extensive enough and there is work enough for two priests.

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The semi-annual meeting of the C.E.T.S. was held in the synod hall, St. John's, and presided over by the Bishop.

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The G.F.S. of Trinity, presented Mrs. Hollands with a gold ring, set with her birthday stone and the Ladies' Sewing Circle presented Miss Hollands with a hand-bag, upon their departure for Trinity.

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The Rev. Herbert Pike, deacon, has been appointed curate of Bay Roberts and will reside at Coleys Point. This place is known locally as the "Derry of Newfoundland," owing to its protestantism being more profound than its churchmanship.

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It is expected that an ordination will take place in Advent, prior to the Lord Bishop leaving for Bermuda, when a number of the diaconate will be admitted to the order of priesthood.

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The Rev. Father Bayly, rector of Bonavista, has a flourishing Bible class for men in his deanery, under the capable management of Mr. Crewe, its sessions being well attended. The C.M.B.C. at St. John's, owes its inception to Father Bayly, when attached to the cathedral staff, so that his influence among men does not seem to diminish.

Bonavista's churchmanship is perhaps the most pronounced in the ancient colony, its communicants' standard being exceptionally high and worthy of emulation in more favoured localities. Visitors from the capital who want to enjoy a Prayer-book service during their vacation, always make Bonavista their objective point.

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The Rev. W. H. Goudge, an Oxford M.A. and chaplain of the H.M.S. Cornwall, occupied the pulpit in the cathedral at evensong on the first Sunday in October. The reverend gentleman is always a welcome visitor whenever the training ship "Cornwall" is at St. John's, although such visits must of necessity be periodical. Mr. Goudge preached in the cathedral at the time of his first visit two years ago.

DIOCESE OF CALGARY.
The Rt. Rev. Cyprian Pinkham, D.D., Lord Bishop of Calgary, Calgary.

Since July 9th two parishes have been formed; 10 confirmations held; 5 lay readers licensed and one resigned; 6 churches dedicated; one church consecrated; one deaconess licensed. Urgent appeals are made for support to missions, both for ordinary work, and also for special extension in foreign field.

DIOCESE OF ALGOMA.
The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

A new church will be opened at Sucker Creek reserve on Tuesday, November 5, 1912, by the Bishop of Algoma.

DIOCESE OF NEW WESTMINSTER.
The Rt. Rev. A. U. DePencier, D.D., Lord Bishop of New Westminster, Victoria, B.C.

St. Mark's Divinity Hall, of the Anglican Theological College of British Columbia, a training school and residence for men proceeding to Holy Orders. In Divinity it is connected with the General Synod of the Church of England in Canada; in arts at present with McGill University, but later on with the University of British Columbia. Principal, Rev. C. A. Seager, M.A., 1249 Davie St., Vancouver.

On Oct. 1st, St. Mark's Hall opened for its first season's work. The woman's guild has done magnificent work in the way of furnishing the hall and making everything ready for the incoming men. Eight students have already registered; and more are expected shortly. The household department is under the care of an excellent housekeeper, with the necessary assistance, resident in the hall. A competent tutorial staff has been organized in both preparatory Arts and in Divinity. A feature of the arrangements is a preparatory department for matriculation, so that men whose circumstances preclude their matriculating before entering the hall can be prepared therein. A public gathering for the formal opening of the hall is being arranged for. This falls later in the season than will be the case in future years, owing, of course, to the necessary many arrangements in the way of initial organization.

The Church in the West.

The first series of services in connection with the Mission of Help has drawn to a close. This series included missions at eleven centres in the diocese of Rupert's Land, four in the diocese of Calgary, and one each in the dioceses of Saskatchewan and Keewatin. There were also, in Winnipeg, special services for children and church societies at churches in different parts of the city, conducted by Rev. S. M. Warner, midday addresses at some of the larger workshops and two mass meetings at the Walker theatre.

The lesson first impressed upon us was that the missioners did not wish us to look to preaching as the primary force at work in the mission. Western Canada was the centre towards which were directed streams of prayer from a world embracing circle; from places as distant and as widely separated as Jerusalem and New Zealand, we were told petitions were daily ascending for God's blessing, while in many churches of the motherland, the interest of brothers praying for us was sustained by maps shewing week by week the progress of the mission. The result of this appeal was manifest; those who would breathed an atmosphere of prayer and consciously felt the Divine Presence at hand to bless.

But if prayer held the place of primary importance, the importance of preaching was hardly less. The intimate association of the two in the mission services was so obvious that their relative value could hardly be estimated. It was as though God manifested His Presence in prayer and then spoke to us by the mouths of those whom He had sent. The ability and power of the preachers was recognized on all sides; but what most impressed their hearers was that their ability was consecrated to God and that they spoke with a power not their own.

At most of the centres there was a celebration of the Holy Communion each morning, but the other services were quite distinct in character from the normal services of the Church. The addresses to women and children were introduced and followed by collect and hymns, but the special object of the services was marked by its unusual form. Where matins and evensong were said, they were said by the clergy, and those present as a separate service entirely distinct from the special mission services. In the evening, at one church, typical, I understand of all, we began with a hymn followed by specific intercessions asked for by members of the congregation. As we knelt for these intercession we were called by the missioner to prepare ourselves for prayer by a recognition of the Divine Presence by confession of our unworthiness and an act of adoration in words taught us by the missioner. This was followed by another hymn, the address, extempore prayer and a concluding hymn sung kneeling. Thus we found ourselves in a new atmosphere.

At Christ Church, All Saints, and St. Albans, the evening services were preceded by processions through the streets of clergy, choir and members of the congregation, singing the Litany and familiar hymns. Similar processions had also taken place at St. Cuthbert's in preparation for the mission. Where these processions were held, it is felt strongly that they were of great value in showing the vitality of the Church and her interest in those who do not ordinarily join in public worship, in drawing many to the mission who otherwise would not have attended it, and in requiring a public confession of faith that demanded a real moral courage.

The following extracts from The Winnipeg Tribune will be of interest: "One of the most impressive meetings of the whole mission was the one held in the Walker theatre on Sunday afternoon last. The theatre was filled to its utmost capacity, and the audience which listened to the addresses was very attentive. There can be no question but that the words of the speakers deeply impressed their hearers, and that lasting results will accrue from the service."

"Other services which were exceedingly worthy of note are the noonday ones conducted by the Bishop of Edinburgh. These services were bright and interesting, and the speaker dealt with his subject each day in an authoritative manner."

"Other noonday services which were great successes were those conducted in the C.P.R. shops. In the words of one present, 'It was a worthy sight to see the missioner surrounded by men who had just one hour free from toil, in the noon of the day, lis-

(*Continued on page* 15.)

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TORONTO

Trinity College School Speech Day

October 10, 1912.

The 47th annual prize giving was held at Trinity College School, Port Hope, on Thursday, October 10th, the weather being all that could be desired.

As usual, the proceedings began with a service in the beautiful school chapel, the gallery of which was filled with visitors from Toronto and other places as far apart as Chicago and Boston, while the body of the chapel was occupied by the boys and those members of the governing body who could be present.

The select preacher for the day was the Rt. Rev. the Lord Bishop of Niagara, who preached on Acts x. 38; "Who went about doing good."

At the end of the service the Bishop of Toronto dedicated the gifts and additions to the chapel which had been made during the year: a sanctuary window in memory of the late Mrs. E. B. Osler, the first president of the T.C.S. Ladies' Guild, erected by the Guild; a brass tablet erected by the boys and masters in memory of Awdry Waller; and a silver box for the communion breads provided by the boys out of their Lenten offerings.

After service, luncheon was served in the school dining hall, and then the guests had an opportunity of seeing over the school buildings. Great interest was shewn in the new skating rink, of which T.C.S. has reason to be proud, as it is one of the largest and most up to date in the Province of Ontario, and as its existence is due to the energy and generosity of the Old Boys.

At the prize giving the Bishop of Toronto was in the chair and was supported by the Bishop of Niagara, the Headmaster, Messrs. D'Arcy Martin, Dyce Saunders, L. H. Baldwin, William Ince and Colonel Ward.

In reviewing the year the Headmaster mentioned successes both at work and play. The school had, he said, passed a number of boys into various universities: Toronto, McGill, Harvard and Ann Harbor; while five out of six candidates were successful in passing into the Royal Military College at Kingston. Of Old Boys' successes he mentioned that Lieut. E. O. Wheeler, who had passed through R. M. C. taking all possible honors, had gone to the Royal Engineer's School at Chatham, England, and had passed out of that institution at the head of the list. In sports, the school had again, for the third time in four years, won the interscholastic Rugby Football Championship and hoped to do so again.

The prizes were then distributed and the Athletic Challenge cups and medals given to the various winners. Then came an event which is always looked forward to with great interest, viz: the presentation of the Bronze Medal for Courtesy, Industry and Integrity. For the award of the Bronze Medal a silent ballot is taken by the masters, and on this occasion four names were brought forward and it was not until several ballots had been taken that the final award could be made. The winner of this, the most prized school honor, was Campbell C. Patterson. By time honored custom the Bronze Medalist is "Rushed." He is hoisted upon the shoulders of his school fellows and carried, followed by the whole school, with cheers from the gymnasium, up and down the length of the long corridor and back again. This done, the proceedings were ended by singing the National anthem, and the blessing, given by the Bishop of Toronto.

TRINITY COLLEGE SCHOOL, PORT HOPE.

The Semi-Annual Meetings of the Sunday School Commission

On Monday, October, 14th, the regular semi-annual meetings of the Sunday School Commission were held in Montreal. The Report of the general secretary showed considerable work done during the past six months. Besides the secretarial work of the office and the editing of pamphlets dealing with Sunday school work, the secretary has visited 12 dioceses, 15 deaneries, 29 parishes and schools; delivered 96 sermons and addresses; attended 139 meetings and travelled 12,593 miles. The report of the treasurer for the six months ending September 30th, 1912, showed a deficit of $52.03 and the expenses for October and part of November to be provided for, as the offerings from Children's Day, 1912, are seldom received before the middle of November. It was pointed out that this deficit was due to the fact that eleven of the dioceses has failed to make up their full apportionments for 1911 and also because of unexpected expenditures which had not been provided for in the estimates for the present year. It was considered a matter of encouragement, however, that out of an apportionment of $5,522.40 the sum of $4,985.84 had been received, or about 50 per cent. of what was asked for.

That the efforts of the Commission to push the work of teacher training are meeting with considerable success was evidenced by the splendid report of the committee in charge of this work. The committee reported that 278 applications for papers had been received from 16 dioceses and 64 parishes at the last Whitsuntide examinations as compared with 163 applications from 13 dioceses in 1911. Of these applications, 175 sent in their papers, 84 obtained a first class standing, 41 a second class and 44 a pass. Only 6 candidates failed to qualify. This committee recommended a series of text books to form an advanced standard course for those who had completed the first standard course, but, as the course outlined was considered too heavy, it was referred back to the committee for further consideration.

The question of missionary work amongst the boys of our Sunday schools received considerable attention and a strong committee was appointed to confer with similar committees from the M.S.C.C., the W.A. and other organizations concerned.

The lesson scheme for the main school for 1913-14 was finally settled and the daily Bible readings to go with the scheme for 1912-13.

The Sunday school paper, "Our Empire" is gaining rapidly in popularity, as was shown by the report of the committee in charge of this matter. The present circulation has reached 22,613 copies weekly. The prospectus for the coming year gives evidence of many improvements to be made both in the contents and in the general make-up. An honorarium of $50.00 was voted to the Reverend Canon Downie for his faithful and untiring efforts in behalf of the Sunday school paper.

The committee on temperance and purity literature appointed at the last meeting of the Commission, presented a splendid report, and recommended a Temperance and Purity Sunday, 2nd Sunday in November; use of pledge cards for children; leaflets for schools and Bible classes; the appointment of a sub-committee.

The Archdeacon of London has raised strong protest against the demolition of the Church of St. Vedast, rebuilt by Wren after the Great Fire. He declared it would be an unforgivable crime. There are reasons apart from the daily use to which city churches are put—the men holding city benefices are able to help overworked brethren in great, poor parishes.

Men's Street Canes

The new Fall styles are the most refined we have yet had. The designs are plain English, and prices run from $2.00 upwards.

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Women's Work and Social Service.

In the multitude of counsellors there is safety, and in the multitude of societies there is surely something to suit all temperaments and tastes. Through the Girl Guide Movement an object and ideal is presented which cannot but prove very attractive to those for whom it is designed. General Baden Powell, whose quick wit and ready resource combined with his picturesque daring, made him such a popular hero in the South African war, has been enabled by these same qualities to conceive an organization so sane, so practical, so picturesque and so full of appeal to youthful instincts, that the Boy Scout Movement is capturing the imagination of our boys and has already made itself recognized as a very important contribution to their training, both in the lesser habits and in the larger virtues. The national value of the movement was remarkedly attested during the summer when nine Boy Scouts lost their lives in a boating accident at Sheppey; the British Government sent a warship to carry their bodies home and all South London shared in the mourning, Church, State and people joining to attest the place of the Scout Movement in the national life.

* * *

The Girl Guide organization is not a slavish following of the Scout Movement, but is a wise adaptation of its ideals and objects in a manner suitable for girls, as will be realized from the fact that it was inaugurated by Miss Agnes Baden-Powell, sister of the Chief Scout It is already nationally organized in Canada with Lady Pellatt as Chief Commissioner, Mrs. Torrington as Assistant Commissioner, and Miss Edith Mairs, a graduate of St. Hilda's, as General Secretary. From the central office (20 College street, Toronto), information, handbooks and so on, may be obtained. There are companies in Vancouver, Moose Jaw, Winnipeg, Toronto and other places.

* * *

The Brock Centenary was celebrated by the Toronto Guides in a very unique fashion through an informal play given in illustration of the Guide Law. First, every girl appears, looking very pretty, rather bored with things as they are, yet hopefully looking forward to grown-up days to enlist her in the army of the Worth Whiles. To her in her well-dressed weariness comes earnest little Every Guide, to whose influence Every Girl owes her introduction to the shaping spirit of imagination and to the spirit of the Guide Law. The latter causes a series of scenes to pass before her eyes.

* * *

In a few moments the stage is filled with active energetic young guides in their uniforms of dark blue with light blue ties. Incidentally, to one spectator at least, it was refreshing to see so many girls in fairly ample skirts, in blouses up to the throat and down to the wrists, in small plain hats, and in dark shoes and stockings, instead of in the caricatures of dress that are too often seen. However, this by the way. The guides are carrying various implements, poles, bags and other necessaries, and in a cheerful, informal, but effective manner they are soon at work, building a shelter out of poles and the boughs of trees, making a rough mattress out of straw and paper, and doing other useful things with very simple materials.

Presently cries are heard and a half drowned girl is drawn up from an imaginary pool and is laid out upon the stage. Some of the guides are seen busy with life saving methods restoring her to partial consciousness, while others prepare an emergency stretcher of poles lashed together and lined with cloaks, on which she is presently carried away by several stalwarts. Victims of smaller mishaps are bandaged and comforted, and the Guide Law of Usefulness and Friendliness has been amply demonstrated.

* * *

The Law of Kindness to Animals is shewn by three guides fondling a cat, dog and duck respectively, each of whom looks thoroughly happy and at home in their somewhat unaccustomed surroundings. Next there appears a little class in school, under the rule of a spectacled and suspicious teacher, who for a few moments, evidently as a temptation to which she knows they will succumb, leaves them to their own devices. On her return, finding disrespectful sentiments upon the blackboard, she receives acknowledgements from the culprit, a young guide, who has been guilty of disrespect indeed, but not of deceit. This is the Guide Law of Honour.

But honour must be courteous, and we next see a little company of guides upon whom there come in turns, several very decrepit old ladies, the rather personal questions of one being answered, and the feebleness of another being tenderly helped by the guides, who are pronounced by their captain to have obeyed the Law of Courtesy under somewhat difficult circumstances.

* * *

A particularly good illustration was that of Obedience and Purity,—the stage is darkened, the guides are to halt for a night camp, first tramping about in the brushwood, chatting and calling to each other, their lanterns flashing as they run to and fro Soon they are gathered round their camp fire. supper is produced, and a merry party is at work upon apples and other good things. One girl has received a letter from a fellow guide, which all the others want to hear, so by the light of a lantern she reads to the eager company an explanation of the Guide Law of Purity. It was a very natural scene, so natural that you felt the actors had entirely forgotten their audience, and were perfectly at home with each other, having "a good time," each in her own way, laughing and chatting together —such a scene might easily have degenerated into confusion, but obedience to the captain's orders prevented that and gave a delightful impression of order and freedom in harmony.

Presently the captain orders sleep, and every guide unfastens her blanket, carried usually in a loop over one shoulder and the opposite hip (or perhaps the unrolling had taken place when the circle formed for supper). Each girl quickly rolls herself up and in a few moments silence and sleep are reigning in the camp. Even the appearance of a grinning Jack O'Lantern ghost with awful eyes like fiery coals, scarcely disturbs the serenity of the sleepers, who presently are roused by the captain's call in the early hours of a chilly gray morning, and are quickly on their feet, ready and alert for the new day.

* * *

The Law of Loyalty was very prettily shewn. Britannia is seated on her throne, and to her at the call come England, Scotland, Ireland, Wales, India, Australia, New Zealand, South Africa, Canada, grouping themselves around her; in march the companies of guides from right and left, and soon the stage is filled again, the companies marching at the salute, singing Judge Routhier's noble song, "O Canada," followed by "God Save the King."

Can you wonder that at this point every girl, rushing forward, begs to become a recruit in the Girl Guides?

No, there is nothing masculine in the Guide Movement, nothing to be afraid of, nothing to make girls mannish or hoydens, or to develop any of the unpleasant qualities that we very rightly fear. The flexibility of the organization, its common-sense, its variety, enable it to make a strong appeal to girls of all sorts in the difficult years that lie between eleven and nineteen, just as the Scout Movement appeals to boys. The twin movements have sprung from the brain of one well skilled in reading human nature, understanding the perils of youth, grieving over its waste, believing in its possibilities. Watch any group of girls or boys, and however far away you are from your own youth, you will be struck with the overflowing spirits, the tireless activity, the wonderful endowment of energy, possessed by all normal young creatures. Sometimes we Olympians find it rather hard to endure their noise and activity, their inventiveness and questionings. We don't always remember our own youth and the relief of letting off steam unchecked, or the misery of having to bottle it up because of tiresome elders and their objections. New generations are growing up about us now, and boys and girls are just as full of life, thank God, as they always have been. It is part of their divine equipment for the work that lies before each of them, part of the wonderful gift which has made each of them a living soul.

* * *

But every faculty needs training, every force needs an outlet. The undirected forces of a boy's nature, for want of outlet will find expression in all sorts of mischief and destructiveness, often in positive evil; so will those of a girl. These tremendous energies form a large part of our national capital, and as one walks about the streets of town or city, one is forced to realize how much of it is simply going to waste for want of direction, for lack of proper outlets. Think of this as you go to and fro in your own neighborhood and you will be saddened by the waste of young life, but the very sadness will stimulate you to help in the saving of it.

* * *

Girls as well as boys need wholesome interests and pursuits; they enjoy the effort of using their powers; they delight in the sense of being useful. If you can find something to meet these instincts and it has in addition a touch of picturesqueness, of romance, such as is afforded by the military setting of the Boy Scout and Girl Guide Movements, so much the better. The Guides are trained in such pursuits as home cookery, simple nursing, first-aid, the care of children,—in home-making, no less; they are taught drill, wood-craft, and all sorts of outdoor games and pursuits; their law inculcates the practice of loyalty, duty, obedience, kindness, friendliness, cheerfulness, thrift, purity, courtesy. They evidently believe in having "a good time" over their work, as well as over their games, as no one who saw their display could doubt, for from beginning to end it was characterized by bright

(*Continued on page* 13.)

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Missionary News of the World.

Hindus in Canada.

An important event has happened in British Columbia. The first Hindu Temple erected in Canada has just been opened for worship in Victoria. Those who are responsible for this edifice are the Sikhs. These people have played an important part in the history of our Empire. They were very loyal soldiers of the Queen at the time of the Indian Mutiny. Their presence in London at the time of the Coronation added much to the significance and beauty of that splendid ceremony. Huge, powerful soldiers they appeared to be! And now these people have a temple of their own in a new country. It marks an important occasion for us. It forces upon our attention the fact that we have a grave missionary problem at our very doors—indeed, within our borders. Some work has been done by the Christian forces of the West, but it has not made much impression upon these old Indian faiths. The opening of this Hindu place of worship must make our missionary society realize the fact that we cannot delay much longer to grapple earnestly with this problem. Some effort was made to prevent the erection of this building, but without avail. That was certainly the wrong method. Once an impression of injustice and unfairness is created, it will be ten times more difficult to accomplish the conversion of these Hindus. And it is easily seen that an organization will make our work much harder to perform. The wiser course now surely is to show the superiority of our own faith and by quiet Christian living to lead these folk to accept Christianity. After all, the best evidence of the supremacy of our Gospel is the superior lives of its votaries. It behoves us all now to walk warily, and never by persecution or assault, to convince others of the truth of Christianity. That way lies failure. We must be diligent and kind and loving in our ministry among these hundreds of Hindus whom we have admitted to our country. Only by prayer and faithful reliance upon the Holy Spirit shall we be able to lead these mistaken souls to Christ.

Other Sheep.

The above fact leads us to comment upon a book with the above title. It is from the pen of Harold Begbie who has contributed two other strong books to modern literature. In this new volume he tells us of his experience in India. He went there with the avowed purpose of studying missions at close range and he gives us a wealth of information. Two things stand out clearly from a study of this book. The first is that we have been underestimating the terrible state of India. Sometimes a fear has laid hold upon us that we have exaggerated the poor state of our fellow subjects in India. Buddhism has been much admired in certain quarters. Certain ethics and philosophies have captured the imagination of some western minds. Mrs. Besant has had a large following in her preachment of salvation for India through philosophy. Begbie leaves no doubt in our mind that there is nothing for India along that road. Only Jesus can save those three hundred millions. And the second thing is that we can only permanently commend our holy religion to the Hindus through native agents and preachers. We cannot agree with the methods of Fakir Singh and the Salvation Army, but we most certainly can see that he has done much for the brethren just because he is a native and can speak in a language understood by the people. It has long been our cherished conviction that the only objection which the Orient has to Christianity lies in the fact that it is preached by foreigners. If we can raise up a native ministry the success of missions will be immediate and tremendous. The work of this one man abundantly proves it. The instances of strange conversion told in this book give us great hope of the evangelization of India through native agents. How long will it be before the Church thoroughly awakens to this fact? We could heartily wish that "Other Sheep" might be read by all our people in order that they might quickly grasp these two impressive facts: 1. The tremendous need of India for Jesus Christ. 2. The almost equal need of a native ministry in order to bring all those wretched and unhappy millions into the Kingdom.

A Laymen's Supper.

A most successful supper has just been given by the laymen of Montreal. About 150 men sat down to a simple meal in the Y.M.C.A. hall on October 14. The occasion was graced by the presence of a number of Canadian Bishops, who are meeting for the provincial synod. The Rev. H. J. Hamilton, Bishop-designate of Japan, gave a splendid address on the attitude of the Island Empire to Christianity. By concrete illustrations he showed that these bright and active people are most sympathetic towards the gospel of Jesus. He sketched the importance of the new diocese of mid-Japan and made a strong appeal for support in the new undertaking. The Rev. Dr. Rennison, formerly Archdeacon of Noosonce, made an eloquent and impassioned appeal for the Canadian Indian. With beautiful word sketches of the life of the Red man and his ready acceptance of the gospel as well as his sacrifices for his religion, Dr. Rennison touched the hearts of all his hearers. Interspersing his address with quaint humor and strong Canadian sentiment, he closed with the significant statement that "God would deal with Canada as Canada dealt with the Indian." In his opening remarks the chairman, Mr. J. G. Brock, reviewed the work of the L. M. M. in Montreal during the past three years. In that time the contributions to M. S. C. A. had increased fifty per cent. Several individual churches had doubled their gifts to missions, whilst there was still much to be done, the work had been most encouraging. The enthusiasm manifested by the men present is a prophesy of advancement in the future. Montreal has a heavy local missionary burden to carry, but she will do big things for the cause outside her own borders.

The Columbia Coast Mission.

The Executive Committee of the Board of Management recommend the appointment of an assistant for the Rev. John Antle, who will attend exclusively to the spiritual side of the work of the Coast Mission. Mr. Antle has such a burden of organizing work that he cannot possibly look after the spiritual wants of the people. This marks a step of importance in this enterprise. Words fail one in trying to commend the labors of John Antle. He has been skipper in his boat, lawyer for his loggers, secretary in correspondence, administrator of a thousand plans and details, builder of hospitals, preacher and priest. We have no doubt that the board will provide an assistant for the all-important office of the priest. He will need to be a man of great strength and tact, and of deep devotion. And we hope and pray that the church people of Canada will provide the means for carrying on this splendid Columbia Coast Mission.

The Mothers' Union

Now that work is once more being organized in the town and country parishes, the Mothers' Union puts in a claim for serious consideration among the clergy.

Surely when one hears on all sides people deploring the lack of manners and discipline amongst the children, the want of religious training, care and oversight in the homes, and the craving for excitement and amusement so evident amongst all our young people; a society that is specially directed towards remedying these evils deserves a warmer welcome than the Diocese of Toronto has so far given it. One realizes that the busy, already overworked rector and his wife feel that another society is impossible in the parish, but where a Mothers' Meeting is in existence, the framework of the Mothers' Union is already there and only needs a little extra work to complete its organization. Members are admitted at a service, and undertake to say daily the M. U. prayer, and to try and keep a few rules at home. A monthly or quarterly devotional meeting is held in the church, and if found posible, talks on home management, health of the children, etc., can be given at the weekly Mothers' Meeting.

There are 384,000 members of this society in the British Empire, and it is hardly an exaggeration to say that a large proportion of the British emigrants settling in Toronto are members of the Union. They miss the meetings and the help and strength derived from them on their arrival in this new country, and one can only sadly tell them that the nearest branch is within 2 to 5 miles of them, which renders attendance at the meetings practically impossible.

The interparochial branch for less busy mothers is increasing in numbers and interest. The following is its program for the coming season in Toronto and all married women are cordially invited to attend:

Nov., 1912—"The Child in School."
Dec., 1912.—"Child Welfare."
Jan., 1913.—"Child at Prayer."
Feb.—"Annual Service."
March.—"Child in Health."
April. — "Where Modern Methods fail."

For further particulars as to the Toronto Branch, address Mrs. O. Smith, 229 Crawford street.

The Difference

Press toward the mark of the calling high:—
From each height see another ascent,
A beckoning hand, an inspiring eye;
A voice your heart echoes still calling "Try!"
'Tis the Angel of Discontent.

Learn the verb "To Get" and forget "To Be,"
Your heart on things madly bent,
That bring you no joy, no glow of the face,
But help you to scream, "I'm as good as ye!"
That's the Devil of Discontent.

B.

Arthur Benson on Money

I often wish that people were more frank about money. It is a subject of universal interest. There is a good deal to be said in favour of being so wholly indifferent to money that it does not seem to be worth mentioning. But a real indifference to money is a sign of a very fine and simple character, and it is very rare among Anglo-Saxons.

The truth is that in a great many cases the trouble lies not in the rain, but in the man's attitude toward the church. As a rule the man who wants to go to church goes to church rain or shine, while the man who does not care much whether he goes or not is only too glad of a shower as an excuse for non-attendance—Christian Guardian.

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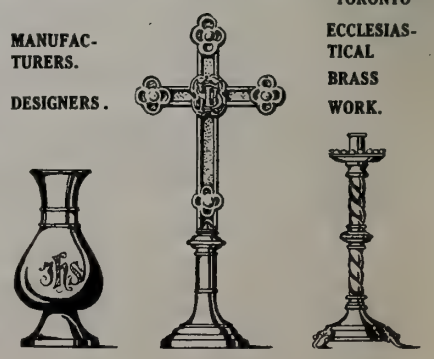

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued*).

"Can't say I see anything magnificent in it," remarked a passenger, discontedly. "We shall have to row about here heaven knows how long! The only thing we have to depend on, are the messages already sent."

"Why?" asked Myrtle of Torrence timidly.

"Because the Marconi room was burt out some time ago. The operator working it stayed as long as he could, but he had to leave when it caught fire."

"How brave of him!" murmured Myrtle, her eyes shining.

"The Marconi is just like prayer, isn't it?" suggested Eleanor thoughtfully. "We can't see the messages but they are sure to be heard and answered in time if we wait."

"Here comes the captain," exclaimed another passenger, as the last figure came slowly down the companionway, driven from the deck by the sweeping smoke and stifling heat, and stepped into the last waiting boat with a sad, regretful backward glance at the pitiful state of the liner, so lately his pride and delight, and Myrtle looked up at him with sympathetic eyes, as indeed did most of the shivering fugitives.

The sun rose upon a truly desolate scene; the huge vessel, whose hull alone was left, still blazing fiercely in spite of the water that was pouring into her hold and lower ports; the grey expanse of waters, lit up by the rosy flames, and veiled by clouds of smoke; the little boats, small by comparison, though in reality fair-sized, being slowly rowed in a large circle round the liner, or resting idly on the waves, waiting patiently for the help that was bound to come, it all would have made a wonderful subject for some artist's canvas, at least so thought Eleanor, as she looked upon it with her artistic eyes.

Hour after hour crept by with wearying slowness, and the sun blazed down upon the unsheltered people with ever increasing power, and, now that the great fires had been practically extinguished by the water's entrance, leaving a smoking, water-logged hulk wallowing through the waves, hardly a sound could be heard but the wail of the frightened children, hot and cramped, and the talk of the weary passengers trying to while away the time.

The sisters had endeavoured to descry their guardian in the boats that were nearest to them, but as she could not be seen, they concluded that she was in one of the other barques, and gave up the attempt in despair.

It was long past midday, and Doris and Myrtle were leaning against one another, dozing spasmodically, when a stir seemed to pass through one of the boatloads, several voices rose and fell together excitedly and then a hoarse shout arose from many a weary throat: "A ship! A ship! Hurrah!"

In a moment the scene was changed; all apathy and the stolidity of despair vanished as if by magic; cries and shouts of delight rose from each boat, people laughed aloud from sheer pleasure, and utter strangers shook hands warmly, repeating as they looked into each others eyes to assure themselves of the good news: "We shan't have to wait much longer now! We are saved at last! Isn't it good news?"

"Thank God for this goodness!" was the exclamation of four thankful hearts in one boat, and Doris added to her sister, as she squeezed her hand and hugged her in her delight, "God did hear my prayer after all! Now I will be a Christian."

"It is an Allan Liner on its way to Liverpool, so we shall be able to go on to England and not back to New York," were the words that quickly passed from mouth to mouth and boat to boat, evoking looks of satisfaction from most faces, while a few plainly showed discontent, as the passengers grumbled that there was no good in going forward without luggage, forgetting to be grateful that their lives had been spared by the wonderful mercies of the God they daily rejected.

A short time further of waiting ensued for the impatient fugitives, and then the mighty liner steamed into their midst, the curious and interested faces of her passengers and crew staring down at the forlorn group of boats from her decks, and in a few minutes more the whole number of their cramped occupants were standing on the saloon deck, mingling their fervent exclamations of delight with bewildered answers to the questions with which they were plied.

What a delight it was to be standing on a firm deck once more without being racked with trembling fears! The passengers drew together in a large group and then the captain read aloud a list of their names, and one by one they answered to their names, till at the close only one was found to be missing. They hunted high and low through the group, questioned everybody separately, searched the boats, but all to no avail; one passenger of the first-class was missing,—and that one was Mrs. Lathbury.

CHAPTER VII.

WELLINGTON VILLA.

"Do you think we shall be quite safe all alone, Ruby?"

Myrtle's face was grave and her tone doubtful, as she put the question slowly. She was lying on a couch in the saloon of the big Allan Liner, looking wan and fragile, the day before the vessel was expected to land her freight of passengers at Liverpool, for her strength, never remarkable, even at the best of times, had given way under the strain of the past events, and the culminating shock of the discovery of their guardian's disappearance, and she had been in a state of collapse and nervous prostration ever since that trying experience on the open sea.

No trace had been discovered by Mrs. Lathbury anywhere and no one among the passengers of the ill-fated "African" seemed to have seen her after Ruby had spoken to her. Most of the passengers were continuing their journey to England, although some had been handed over to a passing liner at their urgent demand, and were now on their way back to America and their homes.

So it was that, in a deserted corner of the saloon, the three girls had joined together in conclave as to their future movements, with Ruby acting as Prime Minister and Speaker rolled in one, with her usual energy and capacity for managing her more sensitive and therefore more upset sisters.

"Safe?" she echoed, rather derisively. "Of course we shall be perfectly safe. Who would dare to molest us? We are not landing in a country of cannibals, but in civilized England, which you seemed so glad to go to before.

"Well, it was all so different then," explained Myrtle. "We had someone to look after us and guide us and arrange things for us, and now we have nobody."

"You two have me," returned Ruby protectingly, for the sad, pathetic note in her sister's voice reached the heart that beat warm and brave beneath her brusque manner, though it lay very deep and was not always easily accesible. "I will do all the guiding and arranging if you like to leave them to me. I hope I am capable of being leader of my younger sisters, and I don't mind the responsibility. You can leave everything in my hands."

Besides, we must either go forward or back," remarked Doris sagely, from her perch at the head of Myrtle's couch, where she was sitting as though in a saddle. "And what would be the good of going back to Deerlea? We have no real friends there, now that Lloyd is in Paris—unless you would like to count Mr. Sylvester as one of our real friends."

"Mr. Sylvester!" exclaimed Ruby, in a tone that put an end to any such thoughts. "No, we will go forward, and make our way to the front in England. My word is: forward!"

"And your decision is ours, of course," rejoined Myrtle. "We are only too willing that you should be leader if you really would like to be." She paused and glanced towards the door as it opened, and a smile of welcome broke out over her face as she saw that it admitted the neat figure and happy face of Eleanor Torrence.

Doris slid off her high seat and bounded to meet her. "Do come and hear our final decision," she cried, catching one of her pretty little hands in hers and pulling her eagerly towards the couch. "Now, don't say you're busy, and all that, because you're already tidied up for dinner and there is still ten minutes before it goes in. We have had a sitting of parliament and you must listen to our sensible conclusion."

"How formal it sounds," said Eleanor laughing, as she sank into the chair Doris pushed towards her. "How it will rejoice the hearts of the Suffragettes to hear that women are at last in Parliament! Which is the Speaker"

"I am," responded Ruby smilingly; she no longer felt at all inclined to be stiff with Miss Torrence, for her merry winsomeness had vanquished all opposition. "Do you want to hear the final conclusions we have arrived at? Myrtle and Doris represent the government party. There is no disagreement in our parliament."

"Wonderful!" remarked Eleanor gaily, glancing affectionately across at the girl on the couch. "You look much better this evening, dear, but that as *a propos*. What is your weighty decision, Speaker?"

"That we continue our journey as we should have done if—if Mrs. Lathbury were with us," explained Ruby. "We shall travel straight to Stratton from Liverpool, and go to Mr. Crosby's home. I have already cabled to him, so he will be be prepared to receive us, and will know about his sister's disappearance."

"And will you three live with the Crosby's?" Eleanor's tone was full of doubt and surprise, and her eyes were incredulous.

"Only till we can get a home for ourselves. We shall not live on his charity."

"But how will you manage—if it is not rude of me to ask such a question?"

"We have our own private income that Mrs. Lathbury had nothing to do with. It always used to be paid us from London so you see we shall have no difficulty about getting it. Put together, it is quite sufficient for us to live on comfortably, and besides, Myrtle and I are earning money through our books. We shall be quite well off."

"I think it looks as though I am going to form the Opposition Party," observed Eleanor gravely. "Who will publish for you in England? You are quite ignorant of London publishers, are you not?"

"Oh, no," answered Myrtle readily. "There is a firm that published our books in Toronto, which is a very well-known one here—Hodder & Stoughton."

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"I see," said Eleanor absently, then she turned with her usual impulsiveness to Ruby. "I have an idea, and my husband and I were discussing it only this morning: why should not you three come home with us, and stay at our home as you intend doing with Mr. Crosby, till you can make a home of your own? We should love to have you, and then you could take your time about choosing your new dwelling place instead of going to strangers and hurrying over your business t oget away from them. Oh, it would be lovely! Do say you will, do!"

But Ruby shook her head.

"We couldn't think of trespassing so, Mrs. Torrence," she replied decidedly. "Thank you so much all the same for offering to take us. We really couldn't, because we have no claim on you two."

"No more have you on Mr. and Mrs. Crosby."

"They are Mrs. Lathbury's relations."

"But they cannot be well-off, because a librarian's post is a very poor thing in England, and you won't like being in Stratton, I'm sure, poked into a villa," cried Eleanor eagerly, for she had seen the gleam of delight in Myrtles soft eyes at her suggestion, and understood the shy girl's shrinking from living with total strangers. 'We live in Surrey, so we should be almost as central a position for you as Stratton is. You really must come and stay with us till you are settled."

Her first speech had been rather unfortunate, for Ruby's pride, of which she had plenty, was up in arms at once over the idea of their living on the Crosby's charity.

"Of course, we shall pay them all the time we are there," she said, with an increase of hauteur in her manner. "We should not dream of staying with them without doing so, and they will be only too glad of our being there."

"And we should be only too glad of your being with us," retorted Eleanor, determined not to have her cherished plan frustrated without a struggle, for she had plenty of pride as well, and will-power too, as her determined little chin plainly demonstrated. "I'm sure you won't like Stratton in the least, after living in such a beautiful open country as Canada. If you are not used to towns, I know you will find a smoky London suburb very trying, especially if you have to make your home in a wee villa with a garden like a pocket handkerchief."

Doris looked very grave over this prepossessing description of her future home, and her allegiance to Ruby seemed to be wavering in its firmness, while Myrtle had been obviously on the side of the opposition party since it originated, but their eldest sister was undaunted.

"We shan't mind that, because we shall not stay there more than a week, or a fortnight at most," she answered cheerfully "It's really very kind of you to think of us, Mrs. Torrence, but we shall be quite happy at the Crosby's, and our minds are quite made up about it."

"I know yours is," returned Eleanor the dimples on her soft cheeks coming into play. "But what about these girls? Are they so determined to go to strangers in a suburban villa and live on oatmeal and cheese?"

"We shall stick by Ruby's decision," answered Doris, rather reluctantly, but realizing that they would have to cling together now through weal and woe. "We have said that we will and we shall. She is our leader now."

"Under God," added Myrtle softly, while Doris nodded in approval, but she turned immediately to Eleanor with an apologetic wistfulness. "Is is so good of you to offer to befriend us homeless girls and really we are not ungrateful, but we have agreed to follow Ruby's decisions henceforth, and perhaps it will be best to go to the Crosbys'. You aren't offended or vexed, are you?"

"Of course not!" responded Mrs. Torrence brightly, stooping to kiss the pale, questioning face. "All the same, I am not going to give up my plans without a battle, and Mervyn will back me up, I know, so be prepared for an attack after dinner!"

She was as good as her word, although there was some delay in the carrying out of her campaign, for as soon as most of the company had risen to leave the dining saloon a lady waylaid her and detained her in converse some time, and when at length Eleanor found herself free, Torrence was nowhere to be seen in any of the saloons and an attack on the girls was useless without his presence behind her arguments. However, being determined to find him, and guessing quickly at the spot whither it was probable he had retired, Eleanor ran up from the region of passengers and electric light, to the very uppermost deck of all, where the boats were kept, and which at this time in the evening at all events, was usually little frequented by travellers. She guessed correctly, for as soon as she set foot on the white boards, she caught a glimpse of a wicker chair behind one of the boats, and in it, reclining in an habitually easy attitude, was her husband, reading diligently by the combined light of the swinging electric globe and the brilliant moonlight.

He had his back turned towards the companionway, so Eleanor approached him silently on tip-toe, with a gleam of mischief dancing in her dark eyes, and when just behind the chair, bent down and clasped her hands over his eyes.

"Who is it?" she said merrily.

"The only one who is audacious enough to dare such a thing."

Eleanor laughed saucily as she unclasped her fingers, and Torrence tilted back his head to look up into the beauty of her mischievous eyes.

"Now I call this exceedingly cool," she remarked reprovingly. "Fancy running away from your wife to this hidden spot to get engrossed in a mere book! I call it cool sir, cool enough to freeze the Equator!"

"I didn't know you wanted me, my darling," he returned, wrinkling his face humorously as she kissed him maliciously on the ear, a singularly painful operation for the victim.

"Rubbish! You know I always want you, you humbug!" She perched herself on the broad arm of his chair, and passing her arm round his neck to have her pretty little hand instantly captured by his, rested her cheek caressingly on his fair head. "Mervyn, dear, do you know that you will ruin your sight if you read like this by the moonlight? What problem are you deep in now? Strauss! What *are* you reading him for?"

"One of the passengers wanted me to answer the arguments in his book, so I am discovering the flaws."

"But didn't you read Strauss in Egypt?"

"Yes, but from a different point of view to now, darling," he replied, smiling at the puzzled note in her voice.

"And you are helping one of these passengers? What a worker for the Master you are, dearest! Here's Proctor, too, a very different sort of writer from Strauss," she added, stooping to pick up another volume from Mervyn's knee, then she laid her white fingers imperiously over the pages of the open book. "Now you mustn't read another line in this bad light. I won't have you spoil your eyes for all the passengers in the world! Do you hear, sir! I positively forbid you to read up here at night."

"Where will you permit me to read, my lady?" he retorted in a tone of mock humility. "At the masthead?"

"Of course not. You can go down to the other decks if you like."

"But I don't like! The moonlight is too exquisite up here to leave it. Only look at that silver pathway across the waves."

Eleanor drew in a deep sigh of delight at the wonderfully lovely scene which her artistic temperament permitted her to enjoy thoroughly, and for a time they were silent; the dark head resting on the fair one, their eyes on the moonlit heaving waters, and his arm encircling her waist. From the music saloon somewhere far below floated the strains of a quadrille and Eleanor's little foot tapped an accompaniment lightly on the planks of the deck, but when the tune changed, and the lilting music of a gay Hungarian waltz struck up, she could resist its fascination no longer, and sprang to her feet.

"Oh, Mervyn, just listen to that music!" she cried impulsively, her feet impatiently dancing in and out from beneath her simple white frock. "Can't you hear the spirit of it calling us? I must dance, I don't care how wicked it is and in this, moonlight, too! Come and waltz, Mervyn, you really must."

"Frivolity!" observed Torrence, reprovingly, but all the same, he rose as she caught his hands impetuously, and slipped his arm about her dainty form again, and the next minute they were whirling and circling down the moonlit deck, in and out between the white boats, now in the deep shadows and now in the soft brilliance of the moon, as though they had done nothing but waltz since they were married and as though they intended doing nothing else. They had both danced well in the days long past, and their steps harmonized here on the deserted deck, with no spectators beyond the stars, like two notes in a perfect chord, as they spun gracefully up and down, Eleanor's white dress fluttering on the light breeze, her cheeks flushed rosily with the exercise and her eyes sparkling like diamonds with delight and exhilaration. She threw herself into the waltz with all the eager ardor of a girl, and a sigh of regret escaped her parted lips when at length they paused besides the chair again, and Torrence stopped to kiss her before he released her.

"Oh Mervyn, wasn't it lovely?" she exclaimed, lifting her bright eyes to his amused face. "What a pity the music has stopped! Perhaps it will go on again soon, and I hope it will because it is so delightful up here in the cool—"

"Bravo, Mrs. Torrence, how excellent that was."

The two turned quickly at the sound of a voice behind them, to see the captain of the ship with an officer at his side smiling at them from his bridge, which was quite close and indeed parallel to the boat-deck. He had apparently been a silent spectator of the impromptu dance, and Eleanor's rosy cheeks grew rosier as she realized this, but Mervyn was as usual quite self-possessed though rather breathless.

"Ah captain, you see we are not all solemnity," he remarked, laughingly. "Ladies will be frivolous at times even in the moonlight, although they may be unaware of spectators."

"And why not sir, when they look so very nice in waltzing?" returned the bronzed sea-dog. "Speaking of spectators though, I and my mate are not the only ones. See there," and he pointed with a laugh to the companion way, at the head of which stood Myrtle and her sisters, surprised, and—who shall say it?—charmed at the pretty scene they had just witnessed.

"Oh you dear girls," cried Eleanor, darting impulsively to them, "and oh you naughty girls to surprise us un-

(*Continued on page* 16)

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PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS.

Letters to the Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

To the Editor:

A Needed Reform.

May I be permitted to suggest to your correspondent, "J. R. Jackson," that it would be advisable for him to "read before he writes," a course which would tend to eliminate misstatements. In his letter published in your paper on 3rd inst, Mr. Jackson states that nobody (meaning "Anon") said the Lord's Prayer occurred "three or four times" in morning or evening prayer.

The following is an extract from the letter written by "Anon" appearing in your issue of Sept. 5th:

"On the hottest Sunday mornings, although the appointed lessons may be uncommonly long, and perhaps five or six Psalms are allotted for that date, and the Lord's Prayer comes up three or four times, the Litany, or Communion service are used in addition to morning prayer."

In the foregoing quotation down to the words "three or four times," the reference is clearly to "Morning Prayer" only, since "Anon" then adds "the Litany . . . are used in addition to Morning Prayer." The inference is plain.

I am quite willing to concede Mr. Jackson's ability (I will not say right) to hold whatever personal views he pleases in regard to the Prayer Book, and I and any other "Tom, Dick or Harry" have the same liberty, but that is a very different thing to being qualified to revise the Prayer Book, and certainly Mr. Jackson's letter does not convince me that he holds the necessary qualifications.

His line of reasoning (which is quite a different thing from proof), only tends to strengthen me in my views, that the sole object of those in favour of revision is not "enrichment," but to cut and slash in the manner intimated in my former letter. What a terrible ordeal to have to sit, kneel or stand through one hour and a half (or less) services once, or at most twice a week. Theatres from 8 p.m. to 10.45 p.m. or any other form of amusement cannot hold a candle to it.

To follow Mr. Jackson's argument to a logical conclusion, if the only thing to be taken into consideration be the shortening of the services, why say "amen" so many unnecessary times during the service? Why repeat the "Gloria" after each Psalm and the Canticles and the Doxology at the end of so many hymns? One "amen" and one "Gloria" at the end of the service would suffice. But why (if the services must be shortened) not cut out a hymn or so; we could also conveniently do without some of the anthems of the "Bill, give me that 'and spike" variety.

Many of the clergy could lop off ten minutes from the sermon. Hymns and anthems are not ordered at all as a matter of fact, with one exception; sermons we are supposed to hear, but the length of them is optional with the preacher. Oh, no, that is not the idea. The main object is get their hands on the Prayer Book and work their sweet will with it. Mr. Jackson evidently overlooks the fact that when "The Litany" is added to Morning Prayer, the six or eight prayers following the "Third Collect" are not said, and can he show me that the Prayer Book orders "Morning Prayers" and "the Holy Communion" to be said together as one service? Does Mr. Jackson know that in a vast number of churches they are said (or sung) as separate services, the former usually plain and the latter choral. At the church I have attended for twenty years this is the method, and the average time of the ful choral Communion service, including a twenty minutes' sermon is an hour and twenty minutes and everything is done "decently and in order," and there is no gabbling or mumbling.

Again, does Mr. Jackson know that the American Church has been tinkering with their Prayer Book ever since they first started revising it? They have had three revisions already, and will probably have more, as it is not satisfactory now. Mr. Jackson's reference to "mere parrot recitations of prayers," smacks very much of dissent, as that is a dissenter's stock-in-trade argument against all our prayers, since they are used over and over again, year in and year out.

The fact that some of the clergy "gabble," while others mumble or drone, is not the fault of the Church or her services, and shortening the services to the minimum will not stop gabbling, or other such faults, the suggested remedy being in the same class as cutting off a man's head to stop him squinting.

I sincerely hope that there are sufficient solid Churchmen who will protest loudly enough to keep our Prayer Book from the "hand of the spoiler."

Regretting that I have taken up so much valuable space in your columns, kindly accept my thanks for your courtesy.

Churchman.

Church Representation.

To the Editor:

I would, as a very old subscriber to Church Life, and as a parishioner of over twenty-five years' standing, venture to propound through your columns a question, in the reply to which, not only myself but a very large number of your women readers are deeply interested. It is "When is a Congregation not a Congregation?" What started the inquiry was a notice given out, not only once, but twice lately in our church, in language most emphatic and impossible to misconstrue, that as it was desirable to have "the congregation fully represented at a meeting of the vestry to decide upon the necessary steps to be taken in regard to the appointment of a new rector" (our present incumbent having accepted work in another sphere), "all the male members, from 21 years of age and upwards, who were not already registered, should register their names without delay, to ensure their votes being recorded," thus openly, and with surely unnecessary discourtesy marking the anomalous position which we, the women of our church are, by reason of our sex only, condemned to occupy. Our sex, apparently, is no disqualification when our contributions are needed towards the support of the Church, or for parish needs, when voices are wanted in the choir, or teachers in the Sunday school, or even when provision has to be made for this new parochial innovation, the men's banquets, when, surely to their discredit it must be said, the men of the congregation have to be tempted to come together in the interest of Church, educational or parochial work. When services such as these are required, women are clearly understood to be members of the congregation with very clearly defined duties expected of them. I would venture to ask then, is it fair, right, or even reasonable, that women who can always be counted upon to respond to every appeal for their help, should be deliberately denied either voice or vote in a matter of such vital importance to themselves and their families as the choice of the rector of their parish? It will probably be said they can be represented at the vestry meeting when such things are discussed. But, are we? Many of us are widows, others unmarried, and even if we are mothers or grandmothers, can it be said that we are "represented" by the young man of 21 who is so urgently requested "to register" with a view to his vote on a subject with which he must surely, by his youth and inexperience, be wholly incompetent to deal? To be included as part of the "congregation" could there not be evolved some fairer division than that of sex only? Those competent to cast a vote should surely be recognized subscribers through Church channels, regular attendants at the services, communicants, etc., even though men; whilst women who may happen to do none of these things, could not be surprised at the silence imposed upon them. I would ask of the members of our coming Synods if they would look at this question fairly and squarely from the woman's point of view and see if they cannot find a solution to my question.

H. A. B.

Huron Diocese, 15th January, 1912.

To the Editor:

Can you tell me why the "Canadian Churchman" refers to the Church as The Church of England in Canada? To my mind it is inconsistent, and the term is misleading in many respects. A Romanist said to me recently, "How can your church be Catholic when all your people claim it to be the Church of England?" Is our Church to be given a narrow title! If so, how can we prevent Protestants and Church of England people thinking that we are a body formed by Henry VIII., as no doubt a great many do at present? Would it not be better to say, "The Catholic Church of Canada," or "The Church Catholic in Canada?" Why give all to Rome? Surely we have lost enough already.

Newfoundland Catholic.

Women's Work and Social Service.

(*Continued from page 9*)

faces, eager talk, and a general sense of enjoyment and zest.

* * *

The organization seems to lend itself well to parochial activities, and I notice that one of the Toronto companies is connected with St. John's church. It is evidently suited to the life of a large city, and yet seems equally capable of being carried on in smaller places. Every village surely might have its company of Guides. It impresses one as being peculiarly fitted to meet the needs of our Canadian girls, who are sadly lacking, many of them, in some of the qualities inculcated by the Guide Law. Are we not continually lamenting their want of manners, their lack of respect, their roughness, their love of idle pleasure, to mention only a few weak points? but they are very teachable, responsive to right influence, gifted with beautiful energies, and though very lacking in an inborn respect for authority, are at the same time remarkably amenable to good leadership. We are all looking for some effective means of training our girls for the duties of womanhood, and in the Guide Movement we have been given an idea and an ideal which is bound to exert a growing and a beneficent influence upon the rising generation. Let us thankfully make use of it.

HONOUR BRIGHT.

Unspotted From the World

Of her native land, Miss Gertrude O'Reilly, of Dublin, who is now in Canada, says: " It is a country of which to be proud, possessing the most ancient living decorative art in the world; a land the footsteps of whose saints and scholars can still be traced by their civilizing influence throughout Europe; a country of poetry and fancy, peopled with the memory of heroes and fairies, who are living realities to those who have kept themselves unspotted from the world, hidden away in the hills of Ireland."

Miss O'Reilly is a grand niece of Edward O'Reilly, the Gaelic lexicographer, and a niece of Eugene O'Reilly, the young Irishman who won distinction in the Turkish army and was known as Hassen Bey O'Reilly.

Four hundred thousand communions were made during the three days of the Eucharistic congress in Vienna.

Our Old Country Letter.

As was to be expected, the men's meeting at the Church Congress was a great success. The Bishop of London is emphatically a "man's man;" men flock to hear him wherever he is announced to speak. Some of the points in his outspoken address are specially worth remembering; a good principle was: "Give a chap a chance." Mr. Lloyd George had had his chance in a church school. The Bishop had asked a keen Radical if he was keen on Welsh church spoliation, and his reply was: "You can't be very keen on petty larceny."

Referring to the reproach of large episcopal incomes, the Bishop mentioned that his bill for rates and taxes for six months was £1,150; he could do no more than keep his head above water and meet the claims for help—as was proved by the balance-sheet he published a few years ago. He asked both laymen and clergy—were they kind and considerate enough to their wives? Many clergymen's wives were over-worked and over-driven.

He appealed for support for the Bill to suppress the white slave traffic. Two girls had been brought from Russia to London *en route* for Buenos Ayres, under the belief that they were going to fill respectable situations in South Africa. They had been rescued by the Vigilance Society, but how many poor girls had not been rescued? He spoke very plainly about the English working-man's drinking and betting habits; and, by way of showing what could be done, he mentioned the Oxford House where numbers of them spent their evenings in music, reading and the like. In conclusion he referred to the Sacraments, and the popular notion that they come between the soul and Christ. "Did the mother's kiss get between the mother and the child? The Sacraments are the Kiss of God, feeling God touching you."

The Archbishop of York's presidential address is worth not only reading, but preserving and re-reading. The spirit of refusal of the Cross is discerned in "a certain class of wealthy people who avoid every suggestion of duty and obligation, and in a very different class, when the fair day's wage is claimed and the fair day's work is shirked. It is undermining by a thousand subtle suggestions of pagan ethics the old, beautiful, but austere ideal of purity, the flower of the Christian graces. In very plain language he denounced the crying evil of the lowered birth-rate "While the Church has been asleep, the enemy has sown his tares. They are now in full growth, checking the harvest of human life on which the welfare of the nation depends. In connection with this painful subject a paper was read by Mr. W. Whetham, showing that since 1876 the birth-rate had fallen from 35.5 to 24 per thousand, and in many "residential," that is, well-to-do districts, it is probably less than 15 per thousand. Prussia has appointed a commission of enquiry to deal with the matter. The reproach does not apply to families professing the Roman Catholic faith, and in Ireland the birth-rate has actually risen. In England it is just the sound and able sections of the population, the thrifty and provident, who "are restricting most narrowly their output of future citizens."

Enough has been said to show that the Congress did not occupy its time exclusively with the consideration of abstruse theological principles. Meeting in an up-to-date manufacturing town like Middlesbrough, it gave a very large share of its attention to the discussion of the problems of practical life under modern conditions. There is no space to mention Bishop Gore's striking paper, in which he manifested his sympathy with the ideals of the Trade Unions, and declared that the Church is too much identified with the cause of Capital as opposed to Labour.

By the death of Miss Louisa Twining, the nation has lost one whose name occupies a high place in the roll of Christian philanthropists. Born in 1820, she early distinguished herself by her efforts towards the improvement of the lot of women and girls in workhouses. The catalogue of reforms, effected largely by her and Miss Octavia Hill, also lately deceased, is a long and inspiring one. When over seventy years of age she retired and went to live at Tunbridge Wells; but she was soon persuaded to come out once more into the field of philanthropy and the local workhouse and other institutions were soon immensely improved through her exertions. She was all her life a loyal Churchwoman, "full of good works and almsdeeds which she did."

Readers of "Tom Brown's Schooldays" will be sorry to hear of the death, at 88 years of age, of the Rev. Augustus Orlebar, who is generally believed to be the prototype of the hero of that famous story. He was one of the combatants in the immortal fight recorded in its pages.

Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel in Foreign Parts, speaking at a missionary meeting in connection with the Church Congress, said that there had certainly been great progress during the last eleven years. The missionary enterprise was much more a soldier's battle than formerly; there was much greater devotion and spiritual force in the country and a deeper note in their prayers.

W. O'CONNOR.

The Two Angels

God sent two angels down to earth,
One singing songs of joy and mirth:
The other one, with ne'er a smile
Was weeping bitterly the while.
One would the gift of life bestow,
And one brought death in all its woe.
On, they came, still hand in hand,
Nor once looked back to Heaven's
fair land.
Until they reached our own abode,
Where we, expectant, trembling stood.
And as they passed our threshhold
o'er,
More fearful were we than before!
Tho, one we found all fair and sweet,
And gladly turned his gifts to greet.
Alas, before that other one,
We cried: Oh, must God's will be
done.
"Leave her with us a little while!"
He shook his head with tender smile.
Despairing, crushed, "Amen," we said,
But when in spite of all our dread,
We sought again, the angels' face,
A wondrous change had taken place:
The one we designate as Birth,
No longer singing songs of mirth,
But touched by all our human woes,
Was sobbing as to heaven he rose.
"For him," he said, "this race begun,
"Means bitter warfare 'ere 'tis won."
"You mortals see not past the years,
"Nor can discern who needs your
tears."
And lo, that angel whom we fear
Was radiant now we saw him near.
His face as he pointed up above,
Shone with the light of God's own
love.
We wondered how we could have
found
His presence girt with fears around.
Ashamed to find our love had been
So blind to truths it might have seen.
We dried our tears, nor called her
dead,
As bearing her away he said:
"Oh faithful one and brave, at last,
"Thy warfare waged on earth, is
past:
"Recall thy Saviour's changeless word,
And share the joy of thy dear Lord."

GERTRUDE CHAFFEY.

Would Need a Large Vision

English Clergyman—And when you arrive in London my dear lady, don't fail to see St. Paul's and Westminster Abbey.

Fair American—You bet; I'll rattle those off sure; but what I've been hankering to see, ever since I was knee-high to a grasshopper, is the Church of England.

Bishop Grafton will be succeeded in the episcopate of Fond du Lac by his coadjutor, consecrated in 1900, the Rt. Rev. Reginald Heber Weller.

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A Trip to the West.

(*Continued from page 4.*)

way, of which Cochrane is to be one of the main junctions. Quite a different talk this was, supplemented by a large number of excellent photographs of dog teams, bridge piers, track laying and the men who do these things. One could see the country that he described with its stretches of rock, its woods of pines, firs, and brush wood, in which many a terrible forest fire has made bare and desolate spaces for miles around, where nothing but the ghosts of the trees are left, standing stiff and leafless and indescribably sad looking, till their charred trunks are blown down by the wind and a new green world grows up over them. Here in Ontario, not so far from what we regard as one of the most civilized and settled parts of Canada, the work of pioneering goes on day by day, and men are giving their energy and strength and thought to bringing one of the most promising tracts of country we have, both for the mineral and agricultural wealth it contains, into closer connection with the rest of the continent. Such men have practically nothing but a rough camp life, attractive in the summer save for the ever present mosquito and black fly—no small matter to those who have had any experience of such small fry—but bitterly hard in the winter. A very long cold one in those parts. How easy it would be for any man to be interesting if he would realize that the surest way of being so is to be entirely interested in the work he finds to do. To surround it with the halo of absorbing affection and hours of hard work gives a man something to talk about naturally, and so with distinction. One nearly always finds that these big men are most sympathetic, and while one would naturally dread drifting into a conversation on religion one finds that it is otherwise with them and they are appreciative. Indeed, the further they are away from the centres of civilization the more they appear to feel the power and the grace of a Church's ministry. So we parted, probably never to meet again, and yet it was one of the pleasantest evenings in many years.

Next morning found us at Fort William talking to a car conductor. Now one's idea of a car conductor is that of a decidedly prosaic, matter-of-fact person, honest, hardworking, and so forth, in all probability, but with no flavor of romance about him or his work. But this man's uncle is an English judge, who would probably hold up his hands in horror, if he did not collapse entirely on the spot, should be by any chance meet his nephew in the garb of train service. Yet this same nephew was perfectly contented with his chosen work and had no desire at all to return to his old life with its cultured surroundings. He had taken his place as a workman among workingmen and there was no mistaking the genuine feeling that lay behind his words: "I'm happier than I ever was before," while at the same time he realized that a meeting with his uncle was the last thing to be desired under such circumstances for the peace of mind of both parties. Fortunate it is for him and for us that we have a country big enough and varied enough in its opportunities and openings for a happy, well-filled life, to make use of the many kinds of material submitted to it, and offer contentment and satisfying surroundings to those whose one complaint in the old land is that they have a constant feeling of unrest. Here all work is honorable.

Romantic as such a meeting is however, it is not as strange to meet those whom we do not know, however interesting their characters may be, as it is to meet one whom we had no expectations of seeing, and as if for a special purpose. Only a few minutes after our conversation with the car conductor, while still waiting on the platform for the train to draw out, a lady approached, and two people met, each going in the opposite direction a journey of 3,000 miles, and each expecting to meet the other at the opposite end of that journey. Instead, they meet in the middle, without premeditation, without time to exchange more than a few words, and when one realizes that these two were only units in two big streams of humanity flowing in opposite directions, so that it would have been the easiest thing for each to miss the other, one is seized with a feeling of the mystery of the events in human lives, even events that are apparently insignificant. For in this instance one of the two had a very important question to ask of the other, which meant relief from a very heavy burden. It was asked and answered, and each went on their separate ways. The man in the street says: "What a piece of luck!" The other man says: "The ways of providence are wonderful."

(*To be continued.*)

Question Box.

"Ask Church Life"

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask "Church Life."

Q. Please explain fully the meaning of the letters, I. H. S.?

H. B. J.

They are the first three letters of the name Jesus in Greek script in which a capital "E" is made like an English "H." See Church Life, June, 13, 1912.

Recent Utterances

Bishop Brent:

To know that our Lord prayed for unity, such unity as is expressed in the very life of God, is in itself an invitation to labour joyously and hopefully for unity, which is irresistible.

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The Church in the West

(*Continued from page 7.*)

tened to with such attention by those who were anxious to hear his message.' Old men and young men were crowded around, and the service was such a success that the minister decided to hold one every day during the week."

The children's mass meeting at the Walker theatre on the second Sunday afternoon was a joy, and reflected great credit on Rev. Mr. McElheran and the committee in charge. The theatre was filled to its utmost capacity and the appearance and behaviour of the children justified the brightest hopes for the future of the Church and Canada. The singing of the hymns was hearty and reverent and Mr. Warner succeeded admirably in interesting his youthful audience.

To those who were privileged to attend it, the most interesting feature of the mission, perhaps, was the silent half hour of communion with God at All Saints. This devotion was introduced by the missioner, Rev. C. Hepher, as a result, I understand, of his experience in New Zealand on the Mission of Help. Later I hope to give some account of it, but at present I need only say that it is a waiting in fellowship, for a message from God to the individual souls of those waiting.

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Brotherhood of St. Andrew in Canada.

Evidence of the spiritual benefits accruing from the Mission of Help, now being held in the Prairie Provinces, is shown by the increased interest which Brotherhood men are taking in their work for the Church. One instance comes from the Diocese of Rupert's Land, where a junior chapter which had become almost dormant, has been braced up and is now hard at work again through the inspiration received.

Another correspondent, writing of a Probationary Senior Chapter recently organized in Saskatchewan, says: "We are getting under way finely. The men are responding like Brotherhood veterans and as a whole are the best set of probationers I have had the pleasure of running up against. They are having an excellent opportunity of getting into the swing of things in the working up of the Mission of Help, which commenced last night, and, I think, will prove a big factor in its success. Personally, I feel that this Mission of Help will serve to stir up the Brotherhood men to greater activity throughout the West, that is, Alberta, Saskatchewan, and Manitoba, where it is being held. It provides a great field for work and is also serving in bringing home to the men in a greater degree the spiritual things which we need so badly up here where everything tends to materialism. I do hope that the several chapters will take advantage of the opportunity it affords to get nearer to the men."

Maple Leaf and Oak.

(*Continued from page* 12.)

awares and watch us like this! But come along, we are going to have a grand dispute with you." As before mentioned she was as good as her word, and long and grave was the discussion that thereupon ensued between the five, but the girls remained obdurate, and at length Eleanor was compelled to admit reluctantly that she was driven back from the besieged walls of their resolution.

Early the next morning the whole party landed at Liverpool, looking somewhat curious in the few clothes they had been able to rescue from the burning vessel, and since they were all bound more or less for London, the three girls and the Torrences journeyed up together in the same train. Poor girls, they certainly were not heartless, any one of them, and the loss of Mrs. Lathbuoy had been a great shock to them, but she had never lavished any love whatever upon her charges, either in their innocent childhood or bright maidenhood, and had always repulsed the proffer of love on their part, and they were young and buoyant, engrossed with the glowing pictures of the future that their imaginations painted for them, hopeful and happy-hearted, so it was hardly any wonder that their faces were eager and their laughter rang true and fresh with Eleanor's as they travelled southward. It was late in the afternoon before they reached the city, that was so strange and new to them, and a sense of deep bewilderment settled down upon them as they drew into the great noisy station, where everyone seemed too busy to notice the three tired and dusty travellers, and it was with ready thankfulness that Myrtle heard their two kind companions offer to see them safely into the train for Stratton. Ruby however with her usual independence, demurred.

"You really needn't trouble," she said hesitatingly. "I daresay we can manage to get there quite easily though London does seem rather large. You will be wanting to get to you own home."

"Our train doesn't go yet for another hour or so," answered Torrence, as he led the way to the exit of the station. "We are not burdened with superfluous luggage this time, and besides we really couldn't allow you three young ladies to go wandering over London hunting for Stratton. I know you would never find it alone, and the Embankment is rather an uncomfortable place to sleep on, especially when the policemen disturb you and order you to move on!"

"But we can easily—"

"Lose yourselves. That goes without saying," interrupted Mervyn discourteously. "My dear Miss Hazeldine, we are coming to see you safely into your train whether you like us to or not. If you are annoyed with us, you needn't speak to us all the way, but coming we are."

So Ruby gave way, as people usually did, when this masterful young man spoke so decidedly, and submitted to being piloted to Victoria in an exceptionally meek spirit for her. When they were settled into their compartment and waiting for the train to start, Eleanor stepped on to the foot board and put her head in at the window. "Now mind," she said, holding up a playfully reproving finger, "you must come and see us in our nest some day. We live comparatively close to you in the extreme west of Surrey—you have our address—and you simply must come and see us."

"Very well, we will," answered Ruby, while Myrtle beamed her full corroboration of the acceptance. "We will write and tell you how much we enjoy living at Stratton."

"Do! Only you must tell the truth, but—oh, you're off! Good-bye, and Myrtle and Doris, don't forget to let your light shine, dears. Good-bye!"

She drew back from the moving train and put her hand on Mervyn's arm, and together they stood waving handkerchief and hat to the three eager faces peering from the window. "God bless those two dear young Christians," said Eleanor fervently, when, the train having disappeared from view, they walked together down the platform. "I hope they will be a blessing to their sister; they both seem to cling to her a great deal and look up to her."

"Yes. I wonder how long Doris will be content to submit quietly to her dictation," remarked Torrence grimly. "If I am not much mistaken, it won't be long before her high spirit rebels and there will be ructions."

"Well at all events, they have Myrtle to arbitrate," added Eleanor smiling. She is the sweetest of the three, and she will be the little peacemaker."

"Strat-ton!" bawled a porter lustily, as the train drew into a station and stopped. "Strat-ton!"

The three girls quickly collected their baggage—it was very little to collect—and stepping from the train, stood on the platform together, a forlorn and somewhat bewildered, not to say nervous, little group.

"Luggage miss?" queried another porter, coming up to them with startling suddenness and obviously in a hurry. "N-no," answered Ruby. "We have no luggage, thank you, but perhaps you can tell us where Mr. Crosby the librarian of this town lives?"

"Crosby? Never heard of him, miss," and the inmpatient porter darted off to another passenger with the same refrain, "Luggage, sir?"

"Perhaps the ticket-collector will be able to tell us better than that ignorant porter," suggested Doris in disgust. "I should have thought Mr. Crosby is well known." They made their way to the station entrance, and as she handed up their tickets Ruby again put her question. "Will you kindly direct us to the house of Mr. Crosby, the librarian of Stratton?"

The man stared. "Direct you where?" he demanded, taking a ticket from a laborer following the girls.

Ruby repeated her request as loudly as she dared.

"What address?"

"Wellington villa, in Belvedere Road."

"Oh, that Crosby! Sorry miss, haven't the time to show you the way. If you go to that there grocer's opposite, he will send his boy to show you, I dessay."

Ruby thanked him feebly, and together with her sisters, crossed the square before the station, and requested the woman behind the grocer's counter to show her the way to Belvedere Road, for she had not sufficient courage to name their future host.

The woman proving affable, if beery, they soon set out again under the escort of a small boy with an immense basket containing a solitary diminutive loaf, and after a ten minutes' walk through interminable streets, came upon the road they were searching for, and dismissed their grateful conductor with a couple of pence.

"I wonder which is Wellington villa," remarked Myrtle, looking in some dismay at the double rows of small red brick houses, all looking in the approaching dusk, very new and all of a uniform size and shape. "We had better walk down the road, some of us looking one side while one keeps a watch on the other, hadn't we?"

(*To be continued.*)

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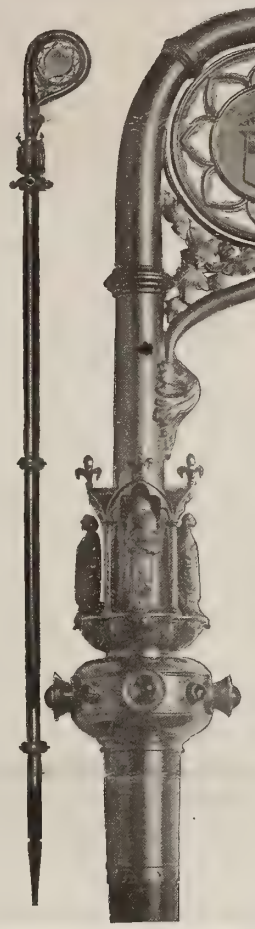

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Belleville, Ont.—C. M. Stork, Box 980, Belleville P.O.
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Calendar for November.

1—All Saints' Day.
6—Leornard, Confessor.
---—St. Martin, Bishop.
13—Britius, Bishop.
15—Machutus, Bishop.
17—Hugh, Bishop.
20—Edmund, King.
22—Cecilia, V. and M.
23—St. Clement, Bishop.
25—Catherine, V. and M.
29—Fast.
30—St. Andrew, Apostle.

The Week.

Local Option. Another big Local Option campaign will be fought out at the time of the next Municipal Elections in January, 1913. Voting is likely to take place in over seventy municipalities. All of us who have an interest in the future welfare of the Dominion must sympathise with the aims of total abstainers, but we venture to think that the number of people who do not see eye to eye with the methods that are being used, is increasing and sure to increase. Every method has its weakness and it is a proven fact that prohibition even while it may have its benefits, has also its serious objections. This is history and not theory. There is really only one way that has a permanent future before it, and that is the training up the rising generation to understand that the evils of intemperance are awful both to the individual and to the nation. We need more knowledge of the physiological effects of the component parts of alcoholic beverages, and we need more stringent efforts to secure the wholesomeness of all kinds of beverages. We also need a wiser statement of the facts than those that we sometimes get. Fanaticism, overstatement, and the wish to make people sober by legislation, will, in the end, defeat themselves, for no one today is likely to submit to compulsion upon a matter which is, after all, a question of personal choice.

Protestant Merger. The ultimate church will not insist strongly upon any principle calculated to provoke discussion. This, we are told, will be the result of the union of churches that seems to be hovering in the air; it will be a kind of Protestant merger. Everywhere there will be a discreet silence upon all those matters, which after all, make up the backbone of religion. We venture to predict that as soon as religion becomes a thing of accommodation, and of burking that which is true but which is unpleasant, and so liable to hurt or offend someone, it will cease to be of any use and will exert no influence upon the lives of its followers. It would seem reasonable to suppose that the strenuous lives of the present day will require a form of religion at least as strenuous as the daily experience of living. One of the great attractions of real religion is that it makes a great demand upon its believers, and this is evident if we consider the subject from the historical standpoint. We still have enough of the savage in us to have very little use for that which we get for nothing, and to highly prize even gewgaws that cost us time and sweat. If one might say so, a high-priced religion will win in the end.

Constantinople. The war in the Balkans besides being a mere war between the Turk and the Balkan States is a war of religion, for it is Christianity against the Faith of Islam. If the Balkan States capture Constantinople we may see one of the strangest sights that the world has gazed upon for many centuries, namely that the great mosque at Constantinople should become a Christian Church. This is what it was centuries ago until the Turk became powerful and desecrated the temple of God by altering it into a Mohammedan place of worship. It was perhaps in some ways the finest church that was ever built at any rate for the age in which it was reared, and is still revered as a wonder of architecture. At the present time it is in dangerous condition and liable to fall in ruins and one of the griefs of those who have a love of the beautiful in art is the fear that, in the indifference of the Turk to anything that is of no particular benefit to himself, the required repairs will either not be undertaken, or else will be done in such a way as to furnish regret. Should it again revert to its original use we feel sure that the veneration of Christendom will hasten to restore it to safety and beauty. When one looks at the great church one feels that in those days people loved to give their best to make the houses of God a wonder in the land; but now we often marvel at the apparent wish that the church should be one of the cheapest places in the city and also sometimes the ugliest.

Archdeacon Colley. Death has removed with tragic suddenness Archdeacon Colley, who died at the Church Congress at Middlesbrough. He was known widely outside the church as an uncompromising champion of spiritualism, and his life was marked by eccentricity. Eight years ago he had his coffin made, and stored in the music room of the rectory. In 1904 he made a will bequeathing his body to the University of Birmingham for dissection "to be cut up in the interests of anatomical and surgical science when I have done with it." Last New Year's day the archdeacon was carried round his church in his coffin, clothed as he had expressed a wish to be clothed after death—a performance that startled a congregation already accustomed to his eccentricities. He once willed a parcel to go by aerial post from Southsea to London and assured people that it really travelled the distance in rather less than five minutes. By the side of this the air men are very ordinary people, and a monoplane is a comparatively slow and dangerous mode of conveyance.

The Old Bugbear. We lately saw an account of a speech make by the Duke of Norfolk to his Holiness the Pope of Rome, apparently on the subject of the temporal power; and that the Pope in replying referred to the wickedness of Henry VIII., and his causing the schism in England. If the report is true, it shews that the Pope is as ignorant of history as the average Roman Catholic, and that is a great pity when one thinks of the high position that he holds, the influence that he wields, and the saintly character that he possesses. Why do Roman Catholics always make such use of the undoubted wickedness of the Tudor king and never publicly deplore the greater wickedness of some of those who occupied the See of St. Peter? When we read the story of some of the latter we can only describe them as monuments of depravity, but never do we hear a word about them. People who live in glass houses should not throw stones, and to constantly harp upon the Tudor King as a monster, when they can so easily discount his depravity from their own records is unfair. We mention this because they may have forgotten this with the rest of the history that they fail to remember. Of course, we all know, or ought to know, that Henry did not cause a schism, and he could not

even if he had wished to do so. Schisms require more than one man's influence to become facts.

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OPEN CHURCHES. We have received information that in British Columbia the churches of St. George at Fort George; St. Stephen at South Fort George; and St. John the Divine at Quesnelle are open all the week. The first of these was built in nine days by the voluntary efforts of the people. Surely this must be a record in architecture. All three are ministered to by priests who are paid and supported by the congregation of St. John the Divine at Kennington in South London, England. What a splendid example for some church in the cities or towns of the Dominion of Canada to follow. There are churches in the East that could do likewise, and not feel that they had hurt themselves. One thousand dollars a year would about cover the expenses of such a venture and it would bring more than a thousand dollars' worth of happiness to the congregation that did it. We ought to mention that the parent church in England that is doing this, is not a wealthy one, but has slums attached to it, and is composed of people who have not a great abundance of the goods of the world, yet they evidently have large hearts, and a great faith in the promises of God.

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BAD WRITING. There are many things that an editor has a right to complain about, and there are a great many more that he would like to complain about, but does not dare. In which of these classes he should place bad writing he leaves to the fine sense of the reader to decide. Some people still think that the three "r"s are the minimum of an education, but perhaps they are out of date. At least this is a fact, that if people who write to or for papers, realised the amount of trouble that they unconsciously cause to the editor, and to the typist, and the proof reader by illegible hand writing they would repent, grieve, and promise never to do it again. We are sure it is principally thoughtlessness and the fact that they can read their own writing, at least we suppose so. We have to type-write pages and pages of copy and find it very hard to make it out. If we send it on to the compositor just as it is, it means endless corrections, for the typist has to make good and turn out so many thousand words a day, or he is classed as no good. He dare not stop to reason out what words make sense, but makes a shot at it, so as to turn out his proper quota. The principal faults are undotted "I"s, running letters into each other, and lastly a writing that can only be made out by carrefully considering the context. The editor spent about ten hours writing out and touching up coupy for the last issue.

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THANKS AND FAREWELL. We are sorry—really sorry—to report that one of our writers finds that pressure of work will prevent him from doing for us, what he has done and done remarkably well. The Rev. A. P. Shatford of Montreal has been writing the copy known as "The Missionary News of the World" ever since the paper changed hands, and all must have recognised that he has done it so as to be interesting, to convey information, to cover the whole field of news, and to be punctual and reliable. It is easy to do it once in a way, but the real straint comes when it s a question of doing it week by week, whether one feels like it or just the opposite, to be fresh when one is tired, and thorough when one is out of tune, to have an enthusiasm for one's subject, and a desire to take the reader along with one even if he does not want to go. We are losing a fine writer, a pleasant worker—for he said nothing when the editor cut cut what he thought should be cut out—and this is a very trying thing to bear, because when one writes, one is always sure that one knows best what to write, and it is a shock to find that the editor has a different opinion.

The Garden

In the last paper we promised a list of perennials for autumn planting. Unfortunately two weeks have elapsed since then, but it will not be too late even now to plant.

We trust that this will be a guide to the study of those most upsetting things, florists catalogues, from the perusal of which one does not recover for quite a day. Do we not all know those marvellous illustrations upon which we have built many gardens in the air? choosing every beautiful and highly recommended flower, until, on summing up, we have been dismayed at the amount. Finding that our purses would not stand the strain, we have cancelled here and there with many regrets and finally, have rushed to post with the latest of many reduced lists, then on our return, we have been sulky for a week because we did not get all we wanted.

Now an article like this makes the choice much easier and provides the extra pleasure of blaming someone else if things turn out wrong.

I shall not speak of the more tender perennials, as it is better to leave planting them until the spring and not to run a risk of loss by frost.

The really hardy plants, and there are many, prefer to be moved in autumn and to spend the winter in their new home. So treated they will flower well in the first season.

A word or two, first, then, with regard to the low growing plants that flower early in the spring. It is well to plant a good many of these in the border and so to carpet it with soft masses of delicate color which will beautify it during those weeks when the later perennials are just beginning to show signe of growth. Plant clumps of sea pink or threft, of Phlox Sublata or creeping moss pink, a few roots of which will quickly form into a ground work of rose color. Among these soft pinks, place the dwarf Campanulas, such as Carpathica and Campanula Muralis, and let their mauve tints blend with the golden yellow of Alyssum Saxalite. Groups of white Arabis or "Rock Cress" will make pleasing harmony with their exquisite nodding racemes shown against grey green foliage. Polyanthus may or may not stand the strain of winter. With me, Miss Jekylls "Munstead" strain has done well, and the joy of these flowers is past description. They are rich and distinctive in shape and color and their name, "Gold Lace," suits them. Sprinkled in little groups between these spring flowers there should be Daffodils, and Scilla of blue most sweet and tender.

All these, with the exception of the Polyanthus, which may be marked dubious, are hardy, and so is the blue Phlox divaricata, which is a native here. Anyone who makes the experiment of covering their borders thus with dwarf growers will give themselves and their friends a pleasure that will well repay them.

Late May and June are perhaps first associated in order of time, with the glorious blooms of peonies, but intending growers must be warned that they must expect very few flowers the first year. The fact is that the peony is rather exacting as to the time of planting and should be moved into place immediately after it has flowered. This of course is a difficulty and the next best thing is to plant now. There is no need to talk very much about peony. It needs no introduction and nearly all of us can recall the delight with which our eyes have feasted upon these wonderful flowers in all their soft harmonious tones of pink and cream, saffron, and dark crimson. They precede and prepare us for the coming of the rose, the Queen of flowers, and, as her courtiers, they are worthy of her. Everything is beautiful about a peony; its habit of growth, erect and strong, its dark and graceful foliage, the wonder and variety of its flowers, whether single, like great wild roses, or double with fringed and indented petals which throw themselves into many forms. We cannot do without some of these noble plants, which, with the true humility of good breeding, never hold themselves aloof, but are at their best in the mixed border.

Among the earlier flowers, the scarlet Lychnis must not be forgotten. Its brilliant heads of bloom, well named "lamps," (whence its name "Lychuis,") will glow and flame among the paler tints of later May and June. Of easy culture and possessed of hardiness and endurance almost pathetic, this patient flower should be in every garden. It asks for little care, makes a second bloom, if cut down, grows luxuriantly and is willing to submit to division and re-division. Who would be without the "lamp of spring?" The brilliance of the Lychuis can be continued by the Bee Balm, or Oswego Tea. Strong in growth and indigenous in the Northern States, it is a hardy and a free grower, while its crimson lip shaped flowers, arrange themselves in heads are well shewn against a background of dark green foliage of great fragrance. The garden increases in brilliance as the season advances. In June the Phloxes don their beautiful dresses. The early flowering ones are the most delicate in hue, as we should expect. These are named the "Suffruticosa" and their preponderating shades are mauve and white heliotrope, with white eye, white shaded with blue, and light pink.

Among the best of these are "Circle," "Dr. Hornby," "Lady Mus grove" and "Walter Grey." The later flowering Phloxes continue to bloom through July and August and their great panicles of brilliant bloom are very magnificent in the border. Among the best are "Cocquelicot," fiery red, "Pantheon," rose colored; "Eclaireur," carmine and crimson; "G. A. Stohlein," scarlet orange; and "Regenstrom," rose colour; "Jeanne d' Arc," pure white, "Madame Paul Dutrie," soft pink suffused with white.

Some will tell you that Phloxes are cold things or gaudy things and that they "do not appeal to you." To my thinking every flower "appeals" to you that looks to you for comfort and attention. This is especially the character of a Phlox. These plants are dainty ladies and forsooth, they are very particular, neither liking clay soil nor sand, but a deep rich loam. Plant them in the sunshine, wrap them around with leaves for winter, give them liberal feeding and water in the summer and they will gladden your eye with masses of color, which, though brilliant, is never gaudy. They vary in height from three to four feet.

Let the back of your border be gay throughout summer with Delphiniums of many kinds, and near them plant the rose hued hollyhocks.

Blue is the true color of the Delphinium—true blue, varying from the shades of an evening sky to the deep azure of midsummer and here and there reminding you of a rosy purple cloud floating amid the blue of the heavens near the sunset hour. Grow some of these stately beauties in front of a shrubbery and place white lilies at their feet, so, when these last bloom, and the spikes of blue tower above them, you shall know the perfect harmony of these colors of the Blessed Virgin Mother—the azure of the heavens and the white of purity in wonderful combination. Among the finest of these perennial larkspurs or Delphiniums are "Bella Donna," clear turquoise, blue; "Formosum," dark blue with white centre; ""The King of Delphiniums," deep blue; "Madame Violet Geslin," clear blue with violet centre.

I shall hope to continue the list of late summer and autumn flowers in a later article.

ELLA BAINES.

The Appeal of Christianity to the Soul of Man

The soul of man is the centre of what we generally call the interior life. Has man got an interior life? The evidence of the existence of the interior life is a man's own consciousness of it, and of this most men are convinced; but also like so many great truths and facts of man's religious existence it is exemplified by the prevailing conditions of a man's ordinary living. For in this we notice that it is a condition of life that he should have an outward and an inward existence—or as we might call it a public and a private life. There is his life of work, amusement, and society, all of which goes on outside his home or at least outside of himself; and then there his private life of the home enclosed completely, and only known to one person intimately—his wife—but shared by those who are related to him by the kinship of blood, and in a smaller degree participated in by what are called his intimate friends. The interior life of man corresponds to the home life of society, which is marked by a certain amount of secrecy, possessing an almost disproportionate influence, which extends far beyond the walls of the house in which he lives, having a completeness and independence—for we say his home is his castle—and having its own standard of happiness. All this is a materialized picture of the interior life of an individual. That life can only be shared intimately with one person—and that the Divine Personality of God; it is also a life which in relationship extends through the blood kinship of Christ to the Communion of Saints, and again beyond that it is participated in by all those who have access to it through a spiritual friendship with the person. It is a secret or hidden life—it is also possessed of a vast influence both for time and eternity—it is complete in itself and independent, and has a standard of well being and happiness entirely divorced from the outward conceptions or arrangements of life in the world. Next we notice that the home life has three causes of imperfection: faults, lack of appreciation, and selfishness; and in one way or another these three grounds of failure make the home life difficult or unsatisfactory. We find the counterpart of these in sin, ignorance and pride Were the interior life sinless, full of truth and knowledge, and lived in an atmosphere of sweet humility, life would present no problems, and would have little claim for a religion. Thus we arrive at the point when we can say that if a religion is to appeal to the souls of men—which is practically a synonym for the interior life—it must consider and provide for these three defective functions of the spiritual life.

The greatest religions and the most worthy will provide the most powerful aid, and the most certain cure. It is also evident that all religions, worthy of their name and purpose, must provide to some degree for these disabilities and so we may be told that we are claiming for Christianity what is a common and equally satisfactory provision of other great religious systems. On this point we may accept Max Muller's dictum that there are but three religions, which can and will compete for the allegiance of the souls of men, and they are those of Mohammed, Buddha, and Christ. Of these the former two have many more adherents than the last. Now in Mohammedanism the interior life is very little considered and emphasized, for the allowance of sensuality, cruelty, and the inferior position of women will in the long run fail to appeal to the moral and spiritual nature of man as he becomes more and more civilized; while in Buddhism the perfection of the interior life is to be attained by the abnegation of life in the world, and the consequent absorption of the soul in the Deity, with a final loss of personal identity. The theoretic fulfilment of Buddhism would mean the depopulation of the world, and the loss of real life as we know it. How does Christianity then approach these questions of sin, ignorance, and pride? It first of all recognizes that one of the chief causes of failure is the fact that the soul's God is All Holy, All Wise, and All Love; that He requires these same qualities of His creatures; and that He must therefore provide a supernatural grace for them. For no system of morality can in the long run satisfy the world; it may and can satisfy those to whom the temptations of life are not deadly, nor overpowering, but these are few in number. No system of philosophy can in the long run satisfy people, because there are very few of us who have the philosophic temperament, and for the rest the solace of philosophy seems as ice in an arctic winter. The average man is a man of decent ideals, and feeble will power, that is, feeble when it comes to the contest with sin or temptation. For him there is no cure either philosophic, or moral, they are but tortures or mockeries which petrify or else which produce a wretched imitation of goodness which in his best moments he despises. He wants something outside of himself, greater than himself which can not only triumph over his temptations, but over his own personality and it is impossible to see what can supply this except a supernatural grace of some kind. This is where Christianity appeals to the average man, to the sick man, to the man who realizes life in its difficulties and also its great possibilities. What more natural answer to give to the man who says, "So great and yet such a failure," "So divne and yet such a mere brute beast of the field," than to say that the greatness in him implies a personality greater than himself, that the aspiration implies a power able to help, that the hopelessness of finding it in this world points to the fact that it is supernatural, for otherwise we should have to suppose that God is not a God of love, or of wisdom, or having a desire to see the growth of holiness in His children.

Helpful Differences

In the course of a letter to his diocese, the Bishop of Birmingham, writing of the aims which Churchmen should have before them says: "Let our teaching be clear and definite. In so far, and only in so far, as we put before men, the truths which are part of our creed shall we be respected and shall we be influential. There is no room to-day for flabby, boneless teaching. Men may not accept, but they expect definite declaration of the Faith which is in us. Let us dwell less upon the differences between the schools within the Church. They are no new thing and so long as there is loyalty to the Communion of which we are members, they are helpful. We may learn a lesson from the Lutherans in Germany. I have been in churches there when the clergy were richly vested, in others when their garb was plain. Practically, in all their leading churches the crucifix and the lights are to be found upon the holy table. How many complaints have even I, a very new Bishop, had as to the presence of a crucifix in one or other of our churches! We are going, are we not, to take a broader, grander view of all these details?"

Summing Up

Charles Kingsley divides the human race into the following classes:—

1. Honest men, who mean to do the right thing, and do it.
2. Knaves, who mean to do the wrong thing, and do it.
3. Fools, who mean to do whichever of the two is the pleasanter.

And he further divides fools into:—

1. Black fools, who would rather do wrong, but dare not unless it is the fashion; and
2. White fools, who would rather do right, but dare not, unless it is the fashion.

The New Missionary: Can you tell, what has become of my predecessor?—

Cannibal Chief: He made a trip into the terior.

RT. REV. J. HEBER HAMILTON,
First Bishop of the new Canadian Missionary Diocese of Mid-Japan.

The Church in Canada.

DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston. Ont.

The parish of Elizabethtown held harvest thanksgiving services at all appointments on Sunday last. Grain, fruits, and flowers were artistically arranged in all places of worship.

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October 13th, so famous in Canadian history, was loyally observed by the patriotic people in the parish of Elizabethtown. It was their annual harvest thanksgiving. Faithful to their church teaching and loyal to their country, they, on that day, filled all their places of worship.

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The thanksgiving began in an appropriate manner, with a celebration of the Holy Eucharist (that great thanksgiving service) in St. John's Church, New Dublin. This beautiful edifice, further enriched with the season's grain, fruits, and flowers was verily an outward, visible sign of the beneficence of the Creator. The rector Rev. J. de P. Wright, M.A., was the celebrant. His Honor Judge McDonald gave the address, while a strong chorus under the leadership of Mrs. J. Horton, rendered the musical part of the service in a most appropriate and artistic manner.

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Both at Addison and Lyn the harvest thanksgiving services were repeated, when large congregations and well decorated churches greeted both the rector and the Judge.

The collection which was for the mission fund of the diocese was a most liberal one.

Mrs. Horton, sr., of New Dublin, and Mrs. Edward Green, of Lyn, were the ladies who baked the loaves of bread made from the new wheat which were placed on the tables in their respective churches, while at New Dublin the rector and the Judge were the guests of Mr. and Mrs. J. B. Barry at luncheon. In Lyn, Judge McDonald was entertained at St. John's rectory.

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On October 6th harvest thanksgiving services were held in St. Mary Magdaline Church, Napanee. The church was beautifully decorated with fruits, grain and vegetables for the occasion. The Rev. H. H. Bedford-Jones of St. Peter's, Brockville, preached inspiring sermons both morning and evening. From 1881 to 1890 his father the late Venerable Archdeacon Bedford-Jones was rector of this parish, so it was a great pleasure to his many friends to have his son taking part in the services of the church. The congregations were large and a special thank offering of $138 was given to make improvements in the Sunday school.

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On Wednesday and Thursday, October 9th and 10th, the Bay of Quinte Clerical Union held their fall meeting here—owing to conflicting dates with the meeting of the Hastings Rural Deanery it was not so well attended as it otherwise would have been. Splendid papers were read by Rev. H. H. Bedford-Jones and Canon Roberts. The Rev. Dr. Llwyd, of Trinity College delivered an eloquent sermon on Wednesday evening and conducted an inspiring "quiet hour" for the clergy on Thursday morning.

The Sunday school held a special service in the church on the afternoon of Children's Day. They met in the school room and marched in procession into the church. A large number of the parents and adult members of the congregation were present which was very encouraging. A contribution of $10 has been made to work of the Sunday school commission.

Improvements have lately been made in the Sunday school by installing electric lights to replace the old gas fixtures, moving the library, renovating the room used as a kitchen and making the entrance direct to the Sunday school.

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A meeting of St. Luke's, Kingston, branch of the Laymen's Missionary Association was held, Oct. 16. The president, Mr. W. Carroll, occupied the chair. The opening prayers were said by the Rev. R. S. Forneri, Mr. F. Welch gave a fine address on missions. The Rev. R. S. Forneri also read an article on missions. It was decided to meet once a month. The next meeting will be of a social character.

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An interesting entertainment, given by members of Christ Church parish, Belleville, took place in the chapel, Oct. 18, before a fair-sized audience. The programme, consisting of two comedy sketches and various musical selections was well received by those in attendance.

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The three branches of the Women's Auxiliary of St. James' church, Kingston, met Oct. 21, to hear reports of the delegates at the recent meeting at Napanee. Mrs. Francis King read the account of the senior department, and Miss B. Jamieson, that of the intermediate department, after which the vicar threw about twenty-five views on the screen, illustrating the reports. There was a large attendance at the gathering.

—

The Bishop of New Westminster gave great pleasure to his old home parish of Merrickville and Burrill's Rapids, by spending Sunday, Oct. 20th with the rector and preaching at all three services. Being "Children's Day," processions of the Sunday schools and other attractive features made the services. With the Bishop's presence and inspiring addresses, the day was an event which will long be remembered. In the afternoon the S.S. of Trinity church held a mass meeting, at which an excellent address on "Our Heritage," was given by the superintendent, Mr. C. W. Postelthwaite.

Harvest thanksgiving services were held in St. Alban's church, Stella, and Christ church, Emerald, Amherst Island, on Wednesday and Thursday, October 2nd and 3rd. The ladies decorated the churches beautifully for the occasion. The appeal made to each congregation for funds for the renovation of the churches was heartily responded to. The special preacher, Rev. W. E. Kidd, M.A., rector of Napanee, preached two excellent and inspiring sermons. At the service at St. Albans, Stella, a solo entitled "A Dream of Paradise," was beautifully rendered by Miss Kathleen Neilson.

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Miss Mollie Grant, Kingston, has been appointed organist of St. Luke's church.

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The annual thanksgiving services were held in St. John's church, Smith's Falls, on Sunday, Oct. 13, and there were very large congregations morning and evening. Holy Communion was celebrated at the 11 o'clock service and there were an unusual number of communicants. Excellent sermons were preached by the rector with special reference to thanksgiving and a very fine musical service was given by the choir. Solos in the anthems were taken by Miss Metcalfe and Mr. Chiswell.

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Rev. W. M. H. Quartermaine, of Renfrew, was honored last week by an invitation from the provincial authorities to represent this district at the Canadian Conference of Charities and Corrections held in Montreal on Thursday, Friday and Saturday of last week, which honour this prominent Children's Aid worker was glad to accept. There were over 120 delegates—or rather experts on sociological subjects—present from every province in the Dominion, except British Columbia, and also from the State of New York. The subjects treated and discussed were: Child Dependency, Mental Defectives, Recreation and Education, Child Delinquency, Public Health, Sickness and Dependency, Families and Neighbourhoods, The Delinquent, and Public Charities.

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Yesterday was Children's Day in the Church of England. The whole world over special services were held and supplications were offered for blessings on Sunday school work.

St. George's Cathedral.

The Dean of Ontario, preaching in the cathedral from Isaiah 60, 21 and 22, said that all who truly loved their country must be deeply interested in its future, which largely depended on the character of those who would be its future citizens. With the splendid prospects, which lay before our country, there was also a tremendous temptation to forget God in the absorption and attraction of the vast material interests which tended to fill men's thoughts to-day. There was only one sure foundation on which to build, which was to inculcate in the young the love of righteousness and pursuit of high ideals. This was the work the Sunday schools were doing.

In the afternoon a special children's service was held, at which Canon Starr delivered an eloquent address.

St. James'.

Sunday School Day was celebrated in St. James' church in a fitting manner. The hymns and prayers were all bearing on the work of the Sunday school. At the morning service the Rev. T. W. Savary preached on the subject, "The Child Jesus in Temple." During the course of his sermon he urged the parents to see that their children went to Sunday school. The Sunday school had increased in officers, teachers and scholars during the past year. In the afternoon the children gathered in the church and the Rev. T. W. Savary read the names of thirty-six teachers, boys and girls, who had not missed a Sunday last year and who will be presented with gold pins for their regularity.

St. Lukes'.

Sunday School Day was observed in St. Lukes' church in a very special manner. In the morning, the Rev. R. S. Forneri preached an excellent sermon on "The Origin and Object of Sunday School Day." In the afternoon the teachers and scholars met in the Sunday school and marched into the church singing "Onward Christian Soldiers." Prayers and hymns suitable for the day were used.

At St. Paul's.

At St. Paul's church, the Rev. W. F. FitzGerald, M.A., preached at both services with reference to Sunday school work. There was a large turnout at the Sunday school in the afternoon at three o'clock. Special hymns were rendered and a stirring address was delivered by the vicar.

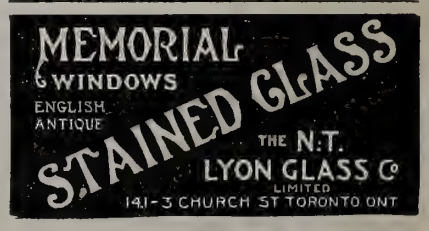
DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.
The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

On October 17, Mr. C. A. Bell gave a most interesting address to the branch A. Y. P. A., at St. Chad's, Earlscourt. On October 24, the St. Edmund's branch was entertained by St. Chad's with games, music and refreshments. Mr. Lewis, the president, kept things moving.

Montreal.

The Palestine Exhibition closed last evening, the Bishop of the Diocese was present. Rev. A. P. Shatford, as chairmon of the executive, stated that financially all liabilities have been met and a substantial sum will be handed over to the London Society, working among the Jews. I understand our own local work receives but little, the proceeds of the sales at one or two stalls. Mr. Shatford cordially thanked all who



had taken part in the work of the Exhibition and the Bishop gave the benediction.

Several of the delegates to the Ecclesiastical gatherings remained over the Sunday and left for their homes the following day.

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St. John, the Evangelist—Rev. Canon Simpson of Charlottetown, P. E. I., preached in the evening and Ven. Archdeacon Scovil in the morning.

St. James—In the morning the Rev. B. Perry, vicar of Plymouth, England, preached while Dr. Stringer of the Yukon occupied the pulpit in the evening.

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The Advent—The morning preached was Rt. Rev. Dr. Roper, Bishop of Columbia. The Ven. Archdeacon Davidson, of Guelph, preached at evensong.

St. Stephens—Bishop Roper, of Columbia addressed the children at their service in the afternoon and preached to a large congregation at evensong.

The first number of our new diocesan paper entitled "The Montreal Churchman," has appeared. It certainly does great credit to its edtor, the Rev. A.W. Moore, of St. John's, Que. It is a paper of sixteen large pages, printed on excellent paper. Ably edited and well printed. Its object is to educate its readers in the principles of Churchmanship to give its readers all the diocesan news and to be a medium of communication between the Bishop and his people. It is issued monthly at the price of half a dollar. We wish it every success; and feel sure it will meet with it.

Is it not a pity that as a Church we do not take a bolder, wider, more comprehensve view of our Church life and work throughout the entire Dominion than we do? If all were persuaded to subscribe for one Church paper which would furnish the news from every diocese, week by week and contain all that a Church paper should, then the financial support received would enable us to have a paper that really was a representative Church organ and was counted everywhere as such. At present no Church paper can be as good as it ought to be because as a Church we are the slowest people to see the need of and to do our duty by a really representative Church paper.

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In spite of the inclement weather, on Tuesday evening, Oct. 22, there was a large gathering of men in connection with St. Stephen's congregation, Toronto, at McBean's Hall, corner of Brunswick Ave. and College St. It was a resumption of the men's smokers. A programme of music was rendered. Mr. Forgie outlined the claims of the new Boy's Club, and presented the budget for the winter. The men immediately, amidst great enthusiasm, subscribed over twice the amount asked. Mr. Jennings proposed the formation of a men's Club, which was unanimously adopted, and a strong committee appointed. Refreshments were served by the ladies under the direction of Mrs. Pepler.

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St. Cuthbert's church, Leaside, was presented with two beautiful brass alms dishes suitably engraved, on Sunday, October the sixth, by the G.F.S.

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An illustrated lecture-recital, "An Evening with Charles Dickens," will be given, October the twenty-ninth at St. Simon's Parish House, under the auspices of the G.F.S.

The organizing secretary of the Girls' Friendly Society, Miss Bessie Charles, has commenced her campaign in Western Canada. Her aim is to organize a local council in every diocese in Canada, and to spread the knowledge of the ideas and comprehensiveness of this important work.

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The annual missionary service of Intercession was held in St. George's Church, in the pretty Highland village of Haliburton on Wednesday, October 16th, when the Right Reverend W. D. Reeve, assistant Bishop of Toronto, most kindly came to deliver an address (which proved full of pathetic interest) upon events in his life and work in the vast Mackenzie River diocese.

There was a very good attendance, and the depth of interest was marked, as the offertory showed.

Taking advantage of the Bishop's presence the incumbent, the Rev. P. de Lorn, presented for the Rite of Confirmation seven adults (the youngest being 26 years of age) whom he had long desired to see at Holy Communion. Four were men and all were earnest and thoughtful, and had come in several miles to be present. Two of the candidates had not been brought up in the Anglican Church.

After the Confirmation the incumbent conducted the Service of Intercession, which proved both a blessing and a joy. When the service was over the incumbent, the W. A. and many others adjourned for refreshment to the Church House, where after a general introduction by the incumbent the Bishop very kindly gave a special address to the W. A.

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

St. Peter's, (Hamilton), branch of the A.Y.P.A. held their annual meeting on Monday evening, October 21st. The reports of the secretary and treasurer showed the society to be in excellent shape. Mr. A. Callaway, the president, in presenting his repo t, thanked the members for the support they had given him and urged every member to work with even more enthusiasm during the coming year, and by so doing make it a banner one. The following officers were elected for the ensuing year. Patron, Rev. J. W. TenEyck; president, A. Callaway, 1st vice-president, F, Lee; 2nd vice president, Miss Canning; recording secretary, Miss Nellie Holmes; treasurer, D. Roberts; Press reporter, C. Roberts; pianist, Miss E. D. Callaway; executive committee, Messrs. S. May, M. Baseman, Misses May Green, Matthews, McKaig.

It was decided to hold the meetings each alternate Monday, instead of every Monday. Miss F. M. Peatfied, who was forced to resign as secretary on account of ill health, was made a life member as a token of appreciation of services rendered.

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St. Luke's, Hamilton, celebrated its patron Saint's day on Friday, with a celebration of the Holy Eucharist at 8 a.m., and in the evening with a service, the Rev. C. B. Kenrick was the preacher. On Children's Day there were a goodly number present, sharing in its service of special prayer and intercession. St. Luke, the physician has in this parish a reminder of the great need and endeavours of those who minister to the healing of souls. In the faithful discharge of duty well done, the Rev. N. Burns has just cause for thankfulness in the results achieved.

The A.Y.P.A. ofSt. John's Church, Ancaster, held its first business meeting in the school room Monday night. The report of the committee was read and adopted and the following were elected officers for the ensuing quarter: F.O. Egleston, president, Mrs. W. S. Thompson, vice president; Miss Fanny Postans, secretary; Miss Ethel Kenrick, treasurer. The order of the meetings is to be business, social, open, and instructive. Next Wednesday will be the first social evening and a good committee are preparing the programme. At St. Jude's church, Oakville, Children's Day was observed by a special service at 10 a.m., the music was led by the children. In the evening the children's choir took part in the singing with the regular choir. The rector, the Rev. H. L. D. Woodcock, preached the special sermons. The Bishop will hold a confirmation on Sunday morning, Nov. 10th.

Christ church cathedral is progressing in the attainment of the desire on the part of the rector and wardens to erect a larger and much needed chancel. Already three thousand dollars are on hand for this extension, which will include organ and choir stalls and will take in that part of the ground in which the beloved Bishop Dumoulin rests. The estimatd costs for all those improvements will not be over $30,000. It is not expected there will be any difficulty in raising this amount. The popular and ever-active Dean knows no such a word as failure when he undertakes.

The Missioner for the cathedral is the Rev. D. T. Owen, M.A., Toronto. In his letter to the members he explains that a mission is an act of faith. We are going to make a venture. We believe that God is about to bless us, and that there will be a season "of refreshment from the Presence of the Lord." We must become childlike, and believe that God will shower down upon us grave if we ask Him, and do our utmost to co-operate with Him. The mission is a period set aside for special extraordinary effort to reach the unconverted, awake the careless, restore the penitent, deepen the spiritual life of the faithful, arouse to service for the Church, in a word to so lift up the Son of Man that He may draw those who have been far from Him near, and those who have been near still nearer.

Children's Day observances included many interesting features. That at St. James' consisted in an out-door procession, including the choir wearing their vestments and the whole Sunday school taking its part, they were led by the Scouts in uniform. A fine new banner made for the occasion was carried in front. All made a most imposing and unique feature of this service, which, it is to be hoped, is not going to supplant Christmas Day with the wondrous story of the child Jesus throughout this Canada of ours. The Church of England Men's Society in Hamilton had this compliment paid to them for the extensiveness of their work as related in the Men's Magazine: "A few weaks ago one of our members left for Niagara Falls. The week before he set sail a letter was sent to the secretary of St. John's to be on the look out. I now hear that he has done so, and that the secretary had to travel forty miles to find him and give him a welcome to Canada." This magazine is another of the good feeders of the spiritual life and growth of the church.

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The first monthly board meeting of the Diocesan W.A., had a most interesting address from Miss Mathison of the C.M.S. girl's school in Khartoum, where the pupils are of all ages, Egyptian and Soudanese, and Mohammedans. The spiritual side of the work is difficult and sometimes discouraging but they are working for the future and such labor is never in vain. Such addresses, coming from the personal experience of church workers add much to the interest of these meetings as well as supplying important data for further missionary effort.

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One strange feature in the great gathering at the centenary of General Brock, at Queenston, was the omission of any public religious sentiment of gratitude to God for the great deliverance brought to this land. It would seem to have been fitting that at least the Lord's Prayer and the Doxology should have been used.

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Children's day was observed at St. James' Mission, Hamilton. The special services printed by the S.S. Commis-

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sion, were used at the 11 and 7 o'clock services. There was a corporate communion for parents and confirmed children at 7 a.m. In the afternoon the choir in surplices and cassocks, the scouts in uniform, and the scholars of the school left the church at 3 o'clock and went out in procession through the parish, returning at 4 o'clock to St. James', where a short service was held, during which the offerings of the school for the S.S. Commission were presented.

The new Sunday school banner was carried at the head of the procession. Messrs. F. G. Lamb and John Bowstead addressed the congregations at 11 and 7 respectively.

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The Mt. Forest A.Y.P.A. on the 21st inst., ably and cleverly debated the subject, "Resolved, that Character exercises a more powerful influence than money," the decision being rendered in favor of the affirmative.

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On the 13th and 20th, Harvest Thanksgiving services were held at Arthur and Damascus respectively.

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In Grace Church, Arthur, the fruit, flowers and grain were most tastefully arranged by the ladies of the congregation. The services were beautifully rendered, owing to the great pains taken by Mr. W. S. Buschleu. There was also a large number of communicants and a real spiritual uplift was felt by all present.

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At St. Paul's, Damascus, on the following Sunday the services of thanksgiving were most inspiring.

In the evening the church was much too small to hold all those who sought admission.

DIOCESE OF OTTAWA.

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

St. John's church, Crysler, held its annual harvest service on Wednesday, October 16th. The beautiful little church was tastefully decorated with harvest offerings and the well-known hymns were sung with a heartiness that was good to hear.

The Rev. Geo. Wright, of Hawthorne, was the preacher for the occasion, and his sermon will not soon be forgotten.

A special anthem of thanksgiving, "O Give Thanks unto the Lord," by Caleb Simper, was well rendered by the choir, and the singing throughout was ably assisted by a cornet, played by a member of the choir.

The offering taken up was $19.00, and will be devoted to a much needed repair of the church property.

The congregation were invited to the parsonage after the service, and an enjoyable time was spent there.

The annual harvest tea and service at St. Paul's Aultoville, were held on the 10th inst. A large number of people came and partook of a hearty meal. All seemed to enjoy the evening. A certain proportion of those who came stayed to give thanks to God at the service in church.

Once more we thank all those who worked and helped in any way. Although the work involved in getting up a supper is somewhat hard, it is a satisfaction to those who have contributed their personal help, to know that their efforts are appreciated and that they were attended with success.

The amount of the proceeds of the supper and the collection in church was over $45.00. Altogether the congregation can feel thankful for a happy evening and a substantial result for their church expenses.

It is a good way for people to meet in a friendly gathering, before, after, and during a meal. It helps the social life in a perfectly natural and innocent manner, in which young and old can take their share.

According to the request of the Sunday school commission, the 3rd Sunday in October, in each year, is to be observed by special recognition of the importance of religious teaching of children. We hope that many will come and take their part in praying for this good work, on Sunday next.

The following evening the children are to give recitations from the Holy Bible, and also at Osnabruck Centre, in the afternoon, at 2.30 p.m., on the same day, Monday, 21st, inst. Parents and others and all who believe that religion is the great foundation of character are asked to come and shew interest and sympathy.

DIOCESE OF CALGARY.

The Rt. Rev. Cyprian Pinkham, D.D., Lord Bishop of Calgary, Calgary.

Gleichen—The Missioner (the Rev. F. G. Newton, of Sarnia, Ont.) has come and gone, but the good work remains. The preparation for the Mission was full of difficulty and discouragement. The rector, who had extended the invitation to the Missioner, resigned three months ago, and his successor has not yet been appointed. Some were in favor of abandoning the idea of a Mission, but all felt the need for one; and so a few prayed and worked notwithstanding obstacles, and now, I think, there is but one opinion as to the good done. Minds and hearts that had grown careless and perhaps indifferent are thankful to God for having called them back by His grace to a sense of their responsibilities and privileges. All who attended have benefitted—some more than others. The attendances were exceedingly good. Many hearts will follow the Missioner in grateful prayer and praise when he returns to his pastorial duties in Sarnia. All are longing for a new rector like minded with the Missioner, and ask for prayer that their desire may be granted.

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

RURAL DEANERY OF BRUCE.

The autumn meeting was held at Chesley, Oct. 15th. Several of the clergy were also present at the induction of Rev. A.B. Ashby into the rectory of Chesley.

There were present, The Venerable Archdeacon Mackenzie, D.C.L., Rev. L. W. Heihl, R.D., Rev. W. Henderson, Rev. A. W. Richardson, Rev. C. V Lester, Rev. E. G. May and Rev. R. W. James.

A vote of welcome was passed to Rev. A. B. Ashby on his coming to the deanery. A vote of sympathy was passed to Rev. H. A. Wright, on the illness of his father.

A long and interesting discussion took place on several matters brought forward by Rev. E. G. May on diocesan missions.

The Rev. A. W. Richardson invited the deanery to meet at Lucknow in May, 1913.

A heaty vote of thanks was passed to Rev. A. B. Ashby and the members of the congregation of Holy Trinity, Chesley, for their hospitality and kindness.

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The Archdeaconry of London is the banner Archdeaconry of Huron diocese, as it contains the Cathedral, see house and synod hall and is at the heart of affairs. Ven. Archdeacon Richardson presided over it and he is a pastmaster at managing archdeaconal conferences, and has already conducted four conferences of exceptional merit at Glencoe, Sarnia, Exeter, and St. James church, London. The last (held recently) reached top-notch and is regarded as one of the best and most stimulating conferences ever held in Huron diocese. At the business session it was decided to hold one conference every year and Lucan asked for the next. It is a strong parish, and the rector, Rev. Wm. Lowe, will leave no stone unturned to break all records. Rev. T. G. A. Wright was re-elected secretary-treasurer. Dean Davis and his congregation welcomed all clergy and visitors at supper in the schoolroom, and short, pithy speeches were made by the Archdeacon, the Dean, Rev. J. B. Fotheringham, Rev. Mr. Stuart (Presbyterian), and Rev. Messrs. Harvey and Lloyd (Methodist). At Evening Prayer Bishop Sweeny preached and the rest of the service was conducted by Revs. Canon Craig, Rural Dean Robinson, V. M. Durnford and M. M. Shore. Holy Communion was celebrated next morning by the Dean and Archdeacon, Canon Sage being morning preacher. After the Archdeacon's opening address the day's programme was as follows:—

(1) "The State of the Church," by Revs. T G. A. Wright, T. B. Clarke, E. Appleyard and Bishop Williams.
(2) Noonday Prayer for Missions.
(3) Clergy entertained by Archdeacon.
(4) "Revision of Liturgy," by Revs. Canon Craig and S. S. Hardy.
(5) "Our Empire," by Rev. Canon Downie.
(6) "Cathedral System," by the Archdeacon, Revs. E. H. Croly, Canon Craig, T. G. A. Wright, Canon Smith, T. B. Clarke, E. Appleyard and A. H. Rhodes.
(7) "Private and Family Prayer," by Revs. J. Edmonds and W. M. Shore.
(8) "Adaptation of the Church to the People," by Revs. Rural Dean Robinson and C. H. P. Owen.
(9) "The Christianity Ministry," by Revs. Principal Waller and Wm. Lowe.

Thirty-five clergy besides Huron College students and laymen attended and hearty thanks were offered to the Dean and all who helped to make the conference a success.

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A quiet but very beautiful wedding was solemnized in All Saints' Sandwich, on Oct. 22, at 8.30, when Miss Creina Russell - Henderson, elder daughter of Mr and Mrs. E. G. Henderson, of Ardmore, was united in marriage to the Rev. F. A. P. Chadwick, rector of St. Paul's church, Vancouver.

The ceremony was performed by the Rev. Arthur Carlisle, assisted by the Right Rev. A. U. de Pencier, Lord Bishop of New Westminster, B.C.

DIOCESE OF ALGOMA.

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

Harvest Thanksgiving Services were held in St. Paul's Church, Fort William, on Sunday, October 13th.

One of the most encouraging features is the fact that the number of communicants at the early celebration of the Holy Communion was double that at any similar service on a previous Harvest Thanksgiving festival.

The rector, Rev. Harold King, R. D., preached at the morning service, and the Rev. Canon Hedley, M. A., of St. John's' Port Arthur, at the evening service.

The work and singing of the choir is worthy of the highest commendation, more especially considering the exceptional character of the music rendered. At the morning service, the special music included Rev. J. B. Dykes' setting to the Te Deum, Plummer's Communion Service, and the anthem "Ye shall dwell in the land," by Sir John Stainer. For the evening service, the Magnificat and Nunc Dimittis were sung to Stainer in A, and the two anthems "Blessed be the Name of the Lord," by Maunder, and Handel's "Hallelujah Chorus," very effectively rendered.

(*Continued on page* 15).

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Women's Work and Social Service.

Social and industrial subjects formed a very large part of the programme of the recent Church Congress, and there was something significant in the choice of Middlesborough as the place of meeting. Within a century Middlesborough has been transformed from a group of four farm-houses containing 25 persons into a great hive of industry within the "flaming ramparts" of whose furnaces 104,587 persons live and labor, and in his reply to the official welcome of the Mayor and Council of the city, the Archbishop of York, president of the congress, said that to his mind the romance of the great iron and steel furnaces filling the darkness of the night with the splendor of their light was as great a romance as that of storied castle or ruined abbey. Middlesborough for its prosperity owed nothing to Royal favors or to feudal protection, but was entirely the creation of the forethought, enterprise and skill and the honest labor of two generations of the people.

* * *

Under the subject of the Industrial Unrest, introduced by the Bishop of Oxford (Dr. Gore), in a very impressive speech though one which hardly lends itself to quotation, Sir Benjamin Browne spoke strongly of the sorrows of the small employer, upon whom the Insurance Bill and other recent acts pressed very hardly, yet who ought to be encouraged and not forced out of business. Mr. J. N. Bell, who spoke evidently with intimate inside knowledge, said that low wages were primary causes of much of the trouble. Investigations had forced upon us the appalling conclusion that there were in Great Britain millions of people year by year going short of the bare necessaries of life. and this in one of the richest countries in the world. Add to this that these people had been compelled to go to school and that books and newspapers had been steadily getting cheaper. Then there is the contagion of example and the growing conviction among workmen that they are only the tools of other men's determination to obtain wealth, and that as long as they remain quiet the monotony and hopelessness of their lives is a thing of no practical concern to the rest of the community.

The two things that seem certain to the workman are that long before he is an old man he will be put on one side in favor of a young man, and that when that time comes he will not have anything approaching sufficiency to live upon. Mr. Bell referred to the constant newspaper calculations of the loss of wages caused by strikes to the individual workman and to the community at large, but said that there never seemed to be any calculation shewing the loss to the nation through the under-feeding and the resultant physical and mental inefficiency of some millions of its citizens, yet this loss was not intermittent like that caused by the strikes, but went on all the time. Criticism had been very one-sided, and the workman looked more and more to the State and the municipality as the channels through which he had to work out social and economic salvation. The very nature of things forced him to depend upon some form of collective effort, as shewn in the prevalence of Friendly and Co-operative Societies as well as in Trade Unions. "It is because the labor movement has been able to call forth and utilize the spirit of sacrifice for the common good that it has been able to command the devotion of its adherents; it is because the critics of the movement have failed to take account of this spirit that they have been and are unable to understand it; it is because he sees no other method of advance and because he has accepted this method as a practical rule of life that the workman is impatient with those of his own class who refuse to join in a common movement for the general good."

* * *

Now let us listen to a few sentences from the Archbishop of York:

"The most important question before the nation is, What is the kind of city towards which the democracy is moving? What is the Jerusalem that it desires to see established? Is it to be only material—wages, houses, comfort? or, is it to be spiritual—God, love, faith, justice, righteousness? my answer is twofold—*it must be both.*

"In the face of the economic, industrial, social movement, and of the unrest," he asked, "what has the Church to say? It has no commission to take sides, or to invest any particular scheme with its authority, but it has a commission to get the great moral and spiritual principles entrusted to it by Christ into the conscience of every class of men. To class division the message of the Church is, You employers, get somehow into personal touch with your men, see the conditions of their work and home life with their eyes, think out your wage problems from their standpoint. You workmen, try to understand the conditions under which business in these days of international competition has to be carried on, the necessity of attracting capital, of finding and keeping markets, of improving the process and product of manufacture. Until this temper of mutual understanding and considerateness prevails, no remedy can succeed.

"Again, the witness of the Church is that all wealth and power are a trust, and perhaps the main cause of the bitterness in the present discontent is the existence of a large and apparently increasing class of persons into whose possession and spending of wealth no conception of duty or responsibility seems to enter. It is time to say plainly, you and your example, your selfishness and luxury are more responsible than the agitators against whom you sneer. It is part of the same witness that capital, even in the form of shares in a company is responsible for the conditions of the labor which it employs, in railways, and factories, at home, or in rubber plantations abroad. Capital is not a thing which is bound to follow the mechanical laws of supply and demand. It is a power in the control of persons, and the persons who control it are responsible for the motives which control its use.

"Then again minute care for human life and human virtue in the humblest forms is the distinguishing and transcendent characteristic of every society into which the spirit of Christianity has passed. Does it not follow that that Christian state is bound to give even the poorest and lowest of its members a sufficient chance of living a worthy human life? Do we give it? Even now, with all the improvements, are there not multitudes of children born into an environment where the only chances offered are downward, not upward? It was the merit of that masterful and great-hearted man whose life-work has just closed, General Booth, that he had the courage of a faith which refused to acquiesce. I am sanguine enough to believe that if we set ourselves to a steady and patient continuance of many converging lines of effort—watchful care of health and housing, training of children for industry, the opening out to them chances for regular work, the segregation of the vicious, the diseased, the feeble-minded, the personal service of friendship, the power of the Gospel, and the encouragement of Christian brotherhood,—base and degrading poverty might be abolished. There are some who say that the exodus from this slough of despond is by the way of individual effort. But a man sunk in a quagmire cannot get out till he has got some foot-hold. What the nation ought to do is to provide every man, woman and child with this foothold of sufficient chance in health conditions, in housing, in industrial training, and—in case of adults—in wage. When that foothold has been secured and not till then, will it be possible for individual energy to act. No man need go outside his own business to find work for Christ and the Church, and the Church must become in fact what it has always been in ideal, a society of men and women of every rank and occupation who regard themselves as bound in honor to carry the principles of their society into their business and work and politics, and to apply them there."

Space forbids more than one additional quotation, and the ideal touch was best supplied in the Bishop of London's opening sermon on the revolutionary power of Christianity. After illustrating this from the new joy born into the world with Christ, he asked: "What was the revolutionary idea which underlay all these changes? We talk of the revolution in astronomy when the earth was discovered to go round the sun, instead of the sun round the earth, but it was nothing to the revolution in human ideas when God was discovered to be all in all, when there was found to be only one Great Reality in the Universe and that was God Himself, when in the Incarnation He emerged from behind the cloud which had long hidden Him, and asserted Himself (or to revert to the famous comparison of life to a game with an invisible chessplayer who never made a mistake) when the Great Chessplayer, who had made no visible move for centuries, made His Great Move, and has caused the whole world to ponder for 2,000 years as to what the countermove ought to be. And it was the reply of the Church to the great Move of God that so surprised the world. It should not have done so. If the world had only seen what the Church saw, it might have done what the Church did; for with angels, archangels, and with all the company of heaven the Church proceeded to praise and magnify God's glorious Name; it bowed down and worshipped; it stood and praised; it looked and looked and looked again. "I stood and behold a door set open in Heaven," cried St. John, and it was this vision which explained his power. The world was astonished at the Christians not even seeming to see the wild beasts or feel the fire. It was not that they were insensate or mad or unfeeling. The fact was that they saw too much; they saw God; they saw the Kingdom of Heaven coming down as a bride adorned for her husband; they had come to Mount Zion, the City of the Living God, to the heavenly Jerusalem, and to God the Judge of all, and an innumerable company of angels, and to the spirits of just men made perfect. And seeing they bowed the head and worshipped.

"And now here we are in 1912 the same Church, with the same commission, the same promises, but can we

(*Continued on page* 11).

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Sermon by the Bishop of Huron

Sermon Preached at the Consecration of the Bishop of Mid-Japan by the Right Rev. the Bishop of Huron

(Published by Special Request of the Upper and Lower Houses of the General Synod).

Matthew xx: 28.

"The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many."

The figure of the Son of Man as the Divine Servant takes us back in thought to the Old Testament and to the prophecy of Isaiah. Originally the servant of Jehovah was the nation of Israel, whose ideal destiny was to be the servant of God to teach true religion and to exhibit the Divine life. The nation failed to realize the ideal, and so in the prophet's outlook the ideal was transferred from the nation to an individual. A wonderful portrait of the Ideal Servant was projected upon the canvas of the future and enshrined in the 53rd chapter of Isaiah. The ideal servant was to be:

(1) The embodiment of a new covenant between Jehovah and His people;

(2) To have a mission to the world as well as to Israel;

(3) To be a prophet, patient and faithful, in spite of contumely and opposition;

(4) Being innocent himself, he is to suffer and die for others.

How wonderfully that ideal was fulfilled in Christ, the New Testament records abundantly testify. He was the embodiment of the new covenant of grace. He was hailed as "the light to lighten the Gentiles as well as the glory of His people Israel." He prophesied in the midst of opposition and contumely, and finally ascending the hill of Calvary He died as the propitiation for the sins of the whole world—the sinless one dying for the sinful. But the remarkable and unique thing about both the prophecy and the fulfilment is that the life of the true Servant of Jehovah was a life of the humblest service. Though clothed with all power in heaven and in earth, He made Himself of no reputation and took upon Him the form of a servant, and exhibited His greatness by a life devoted to the relief of the sick, the suffering and the sorrowing—to the redemption of the weak, the erring, the outcast and the lost. To such an extent did He devote Himself to save and uplift them that He became known as the "friend of publicans and sinners." Thus He gave to the world a new ideal of greatness. Hitherto greatness had been measured by outward power, superiority and aloofness. Such might have been His; but He taught men by word and by example to measure greatness by service. Power and position are opportunities for service. The Good Shepherd exists for the sheep, yea giveth His life for the sheep. "The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many." And the same night in which He was betrayed He gave a secrament of service as well as of union and brotherhood. When He had washed His disciples' feet, He said: "Ye call me Master and Lord; and ye say well, for so I am. If I the Lord and Master have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done unto you."

He left that message as the central message to His Church. The Church was to bear witness to Him in the world. Its life was to embody and extend His life. The Church was to take up His mission as the servant of the Lord. And the Church will be true to her mission and her calling in proportion as she can say by word and deed, like her Lord and Head: "I am come not to be ministered unto but to minister." As clothed with all power to proclaim the truth and to redeem the world as the body which is "the fulness of Him that filleth all in all," the Church has, and has had from the first, claims to greatness and superiority far above all earthly institutions. Yet the highest claims must be enforced by the humblest service. This spirit of humblest service, of mutual help and of brotherhood, of devotion to relieve suffering and sorrow, to saving the lost, has been conspicuous in all the great ages of the Church; and we may safely assert without stopping to quote illustrations that the greatest ages of the Church has been those in which she rendered the most service, and not those in whch she rested on her prerogatives: Her greatness is ever in proportion, not to her titles, but to her service—in proportion as she can say: "I am come not to be ministered unto but to minister." That is the central thought that I wish to leave with you to-day.

Now there are three directions in which the Church is imperatively called of God for service in this country.

1. The first is in relation to the trend of our social and industrial evolution. The last 50 years have witnessed a revolution in social and economic conditions. Two features especially have characterized this revolution: first the gigantic organisation of industry on the side of both capital and labor; and secondly the rise into power of the democracy—the triumph of the democracy. These have brought to pass new conditions and the new conditions demand a fresh presentation of the Gospel. Time was when the main concern of the Church was doctrine—right doctrine. The circumstances following the Reformation made this emphasis inevitable. It was necessary to vindicate the truth and the freedom of the Gospel. These things have now been vindicated, and we enter into new conditions, and as stated, the new conditions demand a fresh presentation of the Gospel. The Gospel of service is the Gospel demanded by this age, and the Church must adjust its ways to the new conditions. It is not that we care less for doctrine, but that we care more for service and the practical expression of Christian brotherhood. Therefore the Church should be in close touch with all the social and industrial movements of our time, for the very life of the people is bound up in these movements. It is the mission of the Church to see that the movements are animated by Christian principles and directed to the Christian ideal of service and brotherhood. The people are groping their way towards a solution of the problem involved in these movements, often under self-constituted guides, many of them extremists who have abandoned the Christian faith and who frankly accuse the Church of being in league with the rich for the oppression of the poor. It seems to be part of the modern revolt against the traditional order. It is assumed that the old institutions of the world were framed by the rich for the oppression of the poor; as the Church is one of the old institutions, therefore it was formed for the oppression of the working classes. Of course nothing can be more untrue to the facts of history. But we must so present the Church to-day as to convince the world that the inference is untrue, and that the Church is not in league with any class for the oppression of another, but that it is a great brotherhood; that one of the fundamental truths which it proclaims is the brotherhood of man; that it is through the teaching and moral witness of the Church that the world has advanced as far as it has in liberty, equality and brotherhood; and that the best and only hope of erecting on earth a real brotherhood among men lies in the establishment of the Kingdom of the Lord Jesus Christ. On this continent there is imminent danger of the great social and labor movements of our time drifting into hostility to religion. As yet I do not think that the drift has gone far in this country, but a prominent religious leader from England recently expressed his conviction, after some experience and observation in the United States, that the labor movements there are not only non-religious but anti-religious, and we in this country are likely to feel the influence of that attitude at no distant date. Now, therefore, is the time for us to show, by our knowledge of the problems and our sympathy with the workers, that organized Christianity is not hostile to the workingmen, but their truest and best friend.

Nor is this a matter for the clergy only. The members of the Church have an equal—yes, and even greater—responsibility. Did the members of the Church witness more fully to the Christian ideal of service, most of our troubles and perils would vanish. As it is, the members of the Church are arrayed against each other in the form of Capital and Labor like two armed camps, and our industrial peace is but an armed neutrality. This is not as it should be in a Christian country. As it is, we see vast accumulations of wealth in the hands of a few, and the thousands who help to produce it living from hand to mouth and often in squalid circumstances. We must confess that this again is not as it should be in a Christian country. As we think over these things we are forced to admit that there must be something wrong in our social and industrial life. I venture to say that the "something wrong" is not so much in the system as in the men—in the spirit in which modern industry is carried on. Selfishness rather than service is its ultimate mainspring. And the remedy lies in recalling both employers and employed to the Christian ideal of mutual service. Here then is the mission of the Church. If the trend of popular opinion is to seek for a solution of social and industrial problems upon a materialistic and selfish basis, it is for the Church to educate popular opinion to the Christian ideal and to exemplify the ideal in the life of her members. If modern conditions have developed abnormally the passion to accumulate wealth, it is for the Church to inspire the passion for its equitable distribution. If modern conditions lead to industrial wars, it is for the Church to labor to bring about such a change of conditions as to make industrial wars impossible. But this can only come through a fresh realisation on the part of the members of the Church, lay as well as clerical, of their vocation as Christians: "not to be ministered unto, but to minister." I plead, therefore, for a greater exhibition of the Christly ideal of service on the part of all the members of the Church, in their work and in their business and social relations, as well as for a greater emphasis upon it in our pulpits. And I plead for this because I am profoundly convinced that only through the substitution of the spirit of service for selfishness can we have a satisfactory and enduring solution of the social and industrial problems before us.

2. Closely connected with this ideal of social service, and indeed forming part of it, is rescue work. The mission of Christ is the mission of the Church. If He came to save sinners, the first and greatest work of the Church must also be to save sinners.

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Nor must we water down the term "sinners" by saying that we are all sinners in the sight of God. By "sinners" Christ meant the evil-living, the reprobate and the outcast. He came to save them and make them new. And yet as we look over the various organisations of an ordinary congregation, we look in vain for agencies to reform the drunkard, the thief, the fallen and the lost. It would seem as though these were ignored in the ordinary efforts of our congregations. The congregations consist of respectable people. If a lost one should stray into the fold on a Sunday, his reception probably would be none too cordial. The man who is out at elbows and on the down grade is not wanted there. To say the least, there is something of a contrast between the declared mission of Christ and the actual work of the Church. The truth is that we have at present in this country no organized effort for rescue work among our official forms of church activities. I am not forgetting the Council of Moral and Social Reform, in which we take a part. But that has been directed more to secure reform through Governmental action than to evoking Christian effort; has more to do with evil in the mass than with evil in individuals; has more to do with the extirpation of organized evil by legislation and physical force than with the rescue and moral reform of individual sinners by the saving efforts of Christian men and women. As citizens we have a perfect right to remove all causes of evil by legislation and physical force, but as a Church and as Christian men we must concentrate upon individuals and try to rescue and regenerate them one by one by bringing them to Christ. Unless this is done our other efforts will only leave us a house empty, swept and garnished. I plead therefore for an extension of our Church activities so as to include rescue work. Whatever rescue work is done at present is done by the clergy and stray individuals, apart from official organization, and done as an aside. But the main part of the effort and time of the clergy even is almost perforce devoted to the shepherding of the regular churchgoers, to tending the ninety and nine who are presumably safe in the fold, but whose imperious demands leave little room for the shepherd to seek the one that is lost.

And yet this is wholly wrong—an ignoring of the fundamental object of the Church. For rescue work is part, and the first part of the great missionary work of the Church. In every community, even in rural communities, there is generally a number of people who are indifferent to religion and often many whose life is notoriously bad. To win these for Christ and to enable them to make a new beginning of life should be the first missionary effort of every congregation; and no congregation is doing its full work unless this forms part of its activities; and no Christian man is doing his full work—the work for which Christ has saved him—unless he takes a nactive part in helping to save others. Of one thing there is no question; until this work of rescue is taken up deliberately as a definite part of the Church's work in every parish, whatever other titles the Church may claim, she can have no claim to be known, as her Lord was known, the "friend of publicans and sinners."

3. Then the present condition of this Dominion demands of the Church the highest and most energetic service. There is a migration into this country scarcely paralleled in the history of nations. Some idea of the vastness of it can be gained if we stop to think that at the end of this year probably one out of every twenty-five persons in this Dominion will be a stranger who arrived this year. A like proportion arrived last year, and the proportion is likely to increase in the years to come. These strangers come from all parts of the globe. Thousands of them are utterly unaccustomed to constitutional government. Thousands of them are not Christians — aliens to Christian thought and to Christian institutions. The tremendous question for us to ponder over is; Can we digest this enormous mass of foreign material? Can we convert these strangers into good Canadian citizens and good Christians? This is a challenge to the Christian public of this country. The Church of England in Canada must take its part in meeting it. Should I not say that it ought to take a leading part? What Church is there that has been more successful in the moulding of national character than our own? It welded together the diverse peoples that inhabited that part of Britain called England and disciplined them into a law-abiding nation, taught them to love truth and righteousness, freedom and order. But the Church can do for this country what it did for England. It can and will do so, if—if we are are faithful and courageous and filled with the spirit of service. We can see the failures and mistakes of the Church of fifty years ago—failures which profoundly affect us to-day. Let us try to project oursleves into the future of fifty years from now, and then from that point of view judge what we are now doing for the moral and religious upbuilding of this Dominion; should we be satisfied with our present efforts? Let us try to imagine what will be the judgment of posterity fifty years hence upon our present efforts in the West. Will people then say that we are making the sacrifices which we ought to make? That the Church is now being planted sufficiently widely to offer a reasonable prospect of ministering to all or to a large part of the mixed multitudes that are now thronging in? That we are making sufficient provision to give the ministrations of the Church to her own children? Will they say that in our great cities in the East we took wise and adequate measures to Canadianize and Christianize the mixed multitudes thronging into them as well as the prairies? I am jealous for the honour of the Church of England in Canada and for the honour of the present generation of Churchmen. I long to see our Church, not following, but leading the other communions in the work of preserving this country for Christ and for God. I long to see the efforts of the present generation of churchmen expanding to such dimensions as to ensure that the generations to come will rise and call us blessed. But to secure that we must have more faith, more courage, more sacrifice of self, more of the spirit of service, more consecration to God first of ourselves and then of what we possess.

"Not to be ministered unto, but to minister." Here is the Divine ideal for the Church and for all her members, clergy and laity alike. "Not to be ministered unto but to minister," minister by her teaching and the Christ-like life of her members so as to give a Christian direction to the course of our social evolution; minister by her efforts to rescue the perishing, minister by her efforts to fashion the mixed multitudes of this Dominion on the prairies and in our great cities into a God-fearing people. On this day, which may be a parting of the ways in our method of work, let us concentrate our thoughts wholly upon fulfilling this Divine ideal of the Church as ordained for service. Efficiency for service should be our only aim. For we are met together, not to multiply organizations, but to re-adjust our machinery in the hope of making our Church more efficient for the service of God in this country. But above and beyond all re-adjustment of our machinery, we need, if we are not to fail in the day of our opportunity, a fresh realization on the part of clergy and people of this central mission of the Church as ordained of God for the service of mankind. There is only one way to achieve this; we must each one by himself draw near to Christ, to the very closest communion with Him, that so we may, as it were, catch from personal contact with Him His enthusiasm for humanity and His spirit of service. "Not to be ministered unto, but to minister." That is our ideal, our vocation, as a Church and as a people, "I beseech you, brethren, that ye walk worthy of the vocation wherewith ye are called"

Women's Work and Social Service.

(*Continued from page 9*)

say with the same power? If not, why not? The tragedy is that with such a splendid start the Church has not accomplished more. Think over some of the things still confronting us like grinning spectres after 2,000 years of Christianity. So little has the doctrine of brotherhood been learned that industrial unrest is the special feature of the present day, and so little has the promised peace on earth been accomplished that Europe increasingly resembles an armed camp. Another hideous spectre is the White Slave Traffic and the extraordinary difficulty of rousing even Christian public opinion to understand its powers, its ramifications, its heartless cruelty. Or again are we not living in a fool's paradise if we ignore the materialism still prevalent in all classes, the foolish expenditure and luxury of a few at any rate of the rich, the proportion of the income of the working classes still spent on drink? Or can we say that increasingly God is becoming more and more all in all to us a nation? Thank God there is another side to this picture; nevertheless can any man sit here to-day and say that no revolution is necessary in the whole attitude of this nation towards God? The magic which will change the world sleeps all the time in the simple Gospel preached every Sunday by thousands of single-minded earnest men in thousands of pulpits throughout the world. It sleeps, but the time has come for it to sleep no more."

You will not mind, I think, that this week's page is entirely made up of quotations from the Congress speeches.

HONOUR BRIGHT.

The Old Gospel.

In apostolic days some men advocated a gospel without the cross, but St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly divine Saviour and the church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the "jargon of Saint Paul," and would have paganized Christianity, but the Reformation brought Northern Europe back to the Scriptures and to Christ.

To-day men are asking us to be content with a perfect human; with a Bethlehem where no miracle was wrought; with a Calvary which was sublime self-sacrifice, but no atonement for sin; with a sepulchre from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints.

We will hand down to our children we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascending, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead. —Bishop of Liverpool.

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The Last Meeting of the Provincial Synod of Canada

The Synod of the Province of Canada which, owing to the business formerly transacted by it having latterly been performed by the General Synod of Canada, has not met since the year 1904, assembled on October 17th, in the city of Montreal. The session commenced with a celebration of Holy Communion in Christ Church Cathedral at 10.30 a. m. The Bishops and clergy robed in the Synod Hall and with the lay delegates marched to the cathedral in procession. The day was bright and as the sun shone out the sight was an imposing one, for besides the clergy in their robes, the Bishops were each attended by two chaplains and with them were the Bishops of Calgary, Saskatchewan, Caledonia, New Westminster, and Columbia, the two Archbishops bringing up the rear preceded by the Primatial Cross, the Archbishop of Ottawa wearing his mitre. The procession was met by the choir and the cathedral clergy within the edifice and all proceeded to the sanctuary singing the "Church's one Foundation." The Litany was sung by the Bishop of Niagara, then followed the choral celebration of the Holy Communion, His Grace the Archbishop of Ottawa acting as celebrant, with the Bishops of Algoma and Quebec as Epistoler and Gospeller respectively. It was a pity the Creed was not sung since the Kyries were, and that the Sanctus was monotoned while the Sursum Corda was sung. The Bishop of Huron was the preacher and took for his text, St. Matthew xx, 28. He pointed out the ideal servant of the nation as portrayed by Isaiah, who then in the failure of this servant to achieve his destiny, foresaw in the Messiah the suffering servant. The life of the Messiah was shown to be that of a servant ministering to the needs of humanity, and from this the preacher went on to impress upon his hearers that the mission of the Church to-day must be a mission of service also. To society at large the message must be declared—society has lost it. It is a day of large organizations and corporations—of capital on the one hand and of labor on the other. The motive of both is a selfish one—the ideals of the rank and file of men are selfish ideals—even democracy is selfish. So to society must be held up the truth that to find one's life is to lose it in the service of others. He pointed out that while the Church is active she is very little engaged in that which is her primary work—namely the rescue work, the saving of the souls of those who are not within the fold—there is a lack of organization and a lack of effort—there is a strong contrast between modern church activity and the declared missionary call of the Master. As men and women are inspired with the mission of service they will give themselves more to the work of raising the fallen, persuading the worldling, and converting the unbelieving. Centuries ago the ancient church welded into one the different kingdoms of Britain, and it is the duty of the church to weld into one the various nationalities which are making homes for themselves in our beloved dominion. It was a sermon worthy of the occasion and we can think of no higher praise. The sermon ended, all the Bishops and their chaplains, who had left the sanctuary to come before the pulpit, returned to the sanctuary (this is we believe the custom for all such services—it is a piece of ritual which might well be improved upon) and the service was proceeded with. There were a large number of communicants—several Bishops assisting in the administration. One regrets that the Archbishop of the province did not give the blessing, which was given by the Primate, in view of the fact that it was a Provincial Synod and also that His Grace was the celebrant. The return procession was thoroughly Anglican, the diversity of clerical head dress, or none at all, together with stoles of various colours, black, white and even green, typifying that diversity of opinion and comprehensiveness, upon which we pride ourselves.

At 2.30 p. m. the members of the Synod assembled in the Synod Hall, and the address of the President of the Upper House delivered, after which the Upper House withdrew to the Library. Then the roll call was proceeded with, both of clerical and lay members. This was followed by the election of a Prolocutor—two candidates were named, the Dean of Montreal and the Dean of Ontario—the latter however very gratefully but firmly declined the honor and Mr. Davidson, who was in the chair, declared the Dean of Montreal elected. On returning from the Upper House, whither he had gone to notify the Bishops of his election, he appointed the Dean of Fredericton as his deputy. Dr. Abbott Smith was re-elected Clerical secretary, and Mr. Davidson Lay secretary. Mr. Tippett was re-elected Treasurer and Messrs. Lewis and Mudge auditors.

A message was received from the Upper House requiring the order of business to be the consideration of a resolution inviting the diocese of Newfoundland to come into the unity of the Canadian Church, the ratifying the canon on Divinity Degrees, and lastly the consideration of the canon where the opening prayers were said

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THE LAST MEETING OF THE OLD PROVINCE OF ONTARIO.

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Back row: Bishop of New Westminster, Bishop of Columbia, Bishop of Niagara, Bishop of Nova Scotia, Bishop of Montreal, Bishop of Toronto, Bishop of Moosonee.
Front row: Bishop of Fredericton, Bishop of Caledonia, Bishop of Keewatin, Bishop of Calgary, Bishop of Mid-Japan, Archbishop of Rupert's Land, Archbishop of Ottawa, Bishop of Quebec, Bishop of Algoma, Bishop of Huron, Bishop of Yukon.

THE HOUSE OF BISHOPS OF THE CHURCH IN CANADA.

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on the formation of a new Ecclesiastical Province. The Treasurer presented his report showing receipts $632.75 and expenditures $450.05 and balance $182.70; then the auditors' report was presented and adopted. A memorial was presented from the diocese of Niagara asking the Synod to appoint a committee with instructions to co-operate with other religious bodies and educational associations to secure the extension of a syllabus of Bible instruction now authorized by the Provincial Government to be used as a basis of Biblical instruction in all Normal Schools, for use in all the Public Schools of Ontario. Notices of motion were handed in—one from Mr. S. H. Blake, regretting the loss sustained by the Synod, due to the absence of the members of the Upper House—pointing out the benefit which would arise to both houses from an interchange of opinion on the various matters that came up for discussion and requesting the Lower House to devise some means whereby the desired end could be achieved. Canon Tucker gave notice that he would move a motion deprecating anything which would tend to accentuate the spirit of war now existent, in view of the many great benefits derived by all from the peace of all nations. A notice of motion in the name of Judge Savary, relative to Welsh Disestablishment and Disendowment. Canon Marsh that one Rescue Home at least should be provided in each diocese; and Canon Troop that the Synod express sympathy with the men of Ulster. The first matter of serious discussion was a memorial by Mr. Jenkins of Huron diocese praying the Synod to try to bring about the union of the Canadian Church with the Church in the diocese of Newfoundland, and moved that an invitation be personally presented by the bishops of Nova Scotia and Fredericton and one layman from each diocese. Mr. Blake moved in amendment that the Synod concur in the memorial, and that it be referred to a committee to confer with the Upper House to devise the best means of carrying out the object named. The amendment was carried. Later in the evening the Bishops sent down a message that they had formed a delegation consisting of the Bishops of Montreal, Fredericton, and Nova Scotia to proceed to Newfoundland and convey the wishes of the Provincial Synod. During the discussion the point was raised that Bermuda belongs to the diocese of Newfoundland and a notice of motion was handed in by Archdeacon Armitage asking the Synod to take similar action regarding Bermuda.

Dr. Abbott Smith then moved the resolution regarding Divinity Degrees which was carried without discussion. Messages were then received from the Upper House stating that Rev. A. Loucks had been appointed secretary of the Upper House; requesting the Chancellor with his assesors of the Lower House to draft a report upon the legal aspects and consequences of the transition of the present provincial system after the creation of a new province; and that the memorial from the Synod of Niagara regarding the teaching of the Bible in the Public Schools of Ontario be referred to the new Provincial Synod of Ontario.

On reassembling at 8 p.m., owing to Chancellor Worrell's absence the Synod took up the question of Christian Unity under a motion on the order paper by Judge Ermatinger part of which reads as follows: "that the General Synod be petitioned at its next session to adopt measures for a fuller co-operation in all matters involving no sacrifice of principle, nor infringement of jurisdiction of diocesan Bishops, with other Christian Churches willing to reciprocate such measures, to include comity of domestic missions, in places where local conditions and necessities call for its application." The mover in addressing the house spoke of the steps already taken in this matter, and urged that we might go further, and work with other bodies of Christians in such matters as social and moral reform, Sunday school work, missions, and education.

Canon Tucker in seconding the motion instanced how certain movements such as the Laymen's Missionary movement, the Students' Volunteer movement, and the World's Conference on Missions had shewn practical examples of united christian effort. He fancied that the Church had not benefited by her policy of isolation.

Judge Macdonald in a dignified speech expressed himself as opposed to the motion. It spoke of comity of missions—could the Church be asked even to sanction a policy by which the Church's children would be deprived of her ministration and sacraments, and handed over to one who told them that infant baptism was a mistake, or that confirmation was unnecessary? At the present moment Bishops and Priests of the Home Church were carrying on a mission of help in the North West, to convert souls to the gospel of Christ as the Church had received it—were we subsequently to ask these persons to sever their membership, and tell these missioners that, so far as the Church was concerned, their efforts counted for little? To do so was impossible. The General Synod had dealt with this matter—it was the proper body to deal with it.

Canon Troop, on his own private opinion, believed that we at present have real unity.

Mr. Masterman in a breezy speech expressed himself as opposed to any deviation from the proclamation of the gospel and the ministration of the sacraments as the Church has received them—to do so would mean direct spiritual loss, and a lack of faith in her own position by the Church.

Mr. S. Blake moved to strike out of the motion the two clauses 'involving no sacrifice of principle nor infringement of jurisdiction of diocesan Bishops," and also "comity of missions," the result being a resolu-

(*Continued on page* 15.)

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Our Old Country Letter.

October 15, 1912.

The Middlesbrough Church Congress has done good and useful work in drawing churchmen's attention to the doctrinal missionary and social questions of the day. Its debates were not marked by any striking scenes,—which is all to the good. The papers on miracles were thoughtful and instructive, if not very inspiring. The discussion of the Church's duty to the Empire and the world brought out very clearly the vastness of the problems facing us outside the British Isles. Lord William Cecil on China, Mr. A. G. Fraser on India, and Principal Lloyd on Canada were all admirable and convincing, each in his own way. The urgency of the claim of Canada was forcibly driven home by the last-mentioned speaker.

The discussion on Industrial Problems was interesting and useful, but it was a pity that the speakers generally seemed unaware of the efforts made in Middlesbrough to solve the Labour difficulty. It appears that once a quarter accounts are audited, and wages fixed for the next three months according to profits. Differences of opinion are referred to a Board of Arbitration composed of an equal number of employers and employed; and if these are unable to agree, the matter is referred to an arbitrator whose decision is accepted by both parties.

The meetings for women attracted large audiences, and the addresses were throughout on a high plane. A sentence from Mrs. Arthur Philip's address will bear quoting: "We cannot say we have a right to make mistakes or commit follies, as we alone have to pay for them. It is the unborn children who will pay."

The Cathedral of Liverpool is destined to be one of the largest and most beautiful in England. The Lady-chapel was built and consecrated some time ago, and the shell of the choir is nearly complete. The committee have now decided to proceed with the building of one of the choir transepts. This will involve an additional outlay of £80,000, but there is not much fear that the money will not be forthcoming. It is expected that in three years the work—choir and transept—will be finished, and there will then be accommodation for a congregation of 2,000. The reredos, a splendid work of art, and most of the furniture are already provided; and a lady has given £2,000 to the organ fund.

The Church of Ireland has lost, at the age of eighty, one of her best-loved and most trusted leaders in the Right Rev. W. E. Meade, Bishop of Cork, whose death took place suddenly on Saturday last. The late Bishop was a man of high academical distinction. In 1859, 1862 and two following years he gained fellowship premiums in Trinity College, Dublin; that is, he was in each year within measurable distance of fellowship, the examination for which is said to be unsurpassed in difficulty by any other in the world. In 1864 he was appointed to the college living of Ardtrea—in other words, he became rector of that parish, one of many whose patronage was in the hands of Trinity College. As Archdeacon of Armagh, he proved himself an able administrator and financier; and there are few Bishops more revered than he has been since his consecration as Bishop of Cork in 1894. He was a man of unwearying diligence and deep piety—a "lovable and saintly man," as the Archbishop of Dublin describes him. The diocese will find it extremely difficult to find a successor worthy to take his place; the lack of clergymen possessing the gift of leadership being a serious problem with the Church of Ireland in these days.

Reference was made a few weeks ago to the Bishop of the Falkland Isles (Dr. Blair). In August he announced his intention of resigning unless he received an adequate response to his appeal for £100,000. He has now, however, changed his mind, and in a short time he will proceed to South America to take up the ardous tasks which confront him in his huge diocese.

W. O'CONNOR.

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Question Box.

"Ask Church Life"

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Is a vigil a fast or a day of abstinence and why is it that only some of the Saint's Days have virgils?

—W. A.

A. A vigil is a Fast Day. The fixing of the vigils was never very carefully carried out, for at first the great festivals had them, and then they were gradually extended to other days of importance, and so some of the chief Saints' Days got them, but not all.

Q. What is the meaning of "comprehended" in St. John, i, 5?

—W. A.

A. The original Greek word has two meanings — to overcome, and to apprehend. It means that the darkness did not overtake, overcome, surround, or include the light.

Q. Should not the altar have a red super-frontal no matter what the color of the frontal may be?

—W. A.

A. The colour of the super-frontal is not fixed, as for instance we see in an old picture in the National Gallery a green frontal with a purple super-frontal. The more frequent use of red was undoubtedly that, where veriety was difficult to attain, then red was regarded as the best general substitute.

Q. How could I get hold of the "saepius offico," a reply of the Archbishops to the Papal Bull on Anglican Orders? Is it published and if so, where?

DIACONUS IGNOTUS.

A. It is published in the Church Defence Quarterly, which is printed by the American Church League, at Kennett Square, Pa., price, 25 cents. We can lend a copy if there is any difficulty in obtaining it. It is also printed in England probably by the S. P. C. K., but of this we are not sure.

Q. What is meant by the Colonial Clergy Act and how does it affect Clergy ordained in the Col-

—E.D.

A. It was an Act passed to govern the relations of the clergy of the Colonies and the United Church of England and Ireland. It had to do with the difference of standard required for ordination in the two countries. As in the time referred to the standard at home was much higher than in the Colonies, which was quite natural, and it became possible for those unable to attain the home standard to go abroad and obtain ordination and then return to seek work in the old country, it was quite fair that there should be regulations made which prevented this injustice. Of late years under the altered conditions this is regarded by some as somewhat of an injustice, and there is at times talk of an alteration in the regulations.

DANIEL STONE
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First Provincial Synod of Ontario

The first meeting of the Synod of the new ecclesiastical province of Ontario met in the library room of the Synod Hall immediately after the conclusion of the business in the session under the former regime. The Archbishop of Ontario presided and after calling upon the Lower House to elect a prolocutor and proceed to business, the bishops retired to the Upper House. Chancellor Worrell, K.C. of Toronto, was elected chairman and called for nomination of Prolocutor. Ven. Dean Bidwell of Kingston was unanimously elected. He gracefully acknowledged the honor of being elected the first Prolocutor of the new Ontario Provincial Synod. The Prolocutor was then presented to the House of Bishops accompanied by Archdeacon Carey and Chancellor Warrell, and on his return nominated Canon Tucker as his deputy. The first act of the new Synod was to declare their assent to the declaration of adhesion to the principles of the Church of England as required by the General Synod.

The officers elected were as follows:

Clerical Secretary, Rev. J. W. J. Andrew.

Lay Secretary, Mr. Thomas Mortimer, of Toronto.

Treasurer, Mr. F. H. Gisborne, of Ottawa.

Auditors, Dr. Millman, Toronto; Mr. W. J. Nicholson, Toronto.

Canon Tucker moved a resolution of appreciation of the lives and work done by all the members of the synod of the old Province of Canada during the last fifty pears.

The members nominated to committees of the joint Synod resident in Ontario were elected members of the same committees of the new Synod.

The other committees appointed were on Legislation, Canons and Constitution, and on the question of the boundaries between Ontario and Ruperts Land.

The soul which knows no self-seeking, no interested ends, is thoroughly candid: it goes straight forward without hindrance: its path opens daily more and more to perfect day.—Fenelon.

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The Last Meeting of the Provincial Synod of Canada

(*Continued from page* 13.)

tion which expressed desire for fuller co-operation with others willing to reciprocate.

Canon Scott took serious exception to the excision of the words "without the sacrifice of Church principles." He read the resolution of the General Synod passed last year, which contained these words, and said to cut them out now was a retrograde step, and indicated a lack of faith in Church principles by such a representative body as was now assembled.

Archdeacon Ingles moved an amendment that the word communions be substituted for Churches in the amendment before the house—this was defeated.

Mr. Blake's amendment was then voted on and carried and sent to the Upper House for concurrence.

Chancellor Worrell then brought up the subject of the New Provincial Synod for Ontario. He carefully explained that the legal committee to whom the question was submitted had recast it. The modification which was chiefly technical as to form and method to be followed, was agreed to. The mover then stated that the General Synod had passed the Canon creating the new Province and that the Canon was inoperative until ratified by the Synod according to the constitution of the General Synod. It was intended to form the different dioceses of the Province of Ontario, namely Algoma, Ottawa, Ontario, Toronto, Niagara, and Huron into an ecclesiastical Province, leaving the remaining dioceses of Montreal, Quebec, Fredericton, and Nova Scotia to form the Province of Canada. To do so would be to move in the direction of greater efficiency for the Church as a whole. The Provincial Synod had lain dormant for eight years, which indicated how ineffective it was to accomplish anything of value. Meanwhile the Province of Ruperts Land had been created, and now the Pacific dioceses were a Province on the Pacific Coast. The change would enable the diocese in Ontario to express themselves as a unit, and to bring the full weight of their united representation to bear upon the Civil authorities in all such matters as Social and Moral reform, the Bible in the schools, marriage laws and so forth. Dean Bidwell stated that Ontario had no interest in remaining with the Province of Canada, because the Provincial Synod was lifeless. He pointed out that Ontario was particularly anxious about the schools, which was an interest which Quebec did not share with them.

Chancellor Davidson made a vigorous defence of the Synod as at present constituted, and deprecated the advancement merely of the interests of Ontario; we should stand for the whole Church; everybody could see that if the division were made it would leave the Province of Canada weaker and it was the duty of the stronger to stand by the weaker.

Canon Scott also spoke of the suggested division as an attempt to throw off the Eastern dioceses as a dead weight, and pointed out the ill effect the change would have on Quebec and Nova Scotia.

The Church In Canada.

(*Continued from page* 8.)

The decorations were confined to the chancel, pulpit and lectern, but were extremely beautiful in design and artistic arrangement of color and material.

The collections throughout the day amounted to over $500 and this, without any special appeal.

After an incumbency of six years in St. Thomas' and one year in St. Luke's Church, Fort William, the Rev. S. M. Rankin has sent from England his resignation as rector of the latter church. This news has caused the deepest regret among all church people of the "Twin Cities," who had come into contact with Mr. Rankin. A man of rare sincerity, deep spirituality and peerless courage, he could not be classed as a popular preacher, but the work he did was all of the best, and he has left behind him not only a church fabric in two parishes vastly better than he found it, and reverently appointed, but a roll of communicants thoroughly trained in the Church's ways, and a band of mission workers who are far above the narrow parochialism that is too common. As a man he was most popular with men, and known as a good all-round sportsman, taking part in and refereeing football matches, and playing a good game of cricket. For years he lived in the Church shack at St. Thomas,' now a Mission Hall, where his rooms were always open to young men by whom he was surrounded, and many a wanderer found in him a sympathetic friend who never counted his own comfort when called on to help a fellow in need. Perhaps his boys will miss him most, but some of them have already grown to manhood, strongly influenced by his example for good. His brother clergy are conscious of the loss of one who was a spiritual force among them, as well as a pleasant companion.

—

Rev. R. C. Bartels, who has been assisting the Rev. Mr. Balfour at St. John's Church, North Bay, has accepted a call as curate of St. Paul's Church, Fort William, and will arrive in that city shortly to take up his new duties.

—

Friday, October 18th, is the opening day of the Patronal Festival service at St. Luke's Church, Fort William. Holy Communion will be celebrated at 6 o'clock and 10 o'clock in the morning. On the evening of the same day, there will be choral evensong, with an augmented choir, and preaching by Rev. E. Streatfield, of England, assisted by other clergy of the deanery.

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DIOCESE OF QUEBEC.

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

A branch of the Church of England Men's Society has been started in connection with St. James' Church, Three Rivers. The admission service was held on Monday, the 14th inst., at 8 p. m., in the church, when eight members and two associates were admitted by Rev. H. R. Bigg. After the service the annual general meeting took place in the vestry. Rev. H. R. Bigg in the chair. Reports were read by the secretary, T. Jones, and were adopted.

The following officers were elected: Rev. H. R. Bigg, president; Mr. A. Rennie, vice-president; Thos. Jones, secretary-treasurer, and W. H. Young, C. T. Edwards, T. Morris, W. T. Burton, R. Platt and P. Walter to form the committee.

This is the first branch in the diocese of Quebec, and it will be a great help in carrying on the work of the church, hoping that other churches will follow up and organize other branches.

In England there are 4,754 branches with 122,700. members.

—

On October 21, the newly consecrated Bishop of Mid-Japan, the Rt. Reverend H. J. H. Hamilton, preached in the cathedral in the morning, addressed the children in the afternoon, and preached at St. Matthew's in the evening.

The general board of management of the Woman's Auxiliary held its meetings in the Cathedral church hall on October 23, 24, and 25. The Right Reverend Bishop Grisdale was present at the opening, the Very Reverend Dean Williams and the Reverend Canon Scott gave devotional addresses at noon on the two following days.

—

The Right Rev. Heber Hamilton, the newly consecrated Bishop of the Canadian Diocese of Japan, spent Sunday, the 20th inst., in this city, and had a busy time.

At 11 a.m. he attended the Cathedral and preached his first sermon since consecration. His discourse was most helpful as well as eloquent.

At 3 o'clock in the afternoon Bishop Hamilton attended the children's service in Trinity Church and delivered a most instructive talk to the young folk, a large number of whom were present.

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At 7 p.m. Bishop Hamilton was present at evening service in St. Matthew's Church, when he again preached to a large congregation.

At all these services the collections were for the Sunday commission of the Church of England in Canada.

DIOCESE OF FREDERICTON.

The Rt. Rev. John Richardson, D.D., Lord Bishop of Fredericton.

Dalhousie.—Meeting of Rural Deanery of Chatham, on October 22 and 23. Five of the clergy of the deanery attended the meeting namely Ven. the Archdeacon and Rev. W. J. Bate, Rev. L. A. Foyster, Rev. J. E. Purdie, and Rev. R. J. Coleman, the rector of the parish. The Holy Communion was celebrated each morning at 8 o'clock and evensong said each evening at 7:30. At the first evensong the Ven. Archdeacon Forsyth dedicated the new church-tower, which, with the new bell, should be "a thing of beauty and a joy forever."

Acts 5 was studied in Greek and interesting papers read by Rev. L. A. Forsyth and Rev. J. E. Purdie, whilst

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the subject of "Parish difficulties," was introduced by the rector. The preachers at the evensong were the Ven. Archdeacon and Rev. W. J. Bate. A social evening was held after service on Tuesday, when refreshments were provided by the W. A. and a very enjoyable hour spent. A deanery branch of the S. S. T. A. was formed with the Archdeacon as president and Rev. L. A. Forsyth as secretary.

On Wednesday afternoon by the kindness of Mr. A. H. Hilyard, managing director of the Dalhousie Lumber Co., the clerical party went to Campbellton by steamer, where they inspected the new Christ Church now being erected and made a flying visit to the rectory, where refreshments were kindly provided by Mr. Purdie.

At the end of the Deanery services the rector of Dalhousie and Mr. Coleman entertained the clergy and a few friends at the rectory when the final adieux were said.

St. Mary's Church, Dalhousie is to be congratulated on the improvements of the past twelve months which include tower, bell, furnace, organ and chancel carpet. The cost of the same being between $1,000 and $1,100. Congratulations to the rector and congregation of this North Shore New Brunswick parish.

DIOCESE OF ATHABASCA.

St. Mark, High Prairie, Peace River District.—On Sunday, September 22nd, a Harvest Thanksgiving service was held in this church. The church was decorated with sheaves of grain and vegetables, producing a very bright and pleasing effect. The service was well attended by white settlers, and much enjoyed by all present. The sermon was preached by the Rev. A. Speechly White. This is the first harvest festival that has been held on the Prairie. As the church has been built only a year, doubtless this festival will be looked forward to from year to year as the diocese develops.

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To attend the election of the Bishop of Athabasca in succession to the late much-lamented Bishop Holmes, the following clergy and laity from this diocese attended the meeting of Bishops in Winnipeg on October 24, Archdeacon Robins, Rev. A Speechly White, of Grouard, and Mr. E. Eakins, of Athabasca Landing.

In September last at the Annual Show of the Lesser Slave Lake Agricultural Society, Rev. A. Speechly White, of Grouard, took six first prizes and five seconds for vegetables.

ST. ANDREWS' MISSION, WHITEFISCH LAKE.

A very unique and interesting event occurred at this mission last June, when two elderly couples were solemnly married according to the service of the English Church. Being Indians they had been married according to their own fashion many years before, and some fifteen years ago had embraced the Christian faith and been baptized. One couple was the late Bishop Holmes' first converts in Athabasca. But they had never been married as Christians. It was their own wish to be thus properly married. One of the aged bridegrooms had on a long black frock coat, which came far below his knees, the sleeves were tucked up and a bunch of ribbons tied around his left arm. The other had a large bouquet of carnations in his button-hole. A grand-daughter stood for bridesmaid to one of the couples, while her husband was best man. After the ceremony, they drove off in waggons, and as they neared the houses of the village were greeted with a regular fusilade of rifle shots, which lasted several minutes.

This event had rather an unlooked-for sequel. One of the bridegrooms at this strange wedding went by the name of John Ironbreath, but generally known among the mission workers as "Old John," a good-natured, faithful friend of the mission, a regular attendant at Church, and a sincere believer in Christ. In August Archdeacon Robins visited this mission. There were scarcely any Indians around except "Old John," all were off, either making hay or hunting moose. We visited "Old John" in his little shack the evening before we left. We sat on boxes while he and his old wife sat on the floor. The house was lighted by the fire in the open chimney and a candle stuck on the wooden post of the bunk in the corner. Before leaving we had prayer, he and his wife reverently following sentence by sentence when we came to the Lord's Prayer. He was very grateful for the visit and thanked us for our prayers for him. He was apparently in good health and we bid him good-bye with every hope of seeing the old man again on our next visit. But we know not what a day may bring forth, within a week of that night the old man had been laid in his last resting place. Suddenly struck down he lay unconscious for a day and then quietly passed to be forever with the Lord.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

There were two celebrations of the Holy Communion in St. Luke's, Souris, on the Patronal Festival, and 16 communicants.

On Sunday, October 20, the parishioners held their Harvest Thanksgiving. The Church was beautifully decorated. The choir rendered music and the congregational singing was excellent.

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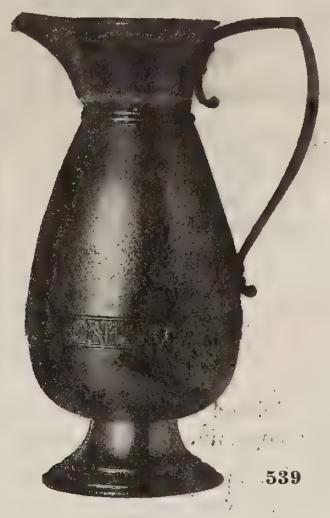

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Calendar for November.

1—All Saints' Day.
6—Leornard, Confessor.
11—St. Martin, Bishop.
13—Britius, Bishop.
15—Machutus, Bishop
17—Hugh, Bishop.
20—Edmund, King.
22—Cecilia, V. and M.
23—St. Clement, Bishop.
25—Catherine, V. and M.
29—Fast.
30—St. Andrew, Apostle.

The Week.

THE PASSING OF PUNCTUALITY. Our old time belief that "Punctuality" carried with it definiteness if not finality, has been rudely shattered. All communities, like individuals, have their virtues and their vices, and verily punctuality can not claim a place in the virtues of our country as represented by those institutions whose place is to serve the public. Railway time-tables are very much of a joke, which, however, sometimes develops into tragedy. We knew not long ago of a suburban resident approaching one of the big railway company's chief officials in Toronto regarding the terribly unpunctual service provided, whereby people residing not 10 miles from Toronto could never figure with any degree of certainty within thirty to forty minutes of the time they would reach the city. The representative of the company assured the irate traveller that the train to which he referred had been carefully noted by the company owing to other complaints, and he, the official, was able to say that the train had not been late once in the last month. The astounded complainant met this with an equally emphatic assurance that it had not been punctual three times in the month and offered to provide the official with a reward if the complainant could not prove that the train in question had not been at least ten minutes late twenty-five times during the preceding month. "Ten minutes," replied the official, "why, we call that 'on time.'"!

* * *

This elasticity in the principle of punctuality is, unfortunately, not confined to railway and other public serving companies or institutions in the commercial world. It marks and mars too much the life of Church organizations. Meetings are called for a certain hour. Perhaps one or two arrive on time; not unfrequently the rector or other head is not one of the "one or two." When he arrives, he waits perhaps a half an hour until there is "a fair showing." Later on he expresses his disappointment that "there has not been a larger attendance at this important meeting." He fails to realize, poor deluded mortal, that he has taken the most effective method of suggesting to the business minded men of his congregation that parish meetings are not of importance by his unbusiness-like method of not opening on time.

* * *

Not only parochial organizations, but the Church Services themselves, in not a few parishes are subject to the same dishonouring practice. Clergy are not unwont to bemoan the fact that many business men will not give to their church life the attention that they give to their worldly business. There would be less ground for complaint if the Church more frequently set an example of the virtues of punctuality and regularity. Can we imagine anything more likely to contribute to a spirit of impatience, not helpful to a spirit of worship, than for worshippers to assemble at the House of God some minutes before the appointed hour of service and to wait in their pews for ten or fifteen minutes for the last bell; and after the last bell has ceased, to be subject to another wait, the cause of which may be known to those in the vestry, but, be what ever it may, is an "offence" to those in the pews?? Some of our clergy, it seems to us, lose sight of the fact that both morally and canoniently, they are reponsible for the hours of Devine service, and for ringing the bell. Church wardens, sidesmen and sexton have important duties to do, but final responsibility lies with the clergyman for regularity and punctuality, which should mark the House of God certainly not less than the house of business.

* * *

We believe in not a few cases where unpunctuality is characteristic of a parish, it is not due to the failure of the incumbent or other clergyman to be at the church in plenty of time, but to the lack of sense of responsibility on the part of others on whose assistance he relies—organist, members of the choir, or may be sidesmen. A reluctance to hurt the feelings of these probably voluntary workers by beginning without them, impels him to allow the hour of service to pass until they arrive; thus deepening their habit of unpunctuality, and at the same time offending the faithful ones who have been punctual. Clergy, parish and congregation would gain if the clergy in all parishes let it be clearly understood that the publised hour of service was the hour at which the service would be begun, no matter how small the congregation or who among the voluntary assistants may be absent. It seems to us a distinct dishonouring of God to be willing to offer unto Him a lower order of service that would not be allowed in any business house, merely because the service of fered to Him is "voluntary."

*

"ANONYMOUS," THE WEAPON OF THE COWARD. It is a mere platitude to say that an anonymous letter is unworthy of being given a second thought by the recipient. While this is so, it is sad to realize that evidence of this spirit of fear, if not of cowardice, does exist even among those who profess and call themselves Christians. We have in mind more than one such letter; the motives of the writers of which doubtless were commendable, but their method of seeking to bring about reforms which they recognize as essential are the most effective means of retarding these very reforms.

* * *

Something goes wrong in the parish. It may be that an official or a church worker is guilty of some offence which by virtue of his or her representative position brings discredit upon the cause. News of this reaches some fellow worshipper and co-worker, who, instead of going to his erring brother and telling him gently of his fault, suggesting to the erring one the propriety of telling the clergyman of the parish about it and offering his resignation, which would surely be the course for the manly Christian, writes an account, generally more or less exaggerated, of the offence to the clergyman. He does not sign the letter. The only course open to the recipient of such a letter is to tear it to shreds and throw it in the wastepaper basket. He cannot go to the alleged offender on the strength of an anonymous letter. Meanwhile the scandal of the continuance of the offender in his official position excites comment. The parishioners talk about it and ask: "Does the parson know?" "Oh, yes," will say Mr. Blank, or Mrs. Green. "I know that he knows, for I know 'someone' who wrote and told him." In which case Mr. Blank or Mrs. Green are unconsciously misrepresenting very seriously. "Someone" did not write, for "everyone" has a name, and the letter written had no

name, and for practical purposes it was not written by "anyone." The same lack of sense of responsibility and the same spirit of cowardice intensify the trouble and do irretrievable injury, should a case arise where an ordained minister has fallen from grace and by some act become an offender to the brethren. It is recognized by the shocked members of the flock that he has "dishonoured the cloth." "It will hurt the Church," and "the Church will never get over it while he stays." Stirred by these thoughts, instead of going respectfully and manfully to the one who has brought this painful condition about, as they should do, representing to him the necessity of the Bishop being oppressed, either by the offender or by themselves, the church wardens remain silent from a desire "not to be hard on the poor man." Others, also stirred by the conditions so threatening to the cause dear to them, feel it is incumbent upon them to do something. Forgetting they have been given the spirit not of fear, but of a sound mind, and also ignoring the manly course, they relieve their conscience by sending anonymous letters to rural deans, archdeacons, and Bishops, or others in authority. They wonder why no action is taken. Rural deans, archdeacons, and Bishop come in for harsh criticism. The mis-statement is made in later conversation that there is not cause for no action because the archdeacon or the Bishop, as the case may be, has been notified in writing by "someone." As a matter of fact it is again the case of "having been notified by no-one." Undoubtedly a terrible responsibility rests upon the priest of God, who, having in moment of weakness, fallen, continues by his presence and apparently in defiance of honest public opinion, to alienate many brethren from the Church and from the cause of religion in general. But there is hardly a less terrible responsibility upon those who, knowing of the harm that is being wrought, remain silent, or only seek to have it conveyed to the proper authorities by means of an anonymous letter which must ever be ignored if clergy and other officials are to be safe from the stabbing in the back with poisoned blade methods favored by unscrupulous and conscienceless slanderers.

Limitations of Diplomacy.

The limitations of diplomacy in international affairs were most vividly set forth by the Right Hon. Winston Churchill in his speech a few days ago, in which he asked his fellow-countrymen to take to heart the lesson that was to be learned from the present war in the Balkan peninsula. Caustically he referred to those who always insisted that wars were the result of the machinations of professional politicians, diplomatic financiers, the daily press, and other "undesirable aggregations." The present war in the Balkans was not only not brought about by any of these agencies, but for years diplomacy had put forth its best efforts to prevent what is now taking place. Diplomacy could do much, but it could not destroy the memories of centuries of oppression, injustice, and racial antagonism and the primal instincts of the human heart. There came a time, when humanly speaking, the arbitrament could be only that of force, and this being so it behooved the nation to be prepared and not to encourage the tendency to underestimate the power of the manly virtues. What the first Lord of the Admiralty pointed out as true in the sphere of international affairs, is no less true in smaller units. The Church could with advantage take to heart the lesson of limitations of diplomacy. It does not make for stronger Christian character, very much the reverse, to cry peace when there is no peace, or to seek peace as Menohem did by purchase—only not in gold but with precious principles, instead of emulating the example of Gideon and fighting the cause of God against heavy odds. Diplomacy and tact have become almost nauseating as interchangeable terms for cowardice and sacrifice of principle. The church or person who will sacrifice principle in the hope of bringing others into sympathy with them pay dearly for their betrayal. They lose their self-respect; the power of the principles they betrayed, and gain the contempt of those for whom they made the futile sacrifice. The Gospels and Epistels ring with military phrases. The spirit of fearless and righteous battle is invoked scores of times. Of diplomacy and tact as understood and practised so much nowadays, there is no word, at least not of commendation. Suavitio in modo should most certainly be a characteristic of State and Church as represented in her leaders, but fortiter in re is no less essential to the sovereignty of territory, or of righteous principle is to be maintained.

House of Bishops formerly expresses appreciation of labors and achievements of Bishop Reeve.

At a meeting of the House of Bishops of the Province of Ruperts Land, which was held in Winnipeg recently for the purpose of appointing new bishops for the diocese of Athabasca and Mackenzie River, the work of Bishop Reeve, while at the head of the Mackenzie River diocese was the subject of much favorable comment. The appreciation of the House of Bishops for his labors in the missionary diocese and in connection with the endowment fund was conveyed in the following resolution, which was passed unanimously:

"The House of Bishops of the Ecclesiastical Province of Ruperts Land desires to place on record its deep sense of appreciation of the splendid work accomplished by the Right Rev. Dr. Reeve in raising and completing the endowment for the Bishopric of Mackenzie River.

"The Church in Western Canada is under a deep debt of gratitude to the Bishop for this achievement. Not only did he, by his long period of service to the Church in the North, lay the foundations of the work there, but he has made provision for the permanent episcopal supervision in the former sphere of his fruitful labours. His former colleagues and brothers in the episcopate convey their heartfelt thanks to Dr. Reeve for what he has done, and rejoice with him in the thought that, as a result of his efforts, it has been found possible to select a man to be consecrated at an early date to the diocese of Mackenzie River."

Notes on the Calendar for November

Leonard, Confessor

Nov. 6.—Leornard Confessor was brought up at the court of King Clovis, king of the Franks (France). He became a convert of St. Remigius, Bishop of Rheims, A D. 460-533, and devoted himself to the religious life. He took a special interest in all prisoners and captives, and Clovis is said to have set free all whose liberation he asked for. Hence he became the patron saint of prisoners.

Saint Martin

No. 11.—St. Martin was born in the early part of the fourth century, at Sabaria, a town of Pannonia, the modern Stein, in Hungary. He was the son of a Roman tribune, and of pagan parentage. At an early age he came under Christian influences, and at fifteen was received as a catechumen. Before he could be baptised he was sent to join the army of Gaul. After this he hastened to be baptised. He left the army at the age of forty, and, after giving many proofs of his zeal and piety, was made Bishop of Tours, A. D. 371. He was very active in his endeavors to eradicate all traces of heathenism from Gaul, everywhere destroying the temples of the false gods, throwing down their altars, breaking their images, and burning their sacred groves. He died A. D. 400, at Candes, in his own diocese. St. Augustine is said to have found at Canterbury a chapel which had been dedicated to St. Martin in the middle of the fifth century.

Britius

Nov. 13.—Britius, or Brice, Bishop, was a naitve o fTours, and pupil of St. Martin, whom he succeeded in the bishopric of that city, A. D. 397. In early life he gave way to dissolute habits, but his master never despaired of him, and prophesied that he would succeed him in the see. He paid the penalty of his former irregularities, for a charge of gross sin was brought against him after he became Bishop, which led to his banishment from his see for seven years. He lived down the slanders that had been brought against him, and was restored to his see. He died A. D. 444. St Brice's Day was the day on which the horrible massacre of the Danes was perpetrated, A. D. 1002.

Machutus, Bishop

Nov. 15.—Machutus, Bishop, otherwise called Maclovius, was born in Wales. The unsettled state of his own country led him to flee into Brittany, where for many years he led an ascetic life. About A. D. 541, he was made Bishop of Aleth, an old city at the mouth of the Rance. He was driven by persecution into Aquitaine, but was enabled to return to his see in his old age and give his people his parting blessing. St. Malo, to which the see of Aleth was afterwards transferred, is called after him.

Hugh, Bishop

Nov. 17.—Hugh, Bishop of Lincoln, was born at Grenoble, A. D. 1140, of a noble Burgundian family. He became a Carthusian monk, and in 1181 came over to England, at the request of Henry II, to preside over the first Carthusian monastery in England, at Witham, in Somersetshire. In 1186 he was made Bishop of Lincoln, the cathedral of which he rebuilt. He spent some portion of every year in retreat at his old monastery, and it was on his return from one of these visits that he died, A.D. 1p00. His clergy were singing the Nunc Dimittis at Compline as he died. He was canonized in 1220.

Edmund, King Martyr

Nov. 20.—Edmund, King and Martyr, was born A.D. 841. He succeeded to the throne of East Anglia at the age of fourteen. His reign was greatly disturbed by incursions of the Danes. Edmund bravely endeavored to resist them, but was defeated and taken prisoner. The Danes offered him his life and his kingdom if he would renounce Christianity and recognize their supremacy. On his refusal he was tied to a tree and shot at with arrows. His head was then cut off and thrown into a thicket. In A. D. 903 his remains were translated to Bury St. Edmunds, where Canute afterwards founded an abbey to his honor. Freeman says: "In the churches of Norfolk and Suffolk you often see pictures of him pierced with arrows, especially on the rood-screens which divide the nave from the chancel."

Friends in Paradise

One of heaven's greatest delights will be the continued companionship of those whom we have so loved on earth, who were so tied, so knit to us, as to seem almost a part of ourselves, who understood us, and we understood them, to whom we could from ourselves act in the most intimate communion of mind and heart. We shall see them again, we shall possess them, and be possessed by them. Again, that most sweet intercourse shall be renewed, which was to us the sunlight of our earthly life, out of which all was dark.

The Resurrection

IF we are going to establish' Christianity where must we begin to lay the foundatio? Some people lay the foundation? Some people would say the Word; and even others would say on experience. After all the one great and incontrovertible piece of evidence is the "resurrection." If Christ rose from the dead, we must accept His teaching, His Church, and His sacraments—for the resurrection, if true, is a sufficient authority for anything. Now in these days we should do well to realize that the arguments for the miracle of the resurrection are not always quite the same as they used to be in the days of our fathers. We have in the New Testament the four chief Epistles of St. Paul, of which the genuineness is not disputed by those whose criticism is valuable. The date of these is very near to the time of the resurrection, and they are prior to the Gospel records. Now in these letters the writer says that he saw Our Lord three times; he reports other witnesses—most still alive—up to nearly five hundred persons. He also mentions the impression that this fact made upon his life. Here we have the genuine letters of a man whose honesty is above suspicion, and we have also the life recorded which was utterly changed by this doctrine of the resurrection. In any other case we should be inclined to let this decide for us. Another argument is the first sermon preached by St. Peter and the result it produced upon those who were living in the city where it was easy to contradict any false statement, and where we know that a very powerful faction was only too anxious to suppress the new teaching. Among less impressive evidence, but for that reason often more valuable, we notice the frame of mind of those who give us the story—that they are absolutely without any sense of excitement on the one hand, and on the other that the first appearances were received with incredulity and with fear. Yet it produced a change in all of them which aroused the fiercest opposition, and shewed that the story was regarded as serious by those who disapproved of it. Again, their evidence was published on the spot, and the rulers made a frantic effort to hush it all up. Then we have the evidence of the empty grave which is not contested. If the body was removed by His friends then their future lives and sufferings were founded on a fraud, and the Church, the most marvellous fact in history, on account of its continuance, has not only lasted to the present day but has altered the history of the world. The empty grave was as much a puzzle to the friends as to the enemies. Finally there is the statement of Our Lord that the resurrection would take place, and of Him we can say that He is the last person from whom we should expect fraud. On the negative side a great deal is said about the defects in the evidence; that there were no eye witnesses, but we do not expect eye witnesses of the landing of our friends in their own city, before we can accept the fact that the people we meet the next day are our real friends. It is agreed we must allow the genuinnss of the friends; we have to abandon the thief theory; also what is known as the mythical theor,y namely, that the story was made up in later years and then facts adapted to suit it. There are two other theories, the swoon theory of Schleiermacher, which another hostile critic has demolished for us, since Strauss makes short work of it on the ground of its improbability. And then we have the vision theory of Renan and Strauss that the disciples were the victims of hallucinations. Against this we have, that the disciples are, as far as we can judge, the very last people to be of such a nature, for their upbringing and their unwilling belief are entirely opposed to any suspicion of hallucination. Keim rejects all these other suppositions and says that the ideas of the disciples were mental impressions sent from heaven by Christ, Who was in Heaven. This would have in it a suggestion of fraud, which could not have outlasted the lives of the first movers, and could not have accounted for the deep impression made on the lives of the converts.

In conclusion we must allow that the doctrine of the resurrection satisfies the longings of humanity, as nothing else could, and as nothing else has been found able to do. It puts a crown on the natural and logical trend of human life. It is the end at which all religions have aimed, and are aiming for, without it life is not only incomplete, but a hideous and cruel farce. To be placed in the world with all our aspirations and possibilities only to be told that they have no foundation, but are merely a deception, is a theory that will never satisfy the heart or mind of man, while it must certainly add to the many pains and sorrows that he has to bear and face as he passes through his earthly course. On the other hand a belief in the resurrection uplifts and encourages, solaces and comforts, and seems, if nothing more, at least a logical ending for one so gifted with spiritual faculties and the power of living even in this life as if he were a denizen of another and better world. It is much easier to destroy than to construct, and before we let go of our hold of this truth, we should seriously consider whether we are not robbing ourselves of a possession that is difficult to prove, but is all the same a possession.

Question Box.

"Ask Church Life"

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. What does "Eleaticism" mean as used in your leading article of Oct. 17?

J. M. B.

A. The Eleatic School of Philosophers, so called from Elea in Italy, the chief seat of these philosophers. The earlier school—for there were two—taught that there is but one element, and that the deity and the universe are identical. They flourished about four hundred and fifty years before Christ. Xenophanes was the head of the early school.

* * *

Q. What is Canon Law; where is it to be found; how far is it authoritative as applied to the church in Canada; what relation to the same have the Diocesan Canons?

ALPHA.

A. Canon Law is the Law of the Church, and is contained in a volume under the title "Corpus Juris Canonici" which consists of rules taken in some instances from Scripture and the writings of the Fathers, of the ordinances of general Councils, and of the decrees of popes. It is divided into Decrees and Decretals, to which are added the Clementines and Extravagants. The Decrees are the most ancient. The Decretals comprised in three volumes were arranged at different periods and published by different popes, until at length they were brought into the state in which they now stand in the "Corpus." The Clementines take their title from Pope Clement V.; the Extravagants from the words "vagantur extra" and by reversing these two words we get the name. In the middle of the twelfth century Gratian reduced the mass into a convenient text book of Canon Law. This work is full of forgeries and mistakes, and never obtained as a whole in the English Church, but only such parts of it as were accepted by the Provincial Synods from Langton 1206 to Chichele 1443. These Constitutions, as they were called, were accepted by the Convocation of York 1463; they were then collected and arranged by Bishop Lyndewood and they with the Commentaries of John of Ayton became the text books of Canon Law down to the reformation. By an act of Henry VIII., this was confirmed in so far as it was not repugnant to the royal prerogative, and the rights and customs of the kingdom. Therefore the ancient Canon Law still remains in force except so far as it is limited by the act of Henry. Where the Church in Canada has not made a new ruling the old law of the Church in England would seem to apply. Diocesan Canons are of quite a different character as they are localised to a particular diocese, whereas the Canon Law applied to the whole church.

* * *

Q.—Does the appointment to self-supporting parishes in the Diocese of Toronto rest entirely with the Bishop, and how should the congregation act when a vacancy occurs?

PARISHIONER.

A. Theoretically, the appointment lies entirely in the hands of the Bishop but the Diocesan Canon on Patronage requires that before making such appointment the Bishop shall confer with the Churchwardens and Synod Delegates resident within the parish. We believe that this conference should be a reality—the laity showing sincere trust and confidence in their Bishop, and he in return showing a loving and sympathetic interest in the welfare of the particular parish. With mutual trust and confidence the right appointments ought to be made. Where other motives enter to move either the one or the other mistakes must follow.

Change of Address

Change of Address.

The address of the Rev. George Backhurst, Hon. Secretary of the White Cross League, is now The Rectory, Lombardy, Ontario, and all letters and orders for White Cross literature should be addressed to him there.

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DIOCESE OF NOVA SCOTIA.

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

The red brick building of the Church of England Institute of Halifax on Barrington Street, is getting to be more and more recognized as the place at which the various Church activities of the City and Diocese centre. October has seen the inauguration of the full round of activities once more.

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Rev. T. H. Perry, rector of St. Matthias Church, has accepted an invitation to be the special preacher at the Institute's annual service to be held at All Saints Cathedral next Sunday.

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Very Rev. Dean Crawford has acceded to the request of the Executive Committee of the Sunday School Teachers' Institute, to become its President.

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The Programme Committee of the Teachers' Institute, of which Rev. C. W. Vernon is chairman and Miss Beatrice Fry the energetic secretary, has prepared an excellent program of subjects and speakers for the coming season

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At a meeting of the Diocesan Women's Auxiliary held at the Institute yesterday arrangements were made for the annual service at All Saints Cathedral on St. Andrew's Day. Rev. C. E. Whittaker a missionary to the Eskimeaux at Herschel Island, will be the special preacher. On St. Andrew's Day he and Canon Gould, the eloquent general secretary of the Missionary Society of the Canadian Church will address a mass missionary meeting in Saint George's Hall.

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Canon Gould and Rev. C. E. Whittaker will visit the Diocese of Nova Scotia from November 24th to December 10th. They will spend Sunday November 24th, in this city, the following Sunday in Sydney, and their last Sunday in Charlottetown. While here Canon Gould will address a meeting of the Sunday School Teachers' Institute on November 25th, on Missionary Interest in the Sunday School.

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New branches of the Church Men's Society of the Diocese have just been formed at New Waterford and Stellarton. H. D. Romans and Rev. C. W. Vernon will shortly visit Lunenburg and Truro to organize branches in those towns.

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The Institute has been presented with Chamber's Encyclopaedia by the Misses Brown, Queen street. A fund is urgently needed out of which new theological books can be purchased yearly for the library.

Gymnasium classes and basket ball are as usual at this time of the year, to the fore.

A billiard tournament, which is attracting much interest, is being organized.

During Advent a course of lectures will be given on Sunday afternoons on "Should our Prayer Book be Revised?" The opening lecture will be given by Dean Crawford.

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The Clericus Club held an enjoyable annual meeting at Archdeacon Armitage's when the Bishop gave an interesting talk on the work of the Prayer Book Revision Committee. Rev. C. W. Vernon was re-elected secretary of the club.

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Rev. V. E. Harris diocesan secretary has gone to Tangier to hold services on Sunday for the rector, Rev. E. H. Ball, who has been seriously ill.

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At the Annual Meeting of the Cape Breton Church Sunday School Association held in St. George's Parish Hall, Sydney, Rev. W. Goddard- Fenwick was elected president.

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Rev. W. J. Lockyer conducted his last services in the parish of Morden on Sunday, October 20th. and left for his new parish on the 25th.

Previous to his leaving the parishioners presented him with an address expressive of their regret at his leaving and wishing him God Speed. The address was accompanied by a purse containing $100.

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Before the regular business of the Cape Breton Church Sunday School Association was begun at its annual meeting, Rev. Rural Dean Draper read an address to Rev. W. J. Lockyer from the clergy of the Deanery and several of Mr. Lockyer's parishioners of thirty years ago. The address was most beautifully engrossed and illuminated by Rev. W. Goddard-Fenwick and besides being couched in language expressive of deep regret and best wishes, it was accompanied by a purse of gold to the amount of $125.

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Children's Day, at St. John's, Lunenberg, 1912, will long be remembered in this parish, as having been marked by most enthusiastic services and large congregations. All the services throughout the day were of a character suitable to the occasion, with special music. The Rector's sermons both morning and evening were on the subject of child training, parental responsibility and influence and were addressed to parents and those in charge of children, while the afternoon service was entirely the children's own.

The day was beautifully fine and the numbers of children belonging to the Sunday school turned out in full force. They met at the Parish Hall and marched to the church headed by the little ones of the Primary Department, the older ones following in order.

In the Rector's address to the children he used the words:—"And Samuel ministered to the Lord before Eli," laying particular stress on the order of the words.

The choir rendered very fine work throughout the day. The Rector, the Rev. W. Whate, preached to parents and others on the subject of "The unfolding life."

DIOCESE OF OTTAWA.

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

Smith's Falls.—The eight days mission in St. John's Church closed on Sunday, October 27. It began and continued in a downpour of rain but ended with fair weather and a church crowded beyond its ordinary capacity. The congregations were large at all the week night services, encouraging at the daily morning and afternoon instructions, and on the wettest night of the week the attendance was largest, between three and four hundred.

The daily celebration began with attendance of twenty-six but failed to maintain that average throughout. At the early celebration on Sunday there were one hundred and seventy communicants. The children's meeting was attended by upwards of two hundred, the women's meeting by nearly three hundred and the men's mass meeting two hundred and twenty-five. The question box called forth one hundred and twenty-five questions, and the requests for prayers were numerous.

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Ashtin.—His Grace, the Archbishop, officially visited this parish on Oct. 28th, when confirmation service was held at Munster. On the following day the Archbishops' conference for the Deanery of Carleton was held at Prospect. The following clergy were present: Rev. Rollit, rector of Ashtin; W. A. E. Butler, of Bell's Corners; R. Jones, of Russell; T. J. Torrens, of Metcalfe; H. Greene, of Richmond, Rural Dean Johnston, of North Gower, and J. Osborne, of Montague.

Celebration of Holy Communion was held at 10.30 a.m., at which over 100 communicants were present. The afternoon conference was presided over by the Archbishop and excellent papers were read by Rev. Rollit, Rural Dean Johnston and Rev. Torrens. The ladies of the parish provided luncheon for all in attendance.

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North Cower.—On Thanksgiving, p.m., Oct. 28th, under the auspices of the Ladies Aid of Holy Trinity Church, Rev. W. F. Fitzgerald, Rector St. Paul's, Kingston, delivered his celebrated lecture, "Ireland and the Irish." The lecturer's description of the rise of the Church in Ireland, and the early life of the Irish was well received, being interspersed with the wit and humour for which Mr. Fitzgerald is noted.

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On Monday, Oct. 28th, the archbishop held a confirmation service at St. Stephen's church, Munster, Ont., when the rector presented fourteen candidates, 8 female and 6 males. The next day the Carleton Deanery Conference was held at Prospect (the first in the parish). The Archbishop presided. Excellent papers on the Reformation, Confirmation, and Vestry were read by Revs. Rollit, Johnston and Torrence respectively.

All the clergy of the deanery were present. Two fraternal societies, the Orangemen and the Foresters, kindly lent their halls for the occasion. The ladies provided a sumptuous repast.

Much interest and enthusiasm was displayed by both men and women and the successful result speaks well for the deepening of the intellectual and spiritual life of the parish.

The Rev. Canon Gould, General Secretary, M.S.C.C., preached most excellent sermons on the needs of the mission fields in St. James' church, Carleton Place, on Oct. 27th.

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The Rev. Mr. Tippett, missionary to China, is now addressing members of Ottawa diocese on China's needs.

DIOCESE OF FREDERICTON.

The Rt. Rev. John Richardson, D.D., Lord Bishop of Fredericton.

Thanksgiving services were held in St. Paul's Church, Bright, on Sunday and Monday, 27th and 28th. On the latter date Rev. M. Shawn, of Kingsclear, was the special preacher. Large congregations attended both services.

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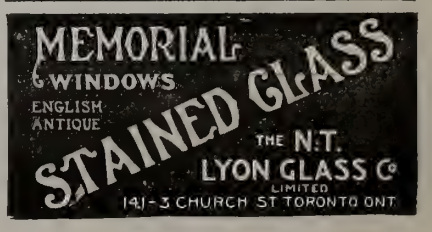
A Meeting has been held at Brewer's Mills, to make plans for the building of a new church. About $60 is subscribed besides lumber and work. Mr. Ezra Brewer offered a piece of land at a most suitable place in the neighborhood. It is proposed to call the new building St. Peter's Church. Dr. O. E. Morehouse, M. P.P. of Upper Keswick, P. O., is treasurer. A strong building committee is appointed who are commencing work at once.

DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston. Ont.

Edwardsburg Parish.

The Rev. C. A. Ffrench, and Mrs. Ffrench, of Cardinal, Ont., celebrated their silver wedding on Tuesday, the 29th October, by having a celebration of Holy Communion in St. Paul's church at 8 a.m. and by holding a reception at the rectory for the parishioners and other friends, in and around Cardinal. They received a large number of very handsome presents, including a bag of newly-coined silver of the value of sixty-five dollars, together with an address, showing the esteem in which they are held. Those assisting were, Miss Jones,



Front Row—Rev. R. B. McElheran, Dr. Speechly.

Second Row—Archdeacon Dobei, Rev. C. Hepher, Rev. Guy Pearse, Canon Stuart, Bishop of Edinburgh, Archbishop of Rupert's Land, Bishop Joscelyne, Bishop Ingham, Rev. G. F. Irwin.

Third Row—Rev. Canon Muray, Canon Matheson, Rev. A. E. Cousins, Chancellor Machray, Rev. H. S. Ram, Rev. C. P. Wilson, Rev. R. C. Pits, Canon Phair, Rev. Paul Bull, Rev. F. C. C. Heathcote, Rev. S. M. Warner, Rev. W. E. R. Morrow, Rev. G. I. Armstrong, Rev. P. T. R. Kirk, Rev. C. L. Burrows, Rev. F. L. H. Millard, Rev. Guy Rogers, Archdeacon Fortin, Canon Gill, Rev. E. R. Price Devereaux, Rev. E. C. R. Pritchard.

The above is a representative group of the clergy and laymen who have lately taken part in the great Mission of Help, in the North West. Services have been held at many centres including eleven in the Diocese of Rupert's Land, four in the Diocese of Calgary and one each in the Dioceses of Saskatchewan, and Keewatin, also special services for children and church societies, were held in various places. We are sure the Church in the West felt a very real need for help when they called upon their brethren from over the sea to come and help them—sure that the Church in the Motherland realized how great was the crisis when they so willingly heard our cry and sent us their best so that the difficulties might be coped with. The preparation for the Mission was full of difficuly and discouragement, but many prayed and worked on in spite of obstacles, and now, I think, there is but one opinion as to the good done. All who attended have benefitted. There has been a great uplift of the spiritual life of the people, and a fresh energy has come to those who were feeling a sort of despair, as they saw the fields ready for harvest, and so few to gather it, and to-day many hearts follow the Missioners in grateful prayer for God's grace upon them. How far-reaching may be the results of the mission it is impossible to estimate, to what extent it may affect the future of Canada, and the advancement of our beloved Church, we may not say. The seed has been sown—to God we leave the increase.

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the Misses Harbottle, Mrs. Kingston, Miss Birchell, Mrs. Carr and Mrs. Smaile.

Miss Jones read the address, and Mrs. H. Brindle made the presentation on behalf of the parishioners, friends and other well-wishers. Rev. Mr. Ffrench made a most feeling reply, expressing extreme surprise at such kindness, and heartily thanking the donors for their remembrance of Mrs. Ffrench and himself.

DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.
The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

The sturdy Englishmen who in the last year or two have settled in the neighborhood of South Peterborough, and who have valiantly seconded the efforts of the Rev. J. Price in building up a mission in that district, had an enjoyable experience on Saturday. The Bishop had promised to open the new mission Church on Sunday, but realizing how helpful it would be to his flock if thus early in their Canadian life they had an opportunity of coming in closer contact with their Bishop, Mr. Price asked the latter if he could manage to be with them at a parochial supper last Saturday evening. With that readiness to sacrifice his own time and comfort for the advancement of the work, which is a most marked characteristic of our Diocesan, the Bishop assented, and received a most hearty welcome from Mr. Price and his parishioners, whose enthusiasm, already high was raised still higher by the words of encouragement addressed to them by their episcopal guest. On Sunday morning the Bishop opened the new mission church. At the 8 o'clock celebration of Holy Communion in the mother church of St. John's he had dedicated the vessels for Holy Communion, presented to the mission by the St. John's Men's Bible Class, and at this opening service in the mission his Lordship dedicated various other offerings, including altar linen, book rest, the latter being the handiwork of the young son of Canon Davidson, and pulpit. In the afternoon the Bishop was the guest of honor at a "fellowship tea" of the men of St. John's, Peterborough, and spoke to an intensely earnest gathering of 105 men on the needs and calls of the diocese, and in the evening he delivered a forceful address to the congregation which filled the church, this being the closing feature of two weeks' special missionary efforts in the parish.

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The Rev. Watts-Ditchfield, who was commissioned by the Archbishop of Canterbury and York to go to Australia and South Africa on behalf of the C. C. M. S. is returning to the homeland by Canada. Advantage has been taken of the presence in this country of the rector of Bethnal Green to secure from him several

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helpful messages. Mr. Ditchfield has spoken at several points on his journey from Vancouver to Toronto, and had delivered several inspiring addresses in this city. The work of Mr. Ditchfield in his parish has been most unique. Bethnal Green is one of those parishes in "Lower London" teaming with the problems relating to conditions of life from which, thank God, this country is free. Preaching at the Church of the Redeemer on Sunday afternoon, Mr. Ditchfield said that Christianity in England, especially in the prominent and influential men, was as strong as ever, and that in spite of what had been said the religion of Christ was not dying out in the Old Land. The men at the head of the state, the army and the navy were strong followers of Christ and His teaching. The leading men at the bar for the last fifty years had been Christian workers or Sunday School teachers. "It is Christ, not social reform, that is going to put the world right," is one of the utterances which might with profit be pasted in the diary, on the desk or in the bedroom of many well meaning Toronto citizens in these days of threatening hysteria.

Speaking to the clergy of the Deanery at their monthly dinner, on Monday, Mr. Ditchfield referred to the significance of the C.E.M.S. and while paying full tribute to St. Andrew's Brotherhood, deplored the fact that the Church in Canada alone of the great nations within the empire had no organization of the C. E. M. S. Thousands were going forth from England to the colonies and who had been accustomed to do splendid service for the Church through the C. E.M.S. It cut a great deal out of the lives of these when they came to Canada to find there was no branch of their society here. It must be remembered that the C. E. M. S. had already 120,000, everyone of whom was a communicant and that the membership was continually growing. It could readily be seen what a great share in the policies of the Church this organization was destined to have. He pointed out that far from being antagonistic in any way to the work of the brotherhood of St. Andrew, the C. E. M. S. provided for that work. It also provided opportunities for those who could not and would not undertake the work on brotherhood lines and in this way provided an organization for bringing the workers of all societies into one common field of co-operative effort.

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The Rev. J. A. Poston, incumbent of Manvers and Bethany, has resigned, and accepted work in the diocese of Ontario.

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Rev. O. J. Nurse has resigned the incumbency of Beeton and taken up work in New Westminster.

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The Rev. C. P. Muirhead, who spent two or three months early in the year in Canada and was appointed rector of Port Perry, has returned with his family from Jamaica and entered upon his duties at Port Perry at the beginning of this month.

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The annual Thanksgiving service of St. Paul's Church Newmarket was held on Thursday evening, October 24. Archdeacon Warren preached an able sermon from Matthew 6:24 and was listened to attentively by a fair-sized congregation. Had the weather been more propitious, doubtless there would have been a crowded church, as there usually is at our Thanksgiving services. The service was bright and inspiring, being largely choral. The anthem was "Hearken Unto This," and the solo during the offertory "Ashamed of Jesus, Can It Be."

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The Rev. P. F. Berman who has been at the General Hospital, Toronto, for the last four weeks with typhoid fever is improving. His doctor hopes that he will be out in two weeks.

A men's Club was organized at St. Chad's Earlscourt on Oct. 29th with Walter Gillebrand as Director, Onslow Foreman, Secretary, John Glassey, Treasurer.

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

His Lordship Bishop Clark while absent at Synod was the guest, with Mrs. Clark of Mr. and Mrs. Reford, Montreal. In the morning His Lordship preached at St. Luke's harvest festival. On Sunday evening he preached at the Church of St. James the Apostle. On the 27th his Lordship visited St. Philip's, Hamilton, where various articles of Church furniture were blessed for their respective uses. Rev. C. M. Kenrick's marriage last week carries with it all good wishes for family and Mrs. Kenrick.

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Rev. C. A. Riley being away on his holidays, the Rev. Dean Kerr of St. Catherines will conduct the services at McNab during the rest of the month.

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Welland Boy Scouts shared in the patriotic celebration at Queenston Heights in honour of General Brock, the hero of the war of 1812. The special offering for Cathedral improvements amounted to over $800 last Sunday.

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St. Peters. The tenth anniversary of this progressive church, was held on Tuesday. Several addresses were given interspersed by music. The congregation were cheered and encouraged by the presence of their good Bishop, who with Mrs. Clark, made the occasion a most marked and happy one. The Bishop in his address spoke on the work of the Church and its broader outlook. On this occasion Bishop Clark was made the recipient of two handsome volumes by the Rev. J. W. Ten Eyck on behalf of the congregation after which Mrs. J. J. Hobson, president of the Woman's Guild, presented Mrs. Clark with a beautiful sheaf of crimson roses.

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Thorold.—The Rev. Canon Piper has asked his congregation to consider the practicability of donating a chime of ten bells to St. John's Church to celebrate the diamond jubilee of its erection which takes place on Oct. 26, 1913. From the well known liberality of the parishioners there can be no doubt of a hearty reply to this request of their much beloved and hard working parish priest.

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St. James' Church, Dundas.—An adult Bible class for men only is being started to meet in the Church at 3 p.m. every Sunday. Children's day was well observed the Rev. G. W. Thompson, Stony Creek, having charge of the service. The children's offerings were a little larger than last years. Sufficient to pay the Commission's apportionment with something over for current expenses. The Rector, Ven. Archdeacon Irving was spending the Sunday at Trinity Parish, Cornwall, Bishop Strachan's Memorial Church, where there was also an excellent attendance, with full choir and musical service.

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At Cornwall are several old former Dundas parishioners, all of whom retain much affection for their old home and Church.

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The Deanery of Wentworth W. A. held their convention on Tuesday the 29th. The Deanery S. S. Convention will meet at Bullock's Corners, on Thursday 31st. The duplex envelopes for St. James' Church, have been ordered and the system will come into operation the 1st Sunday on Jan. 1913. The envelopes will each week tell their own story and make a silent appeal for missions and parochial expenses.

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Church of the Ascension. The Rev. J. E. Watts Ditchfield preached for men only in the Ascension school house Wednesday night, Oct. 30.

St. George's Church.—Canon Howitt had the Rev. W. H. Griffith Thomas to preach their anniversary sermons Sunday last, when a rare treat was afforded his hearers. The Rev. M. Lohr who is to conduct the Palestine exhibition preached to a large Cathedral Congregation Sunday morning. In the evening he officiated at St. John the Evangelist's.

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

Many of the secretaries of the branches are sending to the Diocesan Secretary for Young People's Work copies of their printed programmes for the season. A number of things are suggested in looking them over. One healthy branch, with a membership interested in the literary side of the society's work, has a programme made up largely of lectures on such subjects as "Shakespeare," "Delusions," "Missionary Heroes," 'Early Church History," etc. That sounds like something solid. Another has a very varied programme, and probably ministers to a different kind of membership. Here are some of the subjects:—"Dickens," "The Union Jack," "India," "Church Study," "The Hygiene of the Body," "Sleigh Ride," "An Evening with the Musicians," "Gentlemen's Evening," etc. Two from the country, nicely printed, show how they are "doing things." The evenings are divided into two parts; one is distinctly "educational" or "missionary," and the second part is "social." A city branch will hear a member of the General Synod's Committee discuss "Prayer Book Revision." It gives a number of evenings to "church study." Here are a few suggestions from the programme of a society which is evidently trying to develop the untrained among the members: "Literary Evening:" (1) My Favorite Character in History; (2) My Favorite Character in Fiction; (3) My Favorite Song; (4) My Favorite Recreation. "People Whom We Like to Meet." Some of the women of the Bible: Hannah, Ruth, Esther, Mary, Dorcas, Lydia, Martha. The Church of England: (1) Why the Churchman Loves his Church; (2) The Value of her System; (3) The Beauty of her Services; (4) The People's Part in her Worship. The subdivisions of the above subjects will be taken by a large number of members, thus doing real work in drawing out the members and helping to get them to find themselves.

DIOCESE OF NEW WESTMINSTER.

The Rt. Rev. A. U. DePencier, D.D., Lord Bishop of New Westminster, Victoria, B.C.

The third annual formal opening of Latimer Hall was held on Oct. 1st. Principal Vance reviewed the progress of the work during the year. A telegram of kindly greeting was read from the Bishop of Columbia. Addresses were given by Chancellor Carter Cotton of the University of British Columbia, the Bishop of Caledonia, J M. McCormick, of the Canadian Camp Mission and Rev. Jocelyn Perkins of London. There was a representative attendance of supporters of the work. The Hall opened with ten resident and five non-resident students.

Advantage was taken of the presence in the city of the C. M. S. mis-

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sionaries for conference with the secretaries from London. Ten pulpits were occupied by the visitors. On Monday, Oct. 21st, a banquet for men was held when over 200 men listened to instructive addresses from Revs. Bardsley and Baylis of London and Principal Vance.

Rev. J. E. Watts-Ditchfield spent three days in Vancouver addressing the students of Latimer Hall and speaking each evening in Christ Church to large and interested congregations. He is essentially a man with a message and will long be remembered for his practical and helpful addresses.

Rev. O. J. Nurse, B.A. of Beeton has been secured as assistant at St. Michael's church. He will begin his new duties early in November.

St. Michael's church has installed a pipe organ. The girl's W.A. has presented a handsome new Communion set to the church.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

Much sympathy is felt for Rev. C. G. M. Littler who recently lost all his personal belongings by fire. He is one of our recent St. John's graduates and has only been at Durban a few months.

Rev. D. G. Littlejohn of Emerson, has resigned and is now in charge of Deloraine, and Rev. W. H. Walker goes to Emerson.

Rev . F. Longmore of Pilot Mound has resigned to take the parish of Bradwardine.

Rev. W. B. Heeney has returned from Europe and is as usual a busy priest in his rapidly growing parish of St. Luke, Fort Rouge.

The important parish of Neepawa is vacant, Rev. Ian MacDonald leaving for Quebec diocese.

Rev. N. Hewitt has entered into the literary field, becoming proprietor and editor of a paper, published at Holland. His many friends wish him great success.

GARRY.

DIOCESE OF NEWFOUNDLAND.

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

The Rev. Canon and Mrs. White, visited the parish hall of St. Mary's church, and organized a "branch" of the "Women's Missionary Association," on Tuesday, October 15th, at the request of the members of the sewing circle. The *raison de etre* of this particular society is to provide funds for conducting home missions, by holding sales of work, etc., at stated seasons, and to assist in other parochial undertakings.

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On the twentieth Sunday after Trinity, services of intercession, on behalf of the Diocesan Sunday schools were held in all the parochial churches throughout the colony. The Church Lad's Brigade, attended service at St. Mary's church, south side of St. John's, on Sunday, Oct. 20th, at 9.30 a.m., the service being especially adapted to Brigade purposes and compiled by the authorities of the battalion. The rector, Rev. Hy. Uphill, gave an address.

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The Avalon Battalion of the Church Lads' Brigade, intend keeping the twenty-first anniversary of its foundation in this diocese by attending special services in the cathedral on the Sunday within the Octave of St. Martin's Day.

The ladies of the Cathedral congregation are contemplating requisitioning the services of a "Parish Nurse," a meeting was recently held in the synod building to deal with the matter and it is expected that a lady trained in one of the English Nursing Sisterhoods, may be available as there is a pressing need for such to complete our parochial equipment.

The Rev. Geo. H. Maidment, who had been doing temporary duty in Harbour Grace, during the summer delivered a stirring address to the congregation of St. Michael's Church, St. John's, at evensong on Sunday, October 20th. The reverend gentleman is in deacon's orders and expects to receive a permanent appointment shortly. A news item appeared in the local press a few days ago stating that the Bishops of Montreal, Nova Scotia and Fredericton, intended visiting Newfoundland in the very near future for the purpose of bringing about the union of this diocese with the Church in Canada. As this source of information has only appeared in the secular press it must be taken *cum grano salis*. The Daily News" of this city, edited by an eminent nonconformist described the canard in question as "A Dubious Mission." Miss E. Dawson, formerly of Kennington, Surrey, England, has been appointed as Principal of the "Church Teachers Fellowship," composed chiefly of pupils attending Bishop Spencer College, with the Lord Bishop of the Diocese, as visitor.

A Trip to the West.

(*Continued.*)

Then on board to Winnipeg. Everything was just right, the weather not too hot, no dust worth mentioning, and the country looking fresh and beautiful in its autumn dress. The perfect day in autumn is really the best time of the year, for there is a feeling of satisfaction in things accomplished pervading everything, not marred at first by the realization of winter discomforts approaching. Add to this a fairly quick train and a satisfactory lunch, and one has all the ingredients for a pleasant day's travel. Under such circumstances one's thoughts turn readily to a variety of subjects, so one was not surprised that afternoon to find oneself taking part in a long, three-cornered talk on Taft v. Roosevelt, the art of photographing wild animals—the man-eaters of some place in Uganda, futurism in painting, the cult of Strauss and Wagner, and the music of the negro races and of China. The chief topic of interest was American politics, for two out of the three talkers were ardent partisans, one for Taft and one for Roosevelt, so one learned something of the reasons for the differences of opinion in the States, of which we see only the caricatures in the newspapers. To hear two educated men, both in deadly earnest, giving the pros and cons as they were to them was distinctly interesting, and the whole had its proper flavor of repartee and humour, in which the Bull Moose figured largely. It is a queer thing to study one's traveling companions on train or boat —who are they, whence do they come and whither go, what are their various walks in life? Sometimes one thinks one has them summed up to a nicety, at others one is clearly at a loss. The easiest to tell is the distinctive American or Canadian, the newcomer from England, and the foreigner from Europe. Beyond them there is the large and difficult class who may have come out from the old country many years ago, who may be Canadians of two or three generations or the cosmopolitan who is of no definite country at all, but is of all the world. After all, perhaps, the nicest people are those of whom one only knows that they look nice, and, if one chances to speak to them or hear them speak, have nicely modulated voices, directness, and a charming simplicity that comes of the consciousness that there is no need, either realized or unrealized, to pose or assume anything except the being, their own natural selves. What a blessing! The highest culture can go no further than the ability to be oneself, because it is oneself and there is nothing to be hidden or ashamed of. As a rule, the most interesting people one meets with when traveling are Americans, and at first one wonders why this is so. It is, however, chiefly because they are intensely natural, they do not care what people think of them, nor are they troubled with that self-consciousness that makes cowards of us all—that morbid dread peculiar to the Englishman of saying or doing something out of the way that might label him "queer." Also the American has a wholesome respect for people as people. He does not mind telling of his upward struggles, his poor relations, his efforts, failures and successes. On the other hand the Britisher is dreadfully afraid when he has risen in the world that anyone should suppose he was ever in a lower position; he never refers to his poor relations, and always talks of the people above him rather than of those of the class to which he really belongs, so that generally, when trying to place the traveling Britisher socially, one should take off at least ten per cent. for appearances, while with the American one can often safely do the reverse.

But enough of generalizations. We had on board an oddity—one of those men one reads of but seldom meets. He was a sort of "Prodigal Judge," only he was thin instead of stout. He could talk and talk well of politics, oranges, Canada, astronomy, and anything else in the wide world. He revelled in glorious generalities, with a few exact dates, distances, and names thrown in, that added an air of the marvelous to his recital, but dates, distances and statistics were passed over so quickly that one had not time to test them. We did catch him tripping on naval statistics, and the height of the Venus de Medici, but he ably slid out of the difficulty:— Yes, he might be wrong, he didn't profess to know, and yet again he might be right; he had been held up before in regard to purity of fact, but generally—generally—he had been found to be right. He was most entertaining. It was in one of his periods of over-imbibing that one realized his downward path and it became a fairly easy matter to piece together his life's history. He had been a school master for fourteen years, with a little sidework as a Methodist minister, and the rest of his story was one of yielding to the temptation to hoist the flowing bowl and talk. Young and clever, he had become a sort of local prodigy in a small wayside place. With the gift of oratory his fame spread; able to speak at any time on any subject he became an authority on politics, and the farmers round looked upon him as a local Laurier. Lack of ballast and lack of opportunity led to slackness, popularity led to worse, and so, little by little the promising future dwindled into the miserable present. The story of the wasted life is one of those mysterious sadnesses that make life so difficult to read satisfactorily.

(*To be continued.*)

The Power of Prayer

A recent writer on the subect of prayer reminds us that "the men who have most fully illustrated Christ in their character, and have most powerfully affected the world for Him, have been men who spent so much time with God as to make it a notable feature of their lives. Charles Simeon devoted the hours from four till eight in the morning to God. Wesley spent two hours daily in prayer; he began at four in the morning. John Fletcher stained the walls of his room by the breath of his prayers; sometimes he would pray all night; always frequently and with great earnestness." Luther said: "If I fail to spend two hours in prayer each morning the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer." Archbishop Leighton was so much alone with God that he seemed to be in a perpetual meditation. "Prayer and praise were his business and his pleasure," says his biographer.

Our Lord has set us an example in the matter of prayer, and we know from experience that the poet's words are true: "More things are wrought by prayer than this world dreams of.."

Women's Work and Social Service.

One of the chief events of last week was the Annual Meeting of the General Board of the Woman's Auxiliary, and I am very much indebted to a member of the Board for the following account of what was evidently a highly important and interesting gathering.

* * *

Our Annual Meeting always takes place in the autumn and to any member of the General Board it is an event which is looked forward to with keen anticipation. This year the meeting held for the first time in Quebec is felt by us all to have been an unusual happy and successful one. No one who has ever been in Quebec needs to be reminded of the thrill with which one always beholds it; no one can fail to respond to the wonderful appeal of its natural beauty and its splendid associations, the mighty river, the cliffs crowned with the citadel, the encircling hills, the noble lives that have gone to its upbuilding. It seems to me like Zion, beautiful for situation, the joy of the whole earth, like Zion too as it were, the cradle and centre of our national aspirations.

* * *

After the preliminary two days' conference of the Executive Committee, the meeting opened according to custom with the Celebration of the Holy Eucharist in the Cathedral, Bishop Grisdale celebrating. Business sessions were all held in the Church Hall, adjoining the Cathedral on the other side of the close. The room of meeting was decorated with the General Board color, royal blue, and with shields cut in the various diocesan colors, each one surmounted with our badge, the Jerusalem Cross, in white.

There was a good and fairly representative attendance, the roll of 79 or 80 including delegates from Fredericton, Quebec, Montreal, Ottawa, Ontario, Toronto, Niagara, Huron, Algoma, Ruperts Land, Calgary and New Westminster. Mrs Grisdale, formerly of Qu'Appelle, Mrs. De Pencier of New Westminster, and Mrs. Geddes of Calgary were particularly welcome guests, and we were fortunate in having three of our four vice-presidents, Mrs. DePencier, Mrs. John Hamilton (Quebec) and Mrs. G. F. Smith (Fredericton), the unavoidable absence of Mrs. Fortin (Ruperts Land) being greatly regretted.

* * *

Full reports of the proceedings will appear later in the Leaflet and in the Story of the Year, so it is enough to say here that the 1342 senior parochial branches include 29,397 members, which added to the children's membership makes a full total of 43,196. The general treasurer was able to report that the United Pledge Fund established this past year had been satisfactorily responded to, and that the total contributions for missions had amounted to $75,479.85, of which $58,125.83 had passed through her books, an increase of $19,000.00 as compared with last year's contributions. The children of the Junior branches had given $6,081.00 to their own pledges, and in mission study "a new era" was stated by the secretary of literature to have begun. 1038 bales had been sent out through the Dorcas department, and furnishings supplied to a number of churches, schools and hospitals. The Committee for work among the Jews was able to report that a plan is under consideration for work upon an inter-diocesan basis. This if inaugurated, would very likely lead to an extension of the same system among non-Christian foreigners of various nationalities, is it too much to hope that it might be adapted also to social work and its problems?

* * *

It is impossible to give any idea of the work covered by these truly excellent and comprehensive reports, which were listened to with close attention and commented upon with animation. The chief event of the meeting however was that which grew out of last year's report on the Revision of Method, presented to the Triennial Meeting of 1911, by a Committee which had spent much time and thought upon it and upon the questions involved in it. This Committee looking out upon the Canadian field at home and upon the newly adopted spheres of work in Honan, mid-Japan and Kangra, recommended a two-fold aim for the W. A., in order to simplify, to concentrate and to extend its work. Briefly, for home work the aim suggested was to consider the field impartially as a whole, and to give help where most needed from the standpoint of the whole. As a first step in carrying this out, the missionary bishops in Canada were to be asked to submit annually a list of needs classified in order of importance. In the foreign sphere, the aim suggested was the maintenance of work among women and children and the support of women workers.

This aim was accepted by the Triennial Meeting and was then submitted to the M. S. C. C., who not only endorsed it, but made the next move by initiating a plan for putting the aim into effect without loss of time.

In a very striking address which preceded the presentation of the plan by the Corresponding Secretary, Canon Gould spoke of the need to realize what we had undertaken as a Church, and of the need to concentrate in order adequately to accomplish this. As we look out over our own land, reserved as it were by the Providence of God for this present day of opportunity, when the fountains of the great deep are being broken up in the old world and men of all nations are coming from across the seas, we must strive to learn that God has indeed made of one blood all nations of men for to dwell on the face of the earth. And then as we look out over the world at large and over the spheres in it assigned to the Canadian Church and made her particular care, we must strive to realize and enter into the Lord's words when He said, "Other sheep I have which are not of this fold. Them also I must bring." In respect especially to our own spheres, this is our task, this is the thing which God would have us do with and for Him.

* * *

The plan which the W. A. through its Annual Meeting has now accepted is to make the W. A. and M. S. C. C. co-operative bodies in respect to the administration, as well as in respect to the supply of funds. There will be a Consultative Committtee consisting of the eight General Officers at the head of the departments of work for the W. A. and of an equal number of representatives of the M. S. C. C. Their duty will be to consider estimates for work among women and children and to make recommendations upon these to the W. A. and M. S. C. C. respectively. Their recommendations will be submitted to the Annual Meeting of the W. A. and in so far as endorsed by it will be sent out to the Diocesan boards.

The question naturally arises, how is the W. A. to do its share in financing this undertaking? Each year the W. A. will assume its share of the estimates—such a share as its representatives feel can be undertaken—money designated for women's and children's work received by the M. S. C. C. will be paid by them through the General Treasurer of the W. A. and the balance of the whole estimates, if any, will be paid by the M. S. C. C. as a grant in aid through the W. A. It is hardly necessary to add that the W.A. will make every effort to assume full responsibility from year to year, the chief source of supply for its liabilities (so far as salary grant are concerned) being found in the United Pledge Fund and in the United Thank-offering.

The whole scheme represents a real step forward in co-operation and therefore we hope in efficiency, and the thanks of the meeting were cordially and heartily given to Miss Ambrose of Niagara, Convener of the Revision Committee, through whose initiative the aim was outlined which has led to the adoption of this plan of work.

* * *

A good deal of important business other than the above was transacted, and I should like to mention two resolutions in connection with the question of offers of service for missionary work. One of these recommended the appointment of Diocesan Committees for the purpose of seeking out and keeping in touch with missionary applicants, who sometimes fail in their purpose or are lost sight of owing to want of supervision and encouragement. Then too, there has been a feeling that our beautiful Members' Prayer needs for completeness a petition bearing, so it was decided to add to it the following sentence, "May those of us whom Thou has called to service hear and obey Thy Voice." (This will immediately precede the sentence beginning, "Grant that we may never be discouraged.") We have seen that the supply of money for our missions must come from the Canadian Church and more important still is the supply of workers. God's merciful blessing has kindled a spirit of service which has led to good results in home administration. Must we not entreat that the same spirit may lead to a more ready offering of lives for the mission field and for God's work there?

* * *

The meeting as usual was mainly a business one and by punctual attention to each day's order a good deal was accomplished without any undue pressure. The kindness and thoughtfulness of the Quebec hostesses had planned everything for the comfort and enjoyment of the visiting delegates, and delightful re-

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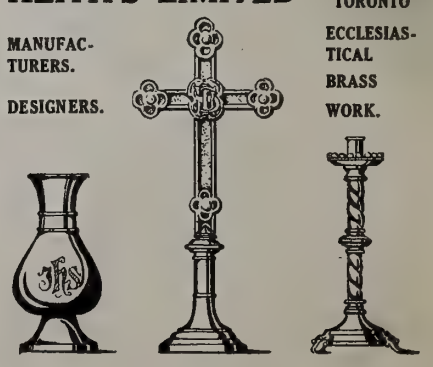

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS

ceptions were also given by the Bishop and Mrs. Dunn and by Captain and Mrs. Carter. Another pleasure was due to the kindness of the Dean, who gave a most interesting account of the Cathedral and its history, and showed us the magnificent Communion plate given by George III in 1760 and 1904.

* * *

Prayers were said at noon at every W. A. meeting and with them a devotional address on the second and third days was given by the Dean and Canon Scott respectively, about each of which a concluding word must be said. The Dean spoke upon the collect for the week (20th after Trinity), and its leading ideas of preservation, readiness, cheerfulness. "Shut out all things which oppose and withstand us;" he quoted as an early version of this prayer, instancing worldliness, misunderstanding, jealousy, the desire to put forward one's own work and to receive honor and esteem for it, all sins incident to most of us, and inevitably causing a lower spiritual tone. Readiness is to be in body as well as in soul, for our religion teaches that the body is the temple of the Holy Ghost, and the soul by prayer, devotion and communion, is kept in touch with God who alone can make our work of any avail. Cheerfulness is dear to God and it will come when we keep our hearts open to God to receive the fulness of His grace. Canon Scott speaking from St. Luke i:38, asked us to consider the wonder of the Blessed Virgin Mary's call and the wonder of her acceptance. God was as it were powerless to accomplish the Redemption until she had accepted the call, for in a marvellous way He has willed to limit His power by the gift to man of free will. In the Blessed Virgin there was formed by degrees the perfect will, through her submission to the daily little trials and difficulties of life; and to her thus prepared came the Angel with his message. In her acceptance of the call, there must have come upon her a sense of awful nearness to an inscrutable mystery, such as one feels in the presence of death or of some very holy soul. She must have felt the reproach of the Cross even in that moment, the sense of suffering without which is no redemption from sin. In a special sense she was called to be the Christ-bearer, yet there is a sense in which every soul is called to this, in striving to bear Christ to the world, to unveil Him to other souls, to bring them into touch with Himself. God does not indeed need us, yet He asks us as free human beings to join with Him in the work of redemption, and He rests upon the individual lives and individual devotions of His people.

Is not this beautiful echo of the Annual Meeting a fitting thought with which to close our page this week?

HONOUR BRIGHT.

Our Old Country Letter.

October 22, 1912.

The British Empire is interested in the four-fold war against Turkey in a way that sometimes escapes notice. In 1897 there was a campaign of one month's duration between Greece and Turkey. It ended disastrously for the former power. The Mahommedans of India took the keenest interest in this little war not merely because to them it was a conflict of Crescent against Cross, but for another rather curious reason. In the Hindustani language Greece is known as "Rum" (pronounced room)—a name which takes us back to the time when Greek princes were called Emperors of Rome. (By the way, Rome appears to have been pronounced "room" by Shakespeare). Now the ordinary native of India is very ignorant alike of history and of geography. He knows, if he is a Mahommedan, that "Rum" was a great power in his Prophet's life time; and the Sikander (Alexander the Great), who conquered North India, was King of "Rum." Therefore the Sultan of Turkey, who conquered "Rum" in 1897, must be a mighty potentate indeed. Was it not probable that he would now turn his victorious arms against the English, and annexing India, establish once more a Mahommedan Empire there. This question has actually been asked of your correspondent when, as a missionary, he travelled through remote parts of Chota Nagpur in North India in 1897.

In all matters relating to Turkey, England has to bear in mind the Mahommedans of India. They are ignorant and excitable, and intensely devoted to their religion. It is a remarkable fact that our King has more Mahommedan subjects than any Mahommedan ruler. In India alone they number about 65 millions. They are certainly watching the present war with the keenest interest; and if Turkey defeats the armies of "Rum" and her allies, the exultation of the believers in Islam throughout India and Egypt will know no bounds.

On Tuesday last the Archbishop of Canterbury went to the headquarters of the Church Missionary Society in London to do honor to one who has deserved well of the Church, both at home and abroad. Friends and admirers of the "Grand Old Man" of the C. M. S. had subscribed for a portrait of Dr. Eugene Stock, and the Primate presented it to the Society on their behalf. In making the presentation he gave an outline of Dr. Stock's invaluable services not only to the Society but to the Church at large. He told how as a young clergyman the "Lessons on the Life of our Lord" was the unfailing storehouse of suggestions for sermons; and how, later in life, the "History of the C. M. S." was a mine of information, to the speaker himself, absolutely indispensable. He dwelt on Dr. Stock's wisdom in counsel, his helpfulness in all relations of life, and his straightforward and manly character. The portrait is a striking likeness; the artist is Mr. Hugh Riviere.

In the Bishop of Bristol's visitation charge last week there were two points of more than passing interest. (1) The conversions of Anglican clergymen to Rome are always widely published, and the impression is created that our clergy are seceding in large numbers. As a result of inquiries in all the dioceses of England the Bishop was able to state that the number of Roman clergy applying to Anglican bishops for leave to minister in the Church of England is, not relatively but absolutely, at least as large as the number of seceders. He added that a large number of nonconformists were joining the National Church. (2) While maintaining that marriage with a deceased wife's sister should not be celebrated in Church, he could not advise that persons contracting such marriages before a Registrar should be branded as evil livers, or excluded from the Holy Communion.

W. O'CONNOR.

The Church in the West.

The second series of missions has included Portage la Prairie and Virden in the Diocese of Rupert's Land; Indian Head, Grenfell, Medicine Hat and Moosomin in the Diocese of Qu'Appelle; the Pro-Cathedral of the Redeemer, St. John's, St. Stephen's and St. Barnabas, Calgary in the Diocese of Calgary; St. John's and St. James', Saskatoon, Lloydminster, Battleford, North Battleford, Scott and Wilkie in the Diocese of Saskatchewan; and Kenora in the Diocese of Keewatin.

These cities and towns are so widely scattered and many of them so distant, that it is impossible to give even a general account of their missions with any great confidence in its accuracy. Such conclusions, therefore, as I have been able to form are to be received merely as impressions gained from notices in the daily papers of some of the centres concerned and information picked up in the course of conversation.

There can be no doubt that the Mission of Help has been and is to be a rich blessing to the Church in the West. In Winnipeg, since the Mission passed on to other centres, testimony has been borne in quarters, expected and unexpected, to the benefits enjoyed; and, so far as can be judged, the experience has been the same in other places.

But if the Mission has been rich in blessing, there is a humiliating conviction that it might have been richer. To some it has been all that could have been hoped; but it might have been as much to many more. The daily papers of towns where missions have been held leave an impression that a wide-spread popular interest has not been aroused, and that the press has not been effectually used to produce that interest. It may be that the Church of England, to her credit perhaps, does not understand the art of advertising; or it may be that our people have not understood what preparation for a mission involves. Some of the missioners have felt that two or three men should have come out a year ago to learn local conditions, stimulate interest and set on foot an effective preparation; and the mission so far seems to justify this opinion. Nothing, however, was ever so good that it might not have been better; and it is perhaps a tribute to the influence of the mission that this regret for opportunities possibly neglected is felt. Certainly there is abundant ground for thankfulness..

In intensity, if it is not presumption desired; one only wishes that its into express an opinion on such a matter, the Mission leaves little to be fluence might be more extensive. Yet even in this respect many places doubtless have had the same experience as Portage la Prairie, where St. Mary's Church at the first mission service was crowded to the doors and an overflow meeting was held in the Parish Hall.

In my last letter I promised to give some account of the devotion known as the quiet half-hour at All Saints. The missioner, Rev. C. Hepher, explained the essential of the devotion as being a realization of the Divine Presence in fellowship. In the power of the Communion of Saints we entered more fully into the meaning of the promise that in quiet and confidence is our strength. We were instructed in the first place to bring body and mind to repose as in the presence of God; then to open our hearts that we might feel what that presence meant for us individually after the example of the child Samuel when he said, Speak, Lord, for thy servant heareth; and finally to uplift our hearts that we might go forth strengthened from the presence of God to fulfil His will.

No description, probably, can convey an adequate conception of the devotion; only those who have shared in it with sympathy can understand. Such, at any rate, was my own experience. Those to whom I have spoken agree that concentration and freedom from wandering thoughts were attained with surprising ease; that the half hour seemed but a few minutes; and that there came a sense of the presence of Him who is omnipresent that was in itself a benediction.

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Points and Pointers

I was glad to see that one of our Western bishops has asked his people to drop the title "my lord" in ordinary conversation, and to only use it in the Synod. Our judges of the Provincial and Dominion Supreme Courts have just as much right to be so addressed when off the bench. But no one ever dreams of doing so. I well remember the "setting down" I got from the late Chief Justice Haggarty, whom as a green Englishman many years ago I addressed as "my lord." "Tut, tut," spluttered the old gentleman, "what are ye me lording me for, I'm not on the bench." And then he added a characteristically strong condemnation of "my lording" bishops. There is no doubt that the use of the title does create a barrier between the bishop and the ordinary man. It is all very well to say that "my lord" is equivalent to "dominie," a term familiarly used in the States when addressing ministers and that it really only means "master." The associations bound up with the word are too strong. No man can feel perfectly at ease with another man whom he addresses as "my lord." It puts the other definitely upon a higher social plane. And surely this is not desirable. Nobody thinks of the term as an ecclesiastical one. It is permanently and immoveably associated in every one's mind with the titled aristocracy, and to speak plainly it invariably lends itself to a certain kind of snobbery. No wonder that a bishop who aspires to be a man among men, an elder brother to the elder clergy and a father in God to the younger men, should get restive under the title that seems to build a wall round him and put him in a class entirely by himself.

—

The detestible comic supplement habit seems to be still growing on our newspaper men, and only the other day I noticed its adoption by one of our high toned dailies, of which I certainly for one, expected better things. It is said to sell the papers among the children, and so we have another vicious circle. You create a taste for certain kinds of "literature," and the children ask for more. You must give people what they ask for, that's what a newspaper's for and so it goes. I don't know anything more calculated to demoralize our children than these "comic" illustrations, to teach them to glory in bad manners, to utterly destroy all their respect for their elders, and to take a delight in playing vulgar, heartless, practical jokes, the practical jokes I mean, which involve the suffering, the loss, or the humiliation of somebody else. As I think Sir Walter Scott says: "the love of playing practical jokes which involve the suffering of others is an infallible indication of a mean disposition." I suppose there is in nearly everyone of us a latent tendency towards this sort of thing, the funniest situation is that which makes somebody else ridiculous. But assuredly it is not a taste or tendency to cultivate and develop. It is something of which any right minded man is heartily ashamed, and which he sternly combats in himself and in those for whose character building he is in any way responsible. To-day thousands, and for all I know tens of thousands of newspapers on this continent are engaged in glorifying this practice of playing vulgar and sometimes downright brutal practical jokes. What can be, what inevitably must be, the effect of this on our children? If to teach them irreverence for their elders, and utter indifference to the feelings, the comfort, the pleasure, the health, the general well-being of others, low trickery, disregard for the truth and the joy of deliberately inflicted humiliation, if all this and more is calculated to have a demoralizing effect on the young, then these pictures must certainly take a foremost place in the evil agencies at work to-day.

I was glad to read the other day in some American magazine that of late there have been a reaction in favour of the teaching of classics. I hope it will continue. People who should have known better joined in the cry that was raised a few years ago that a knowledge of Latin and Greek was of no "practical use." How that blessed word "practical" by the way is abused and misused by a certain class of people. And yet to take the anti-classicists on their own chosen ground, what is of more "practical" use than Latin? It is simply invaluable in learning modern languages, being the key to Spanish, French, Portugese and Italian. Again, how can a man make an intelligent study of the sciences without at least a smattering of Greek and Latin? How can he study botany, entomology, geology, etc., not to mention psychology unless he knows how to pronounce their terminology. To read such a thing is inconceivable. Again, how can he make a really satisfactory study of the English language unless he has some first hand knowledge of Latin and Greek roots, and methods of composition? The study of the classics may have been overdone in bygone days, but this does not justify the silly agitation for its elimination. No man absolutely ignorant of the classics can be described as any more than half educated. He is shut out from a whole world of culture and inspiration, and he has no knowledge of foundations and beginnings. Sir Henry Maine said that "everything that moves today in the (secular) world except the elemental forces is Greek." Read a book like Mahaffy's, "What we owe to the Greeks," and you will then realize the absurdity of talking about a liberal education with the classics left out. It would be like a man calling himself a chemist who knew nothing of the nature of drugs, or a navigator who was ignorant of mathematics.

Did you ever take a pen and write down the names of the people outside your own blood relations that you would like to meet in the next world. If you haven't and the chances are that way, do so, and you perhaps will be surprised and possibly humiliated with the shortness of the list. Did it ever strike you that in making and keeping friends here, you are making them for eternity. Surely this is "laying up treasure in Heaven" in a very real sense. The richest man in the world is the man who has the largest number of people waiting for him on the "other side."

"From these glittering circles, thanks to the yellow press, false standards spread through the social body, and corrupt home-bred notions of what is fit or decent or worth while. For many pleasure-class example breaks the mainspring of useful endeavor. It makes the strung bow envy the unbent bow. It makes people who have to work hate their work. It makes the functional people as grasshoppers in their own eyes. Servants it turns into shameless tip-extractors. It whets greed and hurries men into graft, extortion, and monopoly. In the lives of multitudes who have nothing to look forward to but the common lot it sows the stinging nettle of ungratified worldliness. And so the poison leaches down through the layers of society. Parents communicate the virus to their children, fashionable schools to their pupils, college fraternities to their members. From the pleasure centres it spreads to the hustle centres, from the metropolis to the cities, and from the cities to the towns and to the country-side."

The above cutting from an article in the Century, hits off the causes of the present social "unrest," with a force, clearness and brevity, that I have never before seen equaled. The curse of the present day is social emulation and imitation, the frogs trying to blow themselves out to the size of the bull. This of course has always existed, but never to begin to compare with what obtains to-day. We know so much more of each others' ways and doings than we used to. The rich live in the lime light. A fierce light beats upon their pleasures and diversions. And so the imagination of the "common people" has been set on fire. As the writer of the article so well puts it, this wild craving for pleasure and the discontent it engenders "leaches down" to the humblest classes. The same thing is becoming rampant here in Canada, and the same results will certainly follow. As long as the wealthy classes by their unbridled ostentatious luxury continue to proclaim the gospel of self indulgence, the poor, and the comparatively poor, will be envious, emulous, restless, false standards will prevail and rule.

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Board of Management of M.S.C.C.

The semi-annual meeting of the Board of Management of the Missionary Society was held in the City of Montreal previous to the meeting of the Provincial Synod. The meetings are now preceded always by a celebration of the Holy Communion, and the fruits of this service the Primate pointed out in his concluding remarks before the Board adjourned are visibly seen in the devotional temper of the different sessions the high tone which characterises all its discussions. The celebration took place in Christ Church Cathedral on Tuesday, October 15, at 9:30 a. m. The Primate gave a brief practical address on the necessity of prayer in the Church's work. We first meet with Christ in the Blessed Sacrament and then we proceed to work for Him. He aptly illustrated his theme by the power manifested in the life and work of the Missioners now engaged in the "Mission of Service" in the West especially seen by him in the case of one whose mission he attended and whose private devotional life he had had means of witnessing. On meeting in the Synod Hall at the conclusion of the service the first important item of business was the secretary's report. The Rev. Canon Gould gave a detailed account of the Church's missionary work during the past six months. He had made a trip through the Middle West and had specially inspected the work done under the Archbishop's Western Canada fund. He outlined the work of the Columbia Coast mission. Although it had been started but six years the receipts from the men to whom it ministers now amount to $14,000 annually. The former 16 foot boat has been displaced by the "Columbia," a boat properly equipped for its work, being fitted out with a chapel, dispensary, operating room and proper appliances. The Bishop of Caledonia has started the Prince Rupert Coast mission to work on the Coast northwards from Dr. Antle and a new motor boat entitled the "Northern Cross," had been put in commission to visit the various stations in which work is being carried on.

The secretary attended two of the summer schools for missions and spoke of the great help these schools were in the development of the missionary spirit. He went on to speak of the tide of immigration coming into the country which is on the increase considerably. During the last 5 months 239,000 people have entered the country, of whom 79,000 came from the U.S., and 160,000 entered by ocean ports.

The following reinforcements are being sent to the foreign field: To Honan, Rev. W. H. Gale, Rev. R. S. Tippett, Rev. W. Trivett, Rev. N. L. Ward, Rev. A. J. Williams, Dr. Helliwell, Miss Benbow, Miss Howland. To the district of Kangra, India, the Rev. W. A. Earp, Rev. F. S. Lord, Miss Alice Hague, Miss Clara Thomas, Miss A. E. de Blois.

The report of the General Treasurer, Chancellor Worrell, stated that the receipts of the board were in excess of former years for the same period.

The following are the apportionments assumed by the several dioceses for the year 1913:

Algoma, $3,762; Athabasca, $313; Caledonia, $836; Calgary, $5,225; Columbia, $1,600; Fredericton, $5,225; Huron, $19,000; Keewatin, $522, Kootenay, $2,612; Mackenzie River, $209; Montreal, $16,720; Moosonee, $627; New Westminster, $3,112; Niagara, $10,450; Nova Scotia, $10,450; Ontario, $8,360; Ottawa, $10,241; Qu'Appelle, $4,702; Quebec, $8,500; Ruperts Land, $6,270; Saskatchewan, $2,612; Toronto, $37,000; Yukon, $313; Miscellaneous, $800.

Bishop Stringer gave a most inspiring account of his work among the Eskimo. Since work had been carried on among them, their whole lives had become changed. Before 1892 they were known to be immoral, dishonest and treacherous — now everywhere they are upright, straightforward and reliable. Two hundred and fifty have been baptised. At a meeting where they met the Bishop, who put before them the fact of the discovery of the new Eskimo tribe, living some 1,000 miles to the east, on Coppermine Bay and asking for ten volunteers from among them to accompany Rev. Mr. Fry on the task of preaching the gospel to these people who had never heard the name of Christ, the entire number assayed to undertake the task and asked the Bishop to make a selection. The Bishop asked them to wait until the morning, while he spent the greater part of the night in prayer. The following morning the Bishop selected five married couples to go on that long journey with Mr. Fry. Thus they themselves are seeking to carry the good news of Redemption to their brethren who still sit in darkness and the shadow of death.

An agreement tending to bring the Woman's Auxiliary into closer relationship with the Missionary Society, has been arrived at through conferences of representatives of both organizations, by which the entire missionary work among women and children will be assumed by the W.A. All the missionaries will become missionaries of the one society. This agreement, with one or two slight alterations was ratified by the society, and now only remains to be confirmed by the Woman's Auxiliary meeting this week in Quebec, to become law, so to speak, and so unify the work which has been so excellently done on independent lines hitherto.

The executive committee were requested to take action with a view to the revival of family prayer as the rule of worship in every Christian household in the neglect of which—a neglect almost universal—the Church has been weakened and rendered inefficient for the great tasks she is called upon to undertake.

The Synod reassembled on Friday, evening at 8 p.m., and passed a resolution of Judge Ermatinger's expressing appreciation of the work done by General Booth. Then followed the resolution of Judge Savary, expressing sympathy with the Welsh Church in the attack made upon its endowments by the present Government in England. It was moved by Canon Simpson. Mr. Lansing Lewis took strong exception to the motion and endeavoured to draw an analogy from the present condition of the Irish Church to the effect that if the Welsh Church were disencumbered of her endowments she would do more effective work than in the past. Dr. Milman supported the contention of Mr. Lewis and asked the mover to withdraw the resolution because no one in the Synod was possessed of all or nearly all the facts bearing upon the case. Dean Bidwell supported the resolution in a timely speech. He pointed out that both Archbishops and all the Bishops in England had spoken strongly against the measure—the Bishop of London had called it "robbery"; would such men, he asked, speak out as they did if they had not knowledge of the facts? As a matter of fact, the Church in Wales was doing better work now than ever she had done—was never more popular with the people of Wales than she is today, as witnessed by the demonstration which greeted the Archbishop of Canterbury at Cardiff. It would be a blow aimed at the religious life of the entire nation to take away the Church's endowments, because in the sparsely settled parts the Church clergy were the only ministers of religion residing there and this would be impossible were it not for the endowments left for this purpose by religious persons of days gone by.

Dr. Paterson Smyth spoke feelingly in favour of the motion, pointing out that the Welsh Church was really the Mother Church of England. He himself, believed the measure would never pass because the present government would not remain in power long enough to see it become law. At the request of several members, Canon Simpson consented to withdraw the latter part of the motion, censuring the present government and to leave it as a simple expression of sympathy with the Church in Wales.

Mr. S. H. Blake moved in amendment that the matter be postponed—but the house was not in sympathy with him—although Canon Tucker ably supported him—and the motion of Canon Simpsons, as amended, was carried. The motion was subsequently concurred in by the Upper House.

Then came the closing scenes of the Synod's last session, when having legislated itself as thus constituted, out of existence, it proceeded to put its resolutions into effect. The Bishops of the Upper House, in their vestments, headed by the Primate, wearing his mitre,(what a pity the other Bishops do not follow suit instead of contenting themselves with note paper and envelopes stamped with the mitre) preceded by a Cross-bearer, entered the Lower House. All rose to their feet while the prelates advanced to the platform at the lower end of the hall. Then the Venerable Primate announced the concurrence of the Upper House to the Ecclesiastical Change and declared the old province of Canada at an end and the new provinces of Canada and Ontario in existence. He then asked the Bishops, clerical and lay delegates of the new province to withdraw so that the new province of Canada might hold its first meeting and immediately put himself at the head of the retiring Bishops, while the Bishop of Quebec took the place of honour vacated by the Primate. Before parting, however, at the suggestion of Dr. Paterson Smyth, the entire assemblage joined hands and sand "Auld Lang Syne" with much enthusiasm.

Thus the old order changeth,
Giving place to new—

and a new leaf in the history of the Provincial System of the Church in Canada is begun.

City Dwellers make money, make reputations (good and bad), make museums and subways, make charitable institutions, make with an hysteric rapidity, like excited spiders, more and yet more complications in the mazy labyrinths of their lives, but they never make each other's acquaintances. . . . and that is all that is worth doing in the world.

The soul which knows no self-seeking, no interested ends, is thoroughly candid: it goes straight forward without hindrance: its path opens daily more and more to perfect day.—Fenelon.

Brotherhood of St. Andrew

Toronto District.

A very interesting meeting was held at the residence of the Venerable Archdeacon Ingles, on Thursday, October 31st, when some sixteen Brotherhood men from different Chapters in the City of Toronto came together for the Annual Meeting of the Hospital Workers Committee.

For the ensuing year Mr. William Worthington, of St. Matthew's Chapter, was elected chairman and Mr. C. F. Storey, secretary.

Reports were given by Mr. R. V. Gaul, of the work of Grace Hospital. Mr. A. E. Northcote of the work at St. Michaels Hospital; Mr. A. E. Brewer of the work at the Western Hospital and Mr. C. F. Storey of the work at the General Hospital, while Mr. Willson spoke about the work at the Toronto Gaol.

Archdeacon Ingles and the Rev. William Farcomb both spoke of the valuable assistance which the visitors had been to them in their labors and were hopeful of increased efficiency in the important work that is to be done. The Archdeacon laid special emphasis on the need for workers in the Western Hospital and an effort will be made to induce some of the West end Chapters to take this up. Stress was laid upon the importance of keeping in touch with the men after convalescence, and several encouraging instances were given showing how this was appreciated by those who had been the recipients of special attention after leaving the Hospital.

At the close of the meeting Mrs. and Miss Ingles kindly served refreshments and the men separated after a most useful and successful meeting.

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Trinity Convocation

Greeting to the Bishop of Mid Japan—Farewel. to the Vice Provost.

An audience thoroughly representative of the Anglican Church in Toronto assembled in the convocation hall of Trinity University last Tuesday evening to witness the conferring of the degree of Doctor of Divinity on the new Bishop of Mid Japan, Rt. Rev. H. J. Hamilton. On the platform were dignitaries of the Church from east and west, prominent laymen, many of the city clergy, and the staff of the college, in an imposing assembly. Mingled with the dominant note of satisfaction and enthusiasm was a feeling of regret at the departure of the Vice Provost, Dr. Llwyd, coupled, however, with congratulations to him on his appointment to the Canonry at Halifax. The first order was an address to him, read by the Bishop of Toronto.

A generous purse of gold accompanied the address, while a bouquet of orchids was presented to Mrs. Llwyd, by the ladies connected with the college. The privilege of introducing the distinguished recipient of the D.D. degree fell to Dr. J. A. Worrell, treasurer of M.S.C.C.. Dr. Worrell referred to Bishop Hamilton's conspicuous service to the Church, and his untiring work in the mission field, and congratulated the Church on securing him as first Bishop of the new Canadian diocese in Japan. He recounted the Bishop's university career—which was a brilliant one—and in the happiest terms expressed the great pleasure it afforded Trinity to be able to offer this, her highest honour, to a prominent graduate of the sister college, Wycliffe. This sentiment was received with tremendous applause. The degree was conferred by the Provost and Vice Chancellor, who expressed his entire agreement with the felicitous words of Dr. Worrell, Canon Bryan, one of the first graduates of Wycliffe, and a class-mate of Dr. Hamilton's, then presented the D.D. scarlet hood to Bishop, on behalf of the missionary staff in Mid Japan, whose gift it was. Bishop Hamilton was given an ovation by the student body, when he acknowledged briefly his gratification at receiving the degree. He gave a short but interesting resume of his work in Japan, and appealed for men and women to assist him in his diocese.

Among those present were Bishop Stringer, the Bishop and Mrs. Sweeny, Sir Henry and Lady Pellatt, Judge Macdonald and many others. An informal reception followed in the Provost's rooms, where many guests were received and introduced to Bishop and Mrs. Hamilton.

The British News of Canada
(Weekly)

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Edited by ARTHUR HAWKES

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Letters to the Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

Canadian Churchmanship in University Life.

Under the above heading "Bachelor of Divinity" writes us that the Canadian Church has not adequately recognized the men who represent her true catholicity by appointment to academic distinction has often been commented upon, but whatever the past may have been, the appointment of the Rev. T. Stannage Boyle, D. D., to be dean in the Church University of this province marks an advance.

That the men who are to guide the thought of the candidate for Holy Orders should be thoroughly representative of true Churchmanship, ought to be the pre-requisite of all preferment, that they should not be extremeist in either direction is also most important, but equal with these, they should be men who have a thorough grasp of conditions as they exist in this country, we do not mean in any liturgical sense, but in knowledge of the Church in respect to its need and condition, its weakness and its strength; who understand our people and thus a knowledge of the kind of men required.

It may be said that this is not the work of a Church University. We believe it is. For how, we ask, can an institution turn out the right kind of material if it does not know the kind of material required? It is with this connection of the need of our Church that we appreciate the representative appointment made by the corporation of Trinity College, which has again shown its strength by the recognition of J. W. Boyle, who is certainly the type of man which our Church needs in its academic halls. A man of definite though moderate churchmanship, thoroughly in sympathy with the ideals and aspirations of the Church in Canada. A man of large sympathies and scholarly attainments, who will leave his impress upon the men who study under him—upon the Church universal who appointed him, and upon the whole Canadian Church.

Loyalty to the Church.

To the Editor:

One would thing that "Anglican" (October 17th) had been getting his Church history out of such books as the Ontario School History of England, when he says that "the fact is that the Presbyterians of Scotland left the Church of Rome in the same manner that the Church of England did." Is it not rather "the fact" that the Presbyterians "left," when they could not utterly destroy the Church of Scotland, the Church founded by Columba, and which for some 600 years was free from the usurping power of the Papacy, and which had only come under that power for some 200 years or so before the time of Knox, that only for political reasons, and which same "Church of Scotland" still survives under the name of the Episcopal Church, having the same Catholic ministry, the same Catholic faith and sacraments as she had always had—Catholic but not Roman.

One quotation from the words of the Great Charter, given by King John in 1215, ought to be sufficient to banish forever the story persistently repeated in the interests of Rome and dissent that the Church which was in England before the Reformation was the Church of Rome: the Great Charter says "the Church of England shall be free."

"Anglican" seems to identify the office of Bishop with "a form of church government"—would it not be more accurate to say that we are under synodical government, in which the laity have a very large share, and to look upon the Bishops as the duly authorized transmitters of Divine Authority to minister:

"As My Father hath sent Me, even so send I you," the Holy Gospel in the Service for the Consecration of Bishops. The form of Church government may be, as "Anglican" says it appears to him, "very unimportant," but the question of ministering before God, for and to His people, may not be so regarded, the whole history of the Church and the practice of God's people as recorded in the Bible are against it. The question between the Church and "The Churches" is largely one of authority.

A.

To the Editor:

May one point out how contrary to sound reasoning are arguments such as those advanced by "Anglican" in your issue of the 17th inst. The method which is common to many enthusiastic, but vague exponents of so-called "church union," is as follows: Take a term which has and has had for centuries a definite meaning, twist that meaning to fall in with your own idea, develop your argument by use of the term with its perverted meaning, and then be astonished at the perverse foolishness of those who are not persuaded. That is the method that all schismatics have used in order to justify their existence. In the first three lines of his letter there is a petitio principii which invalidates the whole argument. He says that "Church unity is so much advocated by all branches of the Catholic Church." From internal information with regard to the desire of certain bodies of Christians to combine, one gathers that he includes under "branches of the Catholic Church" Presbyterians, Methodists etc. He assumes that these bodies are branches of the Catholic Church. Let him prove that before he attempts to build upon it schemes for furthering the cause of Christ in this country by "the mingling of the ministers of the various churches (sic)."

En passant one notices that the Roman and Greek Churches according to "Anglican," have ceased to be branches of the Catholic Church unless their attitude towards us has changed very recently.

GAMMA.

The New Missionary—"Can you tell me what has become of my predecessor?

The Cannibal Chief.—He made a trip into the interior.

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To the Editor:

Sir,

The letter of Anglican published in your issue of October 17th, in replying to a correspondent who correctly differentiated between the Church of England, and some of the sects which have sprung from the convulsions of the sixteenth century, seems to justify, the action of John Knox, and his associates in Scotland for the same reason that the Church of England had left the Church of Rome. Of all the perversions of historical fact this is certainly the limit. There was no such ecclesiastical corporation known in England at the time, what was done was the rejection of certain usurped claims alleged on behalf of the Bishop of Rome, whose authority to be the head of the Church was derived solely from a pagan emperor, Phocas, A.D. 606. The Church in England in her Convocation acted quite constitutionally when she declared "that the Bishop of Rome hath no jurisdiction in this, realm of England," and that is the only separation that I know of ever took place. This did not in anyway impair England's Catholicity it was merely getting rid of an incubus.

In 1572, however, a new creed was promulgated, and the first Protestant sect appeared in England known in history as the Roman Catholic church. The creed of its founder Pius V. differs as much from the Nicene Creed, (which by the way contains the Catholic Faith) as Nelson's Victory differs from our latest Dreadnought. The second part of Anglican's remarkable effusion enquires whether the Church of England is not the most sectarian church in existence, instancing the "high," "low" and "broad" schools of thought. Not at all, it is merely a question of those who are loyal and those who are disloyal to the Church's Faith and her authorized formularies. If the defective beliefs and practices of the various schools of thought do not square with the Catholic standard set forth in the Prayer Book, rightly interpreted so much the worse for themselves.

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THE PEARSON MEMORIAL.

To the Editor:

Sometime ago a committee, consisting of the rector, the church-wardens and the lay delegates, was appointed to gather funds for a suitable memorial to the late rector of the Church of The Holy Trinity, Toronto, the venerated John Pearson, D.C.L., and his wife.

The intention is to erect a handsome pulpit in the church which "will voice our affection for the revered departed, by a fitting testimony to their good works, and be an honor to the old church in which it is to stand."

We require, in addition to the sum now on hand, six hundred dollars to enable us to get the work of art which we have in mind, and my object in writing to you now is to ask you to let me reach through your columns, the many ex-members of the congregation of this church scattered throughout the land, who may be willing to help us in bringing our undertaking to a successful close.

Contributions may be sent to Mr. H. P. Blachford, treasurer, 114 Yonge St., Toronto.

C. J. AGAR.

PREDESTINATION.

To the Editor:

Archbishop Magee, "the golden mouthed Irishman," whom Disraeli called to his aid during the Irish Church Disestablishment Bill, was as great a theologian as he was an orator. Whilst Bishop of Peterborough he was so convinced of another injustice to Ireland, that, to equalize matters, he appointed so many Irishmen to vacant benefices that the diocese became to be known as "The Irish Se(e)a." One of these brilliant sons of Erin succeeded an old incumbent who for some fifty years had fed his flock on strong Calvinistic doctrines. As might be expected the more orthodox food which they now received proved, at first, somewhat indigestible. So much so that the late Rector's Warden took it upon himself to write frequent unreasonable and incomprehensible letters to the Bishop complaining that they no longer heard of either indefectible grace or predestination in the pulpit, and as for the comfortable doctrine of assurance they were robbed of it altogether. The Bishop sent for the aggrieved parishioner and after a short interview dismissed him saying: "From your letters I thought you were predestined to be a crank and now I have seen you, from your assurance I am certain that you have made your election sure; Good day, Sir."

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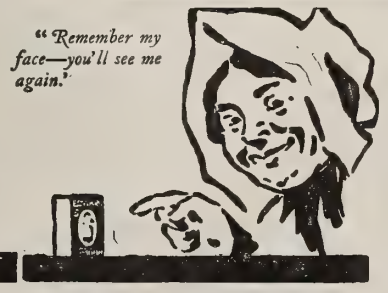

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(*Continued*).

"Yes, but surely the boy must have made a mistake. This *can't* be the road."

"I hope it isn't," returned Doris, shifting her bag from one hand to the other. "Though I should like to reach some place where we can rest and wash away the dust of travelling, soon."

However, it was proved that it was the road, when Ruby stopped and reluctantly announced that she had found "Wellington Villa" on the fanlight of a door, at least the "N" was missing, though it obviously had once occupied the empty space between the other letters, and her sisters crossed the road, and came to a stand with her, in front of the small wooden gate.

As Eleanor had laughingly said, a pocket handkerchief garden lay at their feet, displaying a few diseased marigolds and nasturtium plants, shadowed by a couple of consumptive-looking laburnum trees on either side of the gate, and facing them was the house door, bright green with suspicious bare patches on its lower half, telling a tale of sturdy kicks from stout boots.

A feeling of dismay seized upon each of the girls as they eyed their future home in silence, but Ruby tried to throw it off, and passing through the gate, made a vigorous attack upon the door with the tarnished brass knocker.

Myrtle put her hand into her younger sister's as they stood waiting on the grubby doorstep, in the silence following Ruby's summons for admittance.

"I feel so nervous, don't you?" she murmured.

"Yes, awfully," agreed Doris, giggling. "I feel as frightened as Napoleon did in front of Wellington-villa!"

Presently they heard someone coming cautiously down the passage, a flaring gas-jet blazed up, lighting the fly-marked fanlight brilliantly from within, the unseen someone attacked the door, and after two or three ineffectual efforts on account of the jamb sticking, it opened to reveal a slatternly little maid grinning expectantly at the three girls.

"Is this where Mr. Paul Crosby lives?" inquired Ruby, with a last faint hope that this might not be the house after all, a hope to be instantly dispelled, however, by the maid.

"Yaas," she assented, with a broadening of the grin, as she stood aside to admit them, which necessitated much flattening of herself against the wall of the narrow passage while they squeezed past her. "He ain't at home till late, but Mrs. Crosby, she's expectin' you."

When the new arrivals had sidled past her, she shut the door, and passing them again, was preceding them down the passage to a spot whence the sounds of culinary operations were issuing, when a sharp and fretful voice raised above the clatter, arrested their progress.

"Em'ly! Don't come in here, you stupid! Take them to the front sitting-room, can't you?"

The dowdy servant wheeled around with a suppressed giggle and marshalled them into a square, exceedingly stuffy, front room, whose walls were adorned with glaring paper, while the furniture was of the commonest and cheapest, and there left them sitting in semi-darkness.

They were kept waiting some ten minutes, then the door opened hurriedly and Mrs. Crosby came in, looking hot and worried. She was a little woman, but of a smallness very different from that of dainty, graceful Eleanor, thin and angular with a furrowed brow and sharp, thin features, and as she came forward and greeted them, her harsh, discordant voice grated on the girls' ears.

"I'm sorry if I kept you waiting, young ladies. You are the Miss Hazeldines of course? Dear, dear, has Em'ly left you in total darkness? How careless of her." Then, as the light flared up, she surveyed her visitors keenly. "So you are come to live with us till you can find a home of your own? Yes, I got your cable yesterday. How terrible it was about the loss of my poor sister-in-law! Dreadful, but of course you couldn't help it, though you must feel it very much. Did you manage to travel here safely?"

"Yes, thank you," answered Ruby, for the first time able to get in a consecutive sentence, while Mrs. Crosby checked her shrill tones to regain her breath. "We came to Victoria with friends all the way from Liverpool."

"That's all right. Well, my dears, I'm sure I'm glad to see you, though I could wish that I could offer you a better home, but Mr. Crosby is so wretchedly paid—only eighty pounds a year and no holidays at all—and we can't afford anything nicer, and he doesn't seem to have the energy to look out for a better-paid post. I can assure you, a librarian's life isn't all roses and honey. Well, well, we don't have supper till he comes home at half-past seven, and I daresay you are tired and would like to see your room. Come this way, and I will show it you."

She left the room and preceded the girls up a narrow, steep staircase and down an equally narrow passage to a room at the back of the house, but as she laid her hand on the door, a piercing scream rang out from the regions below, immediately followed by the appearance of Emily's frowsy head above the stairs, and a shrill cry of:

"Oh, Mrs. Crosby, 'ere's 'Ermengarde a-been an' most cut 'er finger off a-playin' with that there knife! Come and 'elp, do, or she'll bleed to death, and bust a blood-vessel a-yellin' like she is."

"The poor child!" cried Mrs. Crosby, forgetting the girls in her maternal anxiety, and plunging down the narrow stairs at a most dangerous pace. "What did you let her have it for, Em'ly, you stupid thing?" The rest of her words were lost in the slamming of a door and the consequent muffling of the heartrending yells.

Left alone, the sisters looked at each other in dismay, and after a moment's silence, Ruby opened the door and they entered their bedroom, a conscious chill striking upon them as they surveyed its smallness, bareness, ugliness and above all, its sense of homelessness.

"Oh dear!" exclaimed Doris expressively.

"Three in a room of this size!" cried Ruby indignantly. "Why, it's preposterous after the sum I proposed to pay them weekly for our board and lodging! That woman must give us something better than this."

Myrtle said nothing: she was trying to beat back the feeling of utter desolation that threatened to overwhelm her, and going to the gas bracket, she struck a match and lit the jet. But it hardly improved matters, serving, as it did, merely to show up the dampness of the new wall paper, and the forlorn state of the weakly furniture, and, stifling a sigh, she crossed to the window, and looked down on the tiny yard behind and the blank wall of the row of villas backing on theirs.

"I wonder whether the Torrences have got home yet, and what they are doing," remarked Doris, slowly taking off her hat and coat, and laying them on one of the small beds. "It must be nice out in the country this evening, and 'Shirling Court' sounds so——"

"Oh, can't you leave the Torrences alone yet?" snapped Ruby, jerking herself out of her coat. "I'm sick and tired of hearing their names for ever on your lips! Why don't you come and make yourself tidy, Myrtle, instead of drumming on the window? Is the view out there so entrancing?"

Her sister turned meekly from contemplating the court, but as she turned she caught a fleet wink from Doris' sparkling eyes, and seeing it, understood the reason of Ruby's sharpness.

(To be Continued.)

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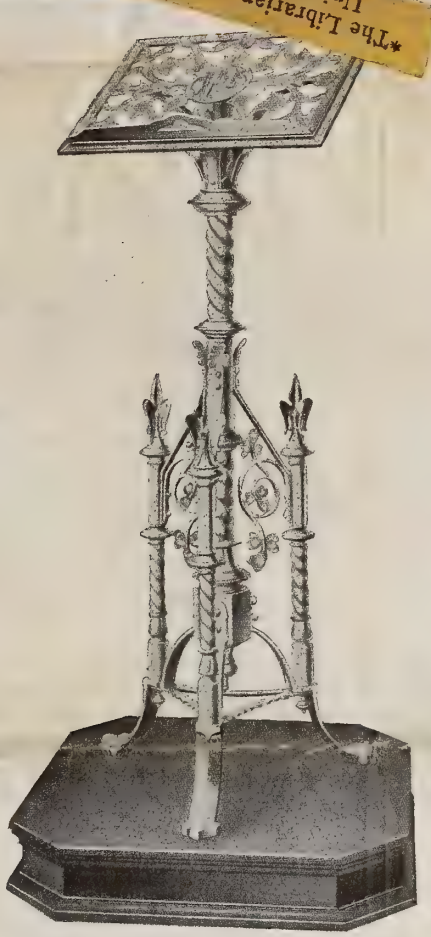

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CHURCHMEN in all parts of Canada and in many places beyond her borders will have learned with thankfulness to Almighty God of the success which has attended the operation for appendicitis performed a few days ago in Toronto upon the Right Reverend Dr. Stringer, Bishop of the Yukon. And with thanksgiving will go the earnest prayer that this faithful servant of God may soon be restored to complete health and strength and be spared for many years to his far scattered flock in the distant diocese.

PRAYER.

IT is a wise thing not to hurry, for no good work can be done if we do not allow a proper time for its accomplishment, and in no department of work does this apply more emphatically than in prayer. Most of us are guilty of hurrying over our prayers, and there is a special reason for our doing this. We find it very hard to concentrate our thoughts, or to be really interested in our prayers. One useful suggestion for overcoming this is to practise silence before our prayers. When we kneel down, if we were to spend some few minutes in merely making our mind void of all earthly thoughts, and just as it were empty ourselves of all thought, we should find that we were capable of a great deal more spiritual effort than we had any idea of. No person can rush straight from the world into the presence of God, and the short time of silence is an invaluable preparation. After all, it is only doing what we often do in worldly matters when we ask for time to collect our thoughts, and yet there are few of us who have learned to use it in prayer.

THE MISSION OF HELP.

THE Mission of Help in the North West is now over, and while it is too early to figure out what the results are, yet we may be sure that it has done a great deal of good. No efforts made by man for the benefit and uplifting of his fellow man can be without gain both to him who gives, and to him who receives. The Mission would bring before many a man who has become careless, the fact that others think very seriously of those religious matters which he has neglected. While he might not personally be found at any of the services, at least he will have heard the rumors of the work, and he will have had a call to thought. We should imagine that in the North West the results will be very difficult to estimate, because they will not show on the surface, and they will not show immediately, as they might do in other places. Men who live more or less solitary lives are slow to show what they think or feel, but realities with them are more abiding than with the dwellers in the cities. For this reason, too, the work of the missioners must have been exceptionally difficult, and the conditions and experiences strange.

FUNERALS.

IT seems a dreadful thing to say, but our experience of funerals is that young people behave better at them than those who are very much older. There is, alas! a familiarity that breeds contempt, and so it happens that the persons, who from their age should be viewing the death of a friend or neighbor as a solemn warning of the inevitable, are the ones who look on unmoved. We are thinking of a case where lately the elders were going round talking about ordinary topics, and introducing mutual acquaintances, apparently without a thought of the dread event itself. On the other hand, we noticed that all the young persons present had a subdued and thoughtful air and were manifestly impressed by a sense of the greatness of the mystery. We often decry the flippant manner of the rising generation, and yet perhaps we are more to blame than we are aware of, because by long association we have come to view death and other serious facts with a sort of indifference.

MEN'S RELIGION.

TRY to imagine a banquet at which there were over 1,500 men, who were past and present soldiers of a particular corps, and that they were having a good time—a very good time—and the commanding officer in making his speech said that he hoped that they would all go to church next day to thank God for all the mercies that they had received. How was it received? In dead silence? No, but with unanimous and cordial approval. The next day the parade was over 1,500 strong, and there were members of all churches and denominations. It is evident that the feeling that we owe thanks, for what we receive in this world, is a strong one with our citizen soldiers—and it is a fact to be truly thankful for in these days of indifference. But the heart of the soldier is all right, for he may be rough and his talk may be—to put it mildly—unadvised, yet any man who has to face the proposition of fighting and dying as a duty, is not a man to laugh at religion when it is genuine and free from humbug.

"SEND ME."

IT is inspirational, indeed, to see men of business, men of practical common sense, men who in their own spheres of life have "made good," assembling in their hundreds to further the cause of missions. The men of the Laymen's Missionary Movement have, we firmly believe, advanced the cause of extension of Christ's Kingdom very considerably; prayers offerings, and service in many ways—by these things all glowing with the warmth of intense enthusiasm do the men of the L.M.M., bear witness; but—the inevitable "but"—how much greater still will be this inspirational output when the records of each year shall tell not only of men of social influence, of high business and professional standing, men in the zenith of political, commercial, or power, giving, praying, speaking to help others to the mission field at home or abroad, but of such men, counting all else too little, giving themselves—their strong personalities, their great attributes of mind and intellect, their great powers for doing and achieving in their entirety to the cause of missions—to this ministry No difficulties of "expense of theological training" need hinder those of whom we are thinking; nor would the "difficulty of studying" be a barrier. Rich in worldly wealth and in trained and vigorous minds, there are in large numbers those in the ranks of the L.M.M. who could by that form of self-offering add much to the inspirational power of the Laymen's Missionary Movement, great though it already be.

A SIGHT OF EVIL OMEN.

IT was a saddening sight on a Toronto street a few hours ago—two young men, under 30, not too robust in appearance, earning their "livelihood" as "sandwich men." Rightly or wrongly—but we believe rightly—we associate with sandwich men—as an institution—wrecked lives, economic condi-

(*Continued on page 4.*)

Our Old Country Letter

October, 29, 1912.

THE Church of England Men's society (known "for short" as the C. E. M. S.), though young in years, has attained a position of great influence in the home church. The membership at home and abroad is now 123,655, and new branches are constantly being formed, both in England and beyond the seas, in addition to the 4,000 already existing. The annual conference, which took place at Leeds a little over a week ago, was attended by 1,140 delegates; and the Archbishop of York, as president, had no hesitation in saying that he considered it a more important gathering than the Church congress. The Duke of Devonshire expressed the opinion that the society was taking more than ever a firm and strong position in the life of the nation.

The subjects discussed were all of a practical nature. Missionary work abroad was well to the front. The burning subject of Church finance called for a series of excellent speeches. The Archbishop, in summing up, admitted that the whole endowment system of the Church of England was full of abuses, but reform could not at present be effected without Parliamentary action involving a long process of lobbying and agitation. He added that the difficulty with regard to contributions was not in getting church people to give, but in systematically collecting the contributions. The discussion on "Industrial Unrest" maintained a high level throughout. For the annual meeting the largest hall in Leeds was packed, and a mass meeting for men, held simultaneously in the Town Hall, was attended by 1,500 persons, mostly of the working class.

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The Society of the Sacred Mission has also held its annual meetings quite lately. Kelham has now become one of our most important institutions for the training of candidates for Holy Orders. The director, in presenting his report, dwelt at some length on the missionary department of the work. Then, turning to the home field, he showed how men trained at Kelham were helping in some of the most laborious spheres of work in the great town parishes. "Our former students, with only one exception, are playing the man. They certainly are providing the sinews of war , and enabling us to receive new students." This is a reference to the rule whereby students taking up work at home repay to the Society the cost of their education. From this obligation missionaries are exempt. "The priesthood is a life, not an occupation; to be called to the priesthood is to be called to the spirit of humility, surrender of life, and the sanctified discipline of the individual will."

—

A remarkable speech was made at the annual meeting of the Anglican and Eastern—Orthodox Churches union by the Rev. F. W. Puller, S. S. J. E. During his recent visit to Russia he had attended a conference between Anglicans and a number of Russian theologians. He explained the Anglican interpretation of the doctrine of the Procession of the Holy Ghost, which has for centuries been a barrier between the Eastern and Western churches; and the principal Russian theologian present stated that the explanation was entirely in agreement with the doctrine of the Eastern church. Not only so, but the presiding Bishop authorized him to say that though the words of the formula in the Creed differ in the East and the West, yet they had come to the conclusion that substantially the doctrine was identical.

The Diocesan Synods of the Church of Ireland have now almost all held their annual session. In nearly every case the Bishops have referred to the Home Rule question, which, in common with an overwhelming majority of the laity and clergy, they regard as a matter of vital importance to the future of the Church. In Dublin the annual attack was made upon the Society for the Propagation of the Gospel, about which inaccurate statements were made. The Divinity school and St. John's Sandymount were also assailed. It is strange that the Diocesan Synod of Dublin should be a by-word throughout Ireland for the violence and partisanship of a noisy minority. In no other Diocesan Synod are such scenes witnessed.

—

The reference to the Balkan War in last week's letter is illustrated by a telegram in to-day's papers stating that Mohammedans in India are protesting indignantly against British sympathy for the enemies of Turkey.

W. O'CONNOR.

Trip to the West

(Continued)

WE arrived in Winnipeg late by the small matter of eight hours, for the trip that began so promisingly ended in a tiresome delay caused by a freight train, whose engine chose to appropriate the whole right of way of both the up and down lines. We were assured continually that we should be off in twenty minutes, but when the twenty minutes had extended to ten o'clock in the evening, passengers began to expect sleepers to be made up for the night. But though this sounded a reasonable demand to them, it seemed far otherwise to the officials. A Pullman sleeper there was, but as it was due in Winnipeg at nine o'clock it was clearly contrary to use to make up the berths before that destination was reached. Moreover, anyone who did use one must pay two dollars for the privilege—of course, nobody would—as if it was the fault of the passengers, and not the road, that they were needed. No amount of argument could prevail. Finally, about three in the morning it was acknowledged that it looked like making a night of it, and the porter got to work. Half of the berths having been made up, of course the train immediately began to move. There really is nothing like the railroad for inculcating the spirit of resignation—as soon as one has come to the happy state of mind in which one acknowledges one's absolute helplessness, the tyrant line condescends to clear up difficulties. The only excitement was the promise of a fight between a passenger and the porter, who threatened each other with dire consequences, lynching and so forth, and exchanged many rude and personal remarks, but the affair blew over.

As for Winnipeg itself, what a marvellous place it is after twenty-five years' growth! The chief features of Winnipeg that appeal to one are the magnificence of the streets and the buildings—the streets are regular boulevards up which ten or twelve vehicles could easily travel side by side, while the buildings are gradually assuming a dignified and stately appearance. They have a splendid up-to-date sanatorium for tubercular patients where every item of the building, the equipment, and the treatment are so well cared for that nothing can be criticized. Over each bed is an electric light, and when the patient needs anything at night, he presses a button, the light over his head appears simultaneously with one over the outside door, and a signal is passed on to the nurse's room. When she reaches the corridor the door light tells her where to go, the bed light tells her which patient needs her, and there is no need to wander round the ward disturbing other patients in the semi-darkness, no need to ask one here and there whether they called her—the light has told all. All the tables were of enamelled iron frames with glass tops, all the walls capable of being washed down with solution.

Windy, cold or hot, dusty or muddy, flat as a table, Winnipeg has not much to offer as an attraction either climatically or aesthetically. It, however, offers big things in the way of money—real estate—general rush, hospitality and optimism. Here again, too, the Britisher gave evidence of his peculiarities. At a large gathering of men and women, all well-dressed and apparently well-to-do, two Englishmen entered with their hats on, which they kept on, being the only hatted men present. A friend informed us that men do not take off their hats in England at that sort of function. But they do here, so why not follow the custom of the place? Our people are very hard upon foreigners who ignore English rules of etiquette among the English, and apply to them various epithets, and yet abroad the Britisher sails around careless of the use of the country he is in, and regarding foreign habits as quite beneath his notice because they are not his own.

Once again the train had to be boarded and this time one experienced what an unreal and trying day a Sunday may be under such conditions. On shipboard there is often, if not usually, an attempt to mark the day in some way or other. Even if there is no public recognition, at least the seclusion of a cabin or the waste places of a deck offer a possibility of self-communing, if not of actual realized worship. On a train there is no privacy, even the seclusion of a seat or section being invaded by the noise and chatter of other passengers. How they chatter! One realizes in long railway trips more than in any other way the curse of speech, its absolute and ludicrous waste, its hideous deformities, its wearying repetitions. The "oh! my's" hold first place while "say" makes a good second in the race of repetition and the frippery of the rest of the talk is like the lace torn off the hem of a lady's petticoat—a rag that leaves a rag behind. But this is to wander from the original theme, one cannot have a service on a train—often one could not make oneself heard, certainly one could not rely upon standing for five consecutive minutes. It remains for one only to say the offices with as much of recollection as one can compass, and the rest of the day will be given to much the same as any other day. It must be a shock to many a church member who has never traveled for a Sunday, wedged in between two or three other travelers, to experience the deadening influence of such a day —perhaps to question whether Sunday is at all different from any other time. One realizes with a shock how little such a day can mean when stripped of its usual surroundings and unsupported by its wonted influences. At home, even if one does not go to church, the church influence is around us and on the train it takes the bravest and most sustained effort to know that there is a Sunday in the air.

The Week.

(Continued from page 3.)

tions that mitigate against opportunity for real work, lack of self-respect and acceptance by a community of slumdom as one of the necessary features of modern civilization. Wrecked lives there are, no doubt, in fair number in Canada, but the other old world associations with sandwich men do not, thank God, exist in this country. We do not believe that legislation is the panacea for all evils; but we should welcome a city ordinance that would tax employers of sandwich men so heavily that it would not pay to manufacture derelicts and create the nucleus of a hereditary slumdom. Failing this, or perhaps, better than this, moral suasion, exercised by a determination on the part of the public not to purchase the goods of, or otherwise patronize, those who make use of shiftless or unfortunate fellow creatures, in this degrading manner, would be effectual.

A Circular Letter.

THERE has been put out this week a circular letter appealing for support to two propositions: first, the throwing open of our pulpits to ministers of other churches; second, the admission of members of other communions to communicate in our churches. This letter is a very serious affair, for it has far-reaching results, yet it is not signed by any of the Bishops of the Church in Canada, and so we may judge that either they do not approve of it, or they have not been approached on the matter. Whichever it may be, we cannot but think it a pity that such a letter should already have found its way into the public press. At the same time, we are convinced that those who have signed and circulated it are animated by the best and highest motives, and so are deserving of every sympathy. Yet we are totally in disagreement with them for the following reasons:—Such a step could only have satisfactory results if it followed a much larger measure of union than we have at present, instead of preceding it. Supposing that there is enough of a following to make such a granting of liberty an actual fact, it must produce a distinct cleavage in the Church in Canada between those who extend these privileges and those who refuse them. That many, in the present state of opinion, would refuse them and continue to refuse them even if authorised by a vote of synod is a certainty. As long as a portion of the Church continue to believe in Apostolic Succession, Holy Order and Confirmation as necessities, so long they must conscientiously hold back from such a step. It would, therefore, be merely altering the line of cleavage from where it now exists to a place within the Church, instead of outside of it. When we look at the problem of union as it is, we are apt to make a very great error of judgment as to what it is the world of to-day really needs and wants. If a union were produced by the throwing away of beliefs and practices we might gain a larger number of people, and we should be avoiding what is known as overlapping, but we should not begin to touch, indeed we should be less able to touch, the really crying need of the times, namely, the regeneration of our people and the reviving of the spiritual life, which is rapidly becoming unknown and uncared for. The conditions of social and religious life and feeling are well worth studying in respect to such a proposition. We see ourselves environned and almost submerged by waves of materialism, humanitarianism and social science, which, far from producing any uplift of our race are tending to bring about lower ideals, selfish aims, and a rapidly growing disregard of religion as presented in the lives of our own members, and of the members of other Churches We are being driven to face the fact that the redemption of the situation will not be by might nor by power, but by the Spirit of God. For a good many years attempts have been made by lowering standards to appeal to the waning interest in religion, and we are told that the day of revivals is over because they are unsuccessful. Even when these popular appeals have been successful in increasing numbers, they have not been crowned with largely increased spiritual revival—rather the reverse. The present proposal is of this nature, for no one can pretend that it is of a spiritual nature; it is a popular move, using the term in its best sense. We are to give up our beliefs, or throw down our barriers, or in short make things easier for popularising the faith of our fathers, or we should say of other people's fathers. At the best the good that would result would not begin to equal the distress and the separation among brethren.

At the same time, we are faced by some very interesting conditions of the world-spirit of the time in which we are living. There is a neglect of and contempt for religion that is founded nominally upon scientific thought, or the following of scientific thinkers, and yet we have no pronouncement of scientific belief, which is at all unanimous, offered to us in exchange for the comfort of Christianity. The various schools of science and philosophy have put out no formulæ of faith which they all accept, or which even a majority of them accept They are destructive and they are not constructive. At the same time the non-Christian and even the anti-Christian thinkers are aware that the present standards of western civilization are hopeless, degrading, and are producing a sickness and unrest that only something spiritual can touch, alleviate, and cure. This is the burden of Nietzsche with his dream of the superman, of Shaw and of Wells, and of many others. It is well expressed by Rudolf Eucken, of Jena, that the ideals of redemptive grace and supernatural life are the need of the world, and that need is beginning to be recognised both directly and indirectly. If the means are to be redemptive they imply a Redeemer, a Person, a Thinker, and as a logical conclusion the regulation and continuance of the redemptive work. The life that is to satisfy must be supernatural, and therefore it must come from the spirit world, or in other words from God; it must come in an authoritative way, for men will not accept religion as they accept ozone from the air that they breathe. We have an experience of this redemptive plan and of this supernatural life in Christ and the sacramental means of grace. It is only a logical step further to assume that the Redeemer has provided not only the means but the ministry to supply them in a proper and authoritative way. To depreciate the value of this system just at a time when the world needs an authoritative message is almost suicidal. The proposed act of friendship must in the eyes of the many show that the sacraments are not so highly regarded by the Church of Canada as they were supposed to be. Lastly, the earnest Nonconformist will not be inclined to accept any overtures from a Church of which he conscientiously disapproves, and will only assume that we do not value very highly our so-called privileges.

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Question Box.

"Ask Church Life"

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Could you inform me who has the proper authority to engage and dismiss the organist of a church?

S. N.

A. The organist shall be nominated and appointed by the churchwardens for the time being, and his salary brought into the general account, to be rendered by such churchwardens.

This is from the Church Temporalities Act that govern the case.

If the wardens aypoint, and pay, it would seem that they have the power to dismiss. Of course the wardens might support a recalcitrant organist against the incumbent, which would be very unpleasant. Yet in this case the incumbent has the upper hand, for the Act requires that the musical part of the service and the use of the organ shall be under the control of the incumbent. So the incumbent can practically lock up the organ, and stop the music, and so render the organist powerless. It is evident that unless the incumbent and wardens work together, all kinds of impossible positions will arise.

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Q. Can you or any of your numerous readers give me any information about "The Bishop Ridley Home," at Metakahtla—is it a good place to which to send young children to be educated and brought up? —Anxious One.

A. We should imagine that the home referred to is one intended for the education of Indian children. It was founded by the first Bishop of Caledonia and we should suppose that it fulfils its purpose properly. We shall be glad if any reader, who knows, will kindly give further information.

Review Of Books.

The People of God—H. F. Hamilton —Frowde, $5,75.

This book, in two volumes, can be obtained from Frowde, 25 Richmond St., West, Toronto. It is true that the price seems fairly high, but it is well worth buying and reading. The name of the publishing firm is a strong recommendation, which is seconded by the fact that Dr. Hamilton was Professor of Pastoral Theology in Bishop's College, Lennoxville. The book links up Israel and the Church, and shews that the Old Testament is revealed in the New, while the latter is concealed in the former. Too often nowadays, this is lost sight of, and many uneven views are the result. He shews how the conception of Jehovah, for it is still awkward to say the correct Yahweh, grew out of the characteristic Semitic deity, and this by what we can only describe as revelation. The contrast between Hebrew and Hellenic monotheism is shewn in the difference of the mental processes by which they were reached. The ultimate justification of monotheism in Christ and the Church is explained in the second volume. For the clergy who want something whereon to found their ideas which are still unfixed or uncertain as regards the continuity of the Church, the book should be a great help.

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The Destroying Angel—J. Vance— Copp Clark Co.

There are novels and novels; some for instruction and some for mental recreation. We do not suppose that a writer whose other works are called the Bandbox, the Black Bag and the Brass Bowl, would expect us to call his latest effort a novel of instruction. As a matter of fact, we personally detest the novel that wants to teach us. All we can say is that we had this book for review, and started to skim it and ended by sitting up and finishing it. Some readers may, as a result, have a lowered opinion of the reviewer. The reviewer thanks the author for an evening free from worry or work, and that is a compliment to pay to any novel.

Bishop Roper's First Synod

Synod of British Columbia has Interesting Session

Indian School Work Costly—We must support it with all our power," says the Bishop—The New Cathedral Project—"The Children's Canon"—Provincial Organization—Sunday Schools Sharply Criticised—Differentation in Stipends between Benedicts and Bachelors—Uniform Marriage Law for Canada.

THE first Annual Synod of the Diocese of British Columbia, since the elevation of Dr. Roper to the Episcopate, was held during the closing days of October, and in his first charge to the Synod of this diocese over which he has been called to rule. His Lordship said:—

Reverend brethren and brothers of the laity—

It is with a feeling of thankfulness to Almighty God, and yet of grave responsibility, that I meet the diocese to-day for the first time in synod. To enter upon the duties of the office to which God called me by your voices nearly a year ago has been a very solemn undertaking. Nevertheless, the kind welcome I have received everywhere in the diocese, the generous measure of confidence and of co-operation you have granted me, the consciousness that I am entering into the labors of those who have preceded me and building on foundations already well laid, and above all the assurance that God will guide and bless us in the plans we form and the work we inaugurate; all these have given me courage.

The work is the work of God, of His dear son Jesus Christ and of His Holy Spirit. May we set about it strong in His strength, guided by His wisdom, quickened, hallowed and united by the constraint of His love. In this, my first address, I shall try to set before you the work of the diocese as a whole, so far as I have been able as yet to grasp it; a summary of the work we already have in hand and work which present opportunity or urgent need challenge us to undertake.

Some Interesting Diocesan Features.

Indian School Work.

The Boys' Industrial school, which has now been carried on for nearly 20 years by Mr. and Mrs. Corker, is doing excellent work. I have been able to visit the school twice, and have been much pleased with the management, and with the bright and happy look of the boys and with the efficient and kindly discipline under which they live. The financial management of this school is in the hands of the C. M. S.

On June 4, I signed an agreement with the Indian department at Ottawa, taking over the charge of the newly-built girls' school in the name of the diocese. The department has built the school and furnished it, with the exception of the rooms set apart for the matron and teacher, and is willing to provide for the necessary school supplies. We shall also receive a grant of $100 a year for each girl in the school. It is our duty to provide the staff and the stipends, to feed and clothe the girls, and to furnish the rooms I have mentioned. The work here begins with every prospect of success. Mr. Corker, in response to my earnest request, has added to his already responsible duties the principalship of the girls' school also. The schools stand side by side; success or failure of both are closely linked together, that it is essential that both should be under one head. I am thankful that we have the great help of Mr. Corker's long experience. Miss Neville, who has been appointed matron, has had experience in household work, and also in gardening and farming, which will prove of great value to the school. Miss Nixon, who is well known to a large circle of friends in Victoria, is the teacher. There are already 21 girls in residence. This number will make it necessary to add to our staff—for success can only be obtained by constant and kindly watchfulness.

For the current year, owing to the generous and most opportune help of the B. C. Church Aid society, some special gift, and the government grant we hope to meet expenses without any very large claim upon the diocesan funds. But it will be costly work. We must support it with all our power. May God grant to us such success in it that those who have labored so long for these Indians may see an abundant reward for their patient work.

Literature Publications.

I have been speaking of important committees already existing. I am now going to propose one which does not yet exist in the form that I think might be best. The Church of England is singularly rich in literature. We have a multitude of books and pamphlets, devotional historical and apologetic dealing with present day difficulties and problems. I should like to see these spread abroad.

Again, our clergy live isolated lives and the purchase of expensive books is beyond the reach of most of us, and yet if we do not see some of the best and newest books each year we fall out of the current of the thought of our day and our efficiency is diminished. A machinist cannot be content with the tools of ten or twenty years ago. I have a plan by which this difficulty, might, perhaps, be remedied in some degree. I suggest therefore, that instead of multiplying committees we extend the scope of the committee that now acts with the archdeacon in publishing the diocesan gazette, and request that committee to put these plans into its charge under the title of the committee upon literature, publication and study.

The New Cathedral.

It is my earnest hope that plans for the building of a new cathedral will soon be matured and that a stately structure, worthy of our church and of this city will be built. We cannot now delay long, in my judgment, without serious loss to Christ Church as a parish and to the diocese as a whole. Details of site and place and method of procedure are still under discussion. Soon a decision will be reached and an appeal for united generous efforts issued, meanwhile there is one aspect of the undertaking I wish to emphasize. The cathedral building itself, even when complete, will be but a part of the whole scheme.

In the conception of our forefathers a cathedral foundation consists of a body of men who with the Bishop constitute the centre of diocesan life and activity. It is the ancient ideal that under the modern conditions of our work in this island diocese we shall need to keep in the forefront, otherwise our scheme will not be truly diocesan nor will it be truly effective or complete. As to the staff of the cathedral we should add two canons. One of these should be a canon missioner, well equipped for the office of special preacher, able to carry on a ministry of spiritual awakening and to commend and defend the faith to the thought of our day. For the second canon I should wish to borrow a title used, I believe, in the modern cathedral foundation in Liverpool I would call him the children's canon. He would take the lead in expert knowledge of all matters having to do with the care and education of the children of the Church.

How greatly it would invigorate our work if we had such a staff going out constantly from the cathedral to every parish and mission and from time to time every year, making it possible for clergy who work much alone to spend in the cathedral some days of spiritual refreshment and receive new vigor and inspiration for their work.

May God put it into the hearts of some of our own people who have the means to do so to follow the example of the Baroness Burdett Coutts in days gone by and enable us to carry this project right on to its completion.

Provincial Organization.

It has been thought well not to proceed with the organization of the Ecclesiastical Province of B. C. until the endowment of the diocese of Kootenay has been completed and the Bishop elected and consecrated. With this decision I fully concur. This will probably involve a delay of nearly a year. In any case we may look forward to our provincial synod being fully constituted before the next session of the general synod which will be held in the city of Vancouver in the fall of 1914.

Meanwhile the four dioceses have begun already to act together. Under the agreement arrived at for provincial theological education the board of governors consisting of the Bishop and representatives of all the dioceses have met and organized and have already dealt with the preliminary work of establishing the Anglican Theological college of British Columbia. Two residential halls, Latimer's hall and St. Mark's hall, are now at work in Vancouver in temporary buildings. These halls are affiliated with the college and form constituent parts of it. We have then recognized both an official and a voluntary element in our plan. The board of governors will be the official college in the support of which we must take our share as a diocese. The new halls acting apart in certain matters left to their discretion are of the nature of private institutions, free to manage their own affairs and to collect their own funds.

Theological College.

The general synod of the Church in Canada when framing its regulations for the training and examination of candidates for the ministry distinctly recognizes the existence of varying schools of theological thought in the Churches and consequently have laid down alternative text books in certain subjects wherein the candidates may be tested by sympathetic examiners. Our own Anglican Theological college with its two attendant halls endeavors to give practical effect to this action of the general synod in that it provides for the complete curriculum, text books common and text books alternative laid down by that body of the Church in the Dominion.

That men of varying schools of thought in our Church have thus united together actuated by a desire for the attainment of one common object is an event of happy significance for the future welfare of the Church.

We must endeavor to keep this unity. We cannot afford to be disunited. Organized religion is not

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strong to-day, the forces against us are many, subtle and aggressive. Let us stand side by side partly recognizing differences which shall not divide as we endeavor, each helping his brother, to live the faith we utter in the creed and to defend and proclaim the name of Him whom we adore. I have been trying to bring before you our work as a whole and in many of its details there is yet another aspect in which to regard it and that the highest.

For religious people, the Book of Revelation of St. John is emphatically a book for to-day. Beginning with a majestic vision of God incarnate our ascended Priest and Saviour, it utters its searching messages of warning and encouragement to the churches in Asia, typical of the church in every place and in all the ages. There is a series of startling pictures or prophecies it portrays, the constant upheaval of all settled order, the outpouring upon men and peoples of nature's hostile powers, the rush of nations to a world-wide war. It is a picture of incessant conflict of rival principles, light and darkness, righteousness and sin, purity and vice, the sword of St. Michael drawn against the concentrated organized forces of evil. And, over all and through all the tumult and the fighting, in the ministry of the Risen Christ and of His bride the Church, the band of God patiently, wisely, strongly controls all and guides all to the triumphs of right and the ultimate achievement of His will.

THE WORK OF SYNOD.

The synod opened, following a celebration of holy communion in the cathedral at which the Bishop was the celebrant. The Bishop presided over the synod, and the opening prayers were offered by Rev. J. H. S. Sweet, clerical secretary. There was a large attendance of clerical and lay delegates. Early in the session Rev. Mr. Sweet was re-elected clerical secretary for the ensuing year. Mr. F. W. Blackenbach was re-elected lay secretary, Mr. Percy Wollaston, treasurer, and Mr. F. Elworthy, auditor.

Prominent among many lines of proposed legislation was that of

Need of Sunday Schools.

Rev. H. A. Collinson moved that before any new appeal be made in connection with the Sunday schools of the diocese a meeting of the clergy should be held to consider the work of the commission.

This was finally passed after considerable discussion, the principal speakers being Mr. Percy Wollaston and Rev. Robert Connell. The former sketched a pessimistic picture of Sunday schools in the diocese of Columbia. He said that as soon as the synod closed the Sunday schools closed too, except for a perfunctory business meeting held every Sunday. He made an exception, however, in favor of the Sunday school at Nanaimo, in the northern deanery, while those in the charge of Rev. E. G. Miller and Rev. Mr. Bagshawe were also a success. Why Rev. Robert A. Hiltz, general secretary of Sunday schools, had spent most of his recent visit to the Island in Victoria itself, was because he thought that Victoria needed him most. People were always saying what a great thing the Sunday school was and that it was the most important work of their lives. Then why, asked Mr. Wollaston, did they not go and do it? He pointed out that a Sunday school commissioner had once been appointed by Bishop Perrin, but he did not believe that commissioner had visited a Sunday school since appointment.

The treasurer's remarks as to the inefficiency of the Sunday school system in this diocese were not allowed to go unchallenged. Rev. William Barton, who within a few months had brought together a Sunday school of over a hundred children at St. Mary's church, Oak Bay, was one of the first to rise to his feet, and after him came Rev. Robert Connell, of St. Savior's church, who said that the statements made by Mr. Wollaston were too strong to be allowed to go by the board. He did not consider his own Sunday school perfect, but he would be a traitor to the school and to its teachers if he let this go by. He thought that they should recognize as a synod the faithful work of their Sunday school teachers.

Too Much Uniformity.

He, himself, had made arrangements in connection with Rev. Mr. Hiltz' stay in Victoria, and it was his fault if they had not been as others might have wished. As it was, however, Mr. Hiltz had preached twice in the city and had addressed a well attended meeting in St. John's schoolroom at which a gratifying feature had been the large attendance of young men and boys. Mr. Connell declared himself perfectly willing to co-operate with the Sunday school commission in any way desired, but he objected to too much uniformity.

Bishop Roper said that he would do all that was possible to assist in pushing forward the Sunday school work.

It was finally decided that a meeting should be held in the near future, in all probability at Nanaimo, to thoroughly discuss the matter.

* * *

A hearty vote of thanks was passed to the Right Rev. Bishop Carpenter for his able sermon in the cathedral at the opening service of the synod on Monday night.

* * *

The clerical and lay members of the executive were duly elected as follows: Clerical, Rev. Canon Silva White, Nanaimo; Rev. J. W. Flinton, Rev W. Baugh Allen, Rev. Robert Connell, Rev. Mr. Ryall, Chemainus; Rev. W. Barton, Rev. E. G. Miller and Rev. Canon Leakey, Cowichan. Lay: Messrs. Crotty, Ker, Clive, Phillipps-Wolley, Alexis Martin, Brown, Perry, Corrie-Wood and Major Walsh.

A resolution of appreciation of the work of the Brotherhood of St. Andrew which has just held a conference in this city was cordially passed.

The report of the executive committee included an expression of sympathy with the diocese of Columbia in the recent death of the rector of St. James' Church, Rev. H. G. Fynes-Clinton, and also mentioned that the following had contributed land for church purposes. At Hardy Bay, His Honor the Lieutenant-Governor; at Nanaimo, Mr. H. J. Bush; at Langford, Mr. Taylor; at Colwood, Mr. Arthur Peatt; at West Sooke, Mr. French.

The treasurer, Mr. Percy Wollaston, read the report of the archdeaconry of Columbia, also the treasurer's report, in which he said:

* * *

A careful estimate of income and expenditure on mission fund account, made quite recently, shows that, providing all assessments are paid up, and all sources of income yield their average amount, we shall have just enough to meet the calls for stipends, but nothing to spare.

* * *

Rev. C. R. Littler, whose work as clerical financial agent of the diocese has been most successful, said that he hoped the time would soon come when the stipends of every priest could be increased, and thought that each should receive at least $1,100 a year. Many of the clergy were striving to live on a very small income, and he knew from his own experience how heartbreaking a task this was and how paralyzing its effect on their work.

* * *

The dean reported for the committee on religious education in the public schools. It had been proposed that the New South Wales system be adopted in which a simple scripture lesson was provided by the department of public instruction and the churches were afforded an opportunity of sending ministers and other accredited representatives into the schools to teach the children the faith of their fathers. Although the Anglican clergy and their brethren had approved of the first part of the New South Wales system, they had decided that the sending of ministers into the schools would not be feasible in this province. A committee had been formed to confer on the matter.

* * *

The report of the West Coast brotherhood mission gave an interesting account of the work that is being done up there.

* * *

Another interesting matter touched on was the appointment of a city missionary, which was again brought up by the Bishop of Columbia, who had referred to it in his charge. The duties would include visiting the various city institutions, such as the jail, Old Men's home, Old Ladies' home and the hospitals; and the bishop pointed out how great a need existed for such a man.

* * *

A motion that caused much discussion was to the effect that the executive committee should raise the salaries of the clergy of the diocese to at least $1,100 per annum, and $1,200 in cases where no parsonage was provided, in order to enable the clergy to meet the present high cost of living.

* * *

In this same connection it was moved that the incomes of bachelor clergymen be not increased, but that clergymen with two children or more should receive not less than $1,100 per annum.

* * *

A resolution regarding a uniform marriage law throughout Canada was moved and seconded and a committee appointed in this connection.

* * *

The synod appointed a committee to meet a committee from the diocese of New Westminster, to define the exact bounds of the line between the two dioceses, and also to define the limits of the Columbia Coast mission.

* * *

A resolution was passed to the effect that the synod view with pleasure the decision of the Bishop that the diocese be self-supporting and hoped that the people would raise the $1,600 required to make up for losing the support of the M. S. C. C.

Going to Church.

May not the anxiety which reverend gentlemen manifest to devise ways in which the church shall be more attractive furnish the reason why folks are seemingly more and more difficult to entice within the fold? The service must be made agreeable, the Sabbath afternoon must deserve the name "pleasant"; lectures offer all kinds of themes—some of them remotely connected with religion—as reason, why people should go to church.

The music is to be of the best; the sermon will be short; perhaps magic-lantern views will help to enliven the proceedings. The secular is linked with the religious so intimately that sometimes the latter is almost lost sight of. We go to church to worship, and, if that purpose is lost sight of, all the social betterment ideas and lectures aiming at the improvement of the mind are beside the point.

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Jubilee—1862-1912.

The Jubilee of the Parish of St. Anne, Toronto—The Mother of Eight Parishes in Twenty-five Years—"A Missionary Church"

SUNDAY, Monday and Tuesday of this week have been days of commemoration in the parish of St. Anne. In the New World "50 years" spells "historic" in things ecclesiastical; and this St. Anne is a historic parish, and in the sermon and addresses at the services and meetings on the opening days of the week the "historic" loomed large. On Sunday evening the Lord Bishop of the diocese preached to a congregation approaching 1,700. After referring to the splendour of the new church and parish building, His Lordship proceeded: "But," declared he, "these grand buildings, worth in the neighborhood of $175,000, and on which I understand there is a debt of but $36,000, will not be fulfilling their mission should you individually and as a congregation cease your activities for Christ."

The Bishop compared the past of the parish with the present, pointing out how before 1900 the community had been but sparsely settled, and the church bells had seemed to peal out upon empty air.

"Under Rev. Mr. Skey's rectorship these past 10 years have been the most fruitful in the whole history of St. Anne's church. Do you realize," continued the speaker, "that since the year 1900, twelve years ago, the population of this great city of ours has doubled. And do you realize that in doubling her population, the greater part of it has come into this very community. At the end of the next twenty-five years the population of this city will be not less than a million people, so that instead of being, as it now seems, away from the centre you will in all probability be thrust into the very centre of a city's activities.

In the morning the rector preached, and sounded the note to which it was necessary the parish life must be attuned if they were to expect the blessing of God.

"Our strength and our success has lain and should lie in our missionary work." We are to be a missionary church, both at home and abroad, if we expect God's blessing to descend upon our homes and our families. Further, we must be an unselfish church, working for and reaching out the helping hand to the whole community. Our church doors must be wide open to every person to enter in and worship."

On Monday evening the new Parish hall was dedicated by the Bishop, accommodation again being taxed to the utmost by the congregation.

On Tuesday evening a social and reunion of old members of the old St. Anne's was held. One of the most pleasing features on this occasion was "a presentation" of a purse of gold to the rector emertus, the Rev. J. A. McLean Ballard, who, however, was unable to be present, owing to indifferent health. Mr. Ballard became rector in 1877, and continued in active charge until 1902. His faithful devoted service to the parish was recalled in touching terms by several on Tuesday evening. During Mr. Ballard's active rectorship, i. e., between 1877-8 and 1902 he established four missions which are now strong separate parishes, viz.: St. Mark's, St. Barnabas (Horton St.), St. Judes' and St. Anne's. During this period the Church of the Epiphany was started as a mission of St. Mark's.

Eight in One.

When St. Anne's was erected as a separate parish in 1862, it had a vastness which might well appal a clergyman of to-day, even with the improved methods of locomotion. The old parish reached from Trinity college on the east, to the Humber on the west, and from Davenport road to the lake shore. This area is now divided into eight separate parishes, of which St. Anne's is the mother church, or the "grandmother church," as Rev. L. E. Skey, rector since 1902, says. Though the territory of the parish has been reduced, its financial rank has advanced, till to-day it comes after St. Paul's church and St. James' cathedral, as the third church in the diocese.

The present staff is: Rev. L. E. Skey, rector; Rev. Joseph Fennel, assistant; and Revs. Saywell and Bracken, curates.

Those who have officiated as curates in the parish have been the late

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1912.—The New Parish Church of S. Anne, Toronto.

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Arthur Boultbee, the Rev. Herbert Symonds, M. A., the Rev. J. J. Johnston, L. S. T., the Rev. J. G. Waller, M. A., the Rev. A. U. De Pencier, and the Rev. G. F. Davidson, B. A.

The rectors of St. Anne's have been: 1862-73, Rev. John Hilton; part 1873, Rev. J. C. Gibson; 1873-77, Rev. S. S. Strong, D. D., D. C. L.; 1877, Rev. J. McLean Ballard, M. A.; 1902, Rev. L. E. Skey.

To this list must now be added the following curates: Rev. R. M. Millman, Rev. G. S. Despard, Rev. Mr. Saywell, Rev. Mr. Bracken.

A Toronto daily paper referring to the industry of effort which characterizes rector and laity of St. Anne's says: "Within six years a new church has been built, an institutional Sunday school erected, and a rectory provided, a programme calling for an expenditure of $120,000. This has been accomplished in a congregation of people who cannot boast a rich man among them. At the same time the congregation has sent out and maintains in Japan the Rev. Mr. Millman, a former curate, and his family. John Marshall, a former Sunday school worker at St. Anne's, is partly supported by the congregation at the Jack River mission in the northwest."

"Let the Dead Past Bury Its Dead"

Canon of Westminster's Message for the Awakened Soul.

NO life is too broken to be useless for its God-intended purpose when, broken and shattered, apparently beyond repair though it be, it is placed unreservedly in the hands of the Lord Jesus Christ. Man's judgment fell far short of God's regarding the possibilities of broken units. A broken and bruised reed by the wayside was to the ordinary passer-by, if by him noticed at all, something of absolutely no value, absolutely useless; but there was One whose special care was such broken reeds. He breathed i to them, and there was again a life and power attuned to the heavenly note. With the impelling power of his intense personality, the Right Reverend Boyd Carpenter, Dean of Westminster, forced such comforting truths into the hearts of a congregation that filled the Church of the Redeemer, Toronto, on Sunday evening last. The sermon was based upon the soul-awakening of the impure woman who came to Christ while he dined at the Pharisee's house, and with a soul too full of repentance to permit of words, knelt speechless at the feet of the Saviour, and broke the alabaster box of ointment. "What is it that awakened this woman and made her seek to be pure? The personal character and life of Christ must have had some influence on her. 'Come unto Me all ye that are heavy laden and I will give you rest.' There was a voice of loving welcome in the heart of that woman, and she dared to do the thing that a few hours ago she had not the courage to do. He said, 'Thy sins be forgiven thee,' and the veil dropped down on the past.

"If we are able to take Christ's hand and condemn ourselves, the curtain drops forever on the past. Better let the dead past bury its dead, and forget. There is music in life that may come from us, no matter how bad the past may have been, because in the strength of Christ we may go toward the future and accomplish good for him.

"You cannot gain anything by going over, and regretting the past; it is gone forever. Take your energies, do not waste them in morbid recollections, but go and be in peace. How many say 'there is no future for me.' We must all turn and ask 'what can I do,' for there is not one of God's creatures, no matter how low he has fallen, that has not some work of God's to do in the future. Hold fast to the peace that has come into your soul, and help to forward His work."

Over 1,200 people listened tensely to the sermon, while between 300 and 400 were unable to gain admittance to the church.

Next Sunday evening, the Rt. Rev. Bishop Ingham, secretary C.M.S., will preach at the Church of the Redeemer.

Brotherhood of St. Andrew.

(From the Head Office.)

HOW easy would be the task of those who have in hand the promotion of any organization, especially in the religious world, if only they could inspire all their members with missionary zeal. If they could only be induced when they go into new surroundings to carry with them greater earnestness for their cause. This reflection is prompted by a letter from a brotherhood man on the Pacific Coast. Formerly a secretary of a chapter in one of our large cities, he was called to other work in a small town some distance away. Upon the first Sunday in his new home he introduced himself to the rector of the parish church, as all churchmen should do, and one of the first questions he asked was: "Is there brotherhood chapter here in the town?" The rector had had some experience of the value of a brotherhood chapter, and he seized the opportunity presented by the arrival of an energetic brotherhood man, and between them they organized a probationary chapter within a few weeks of his arrival

Such news as this must gladden the hearts of those who are giving of their time and their substance to promote what they believe to be one of the greatest missionary bodies within the fold of the Church. Too often the reverse is the case, and we hear of men who are good churchmen and faithful workers in all their parish activities and yet they will leave for a new place of residence and remain buried, seemingly giving no thought to God's work in their new home unless it shou'd chance that their names have been sent on and that the workers on the spot are on the lookout for them.

Word reached us within the last few days from a prominent brotherhood man in one of our big cities in which he tells us of a man who had been working in the same office with him for over two months and although he had seen our correspondent's button every day, did not even tell him that he also was a churchman, and in his former home a member of the brotherhood.

What an infinitely easier place to live in this world would be if only all of us would grasp the fact that work for God is necessary wherever we may be, and the mere fact of being a stranger in a place is no reason for giving up our church work.

BROTHERHOOD OF ST. ANDREW.

C. C. S.

The Canker of Parochialism.

Earnest Plea by the Bishop of Toronto for Wider Vision.

THE "Diocesan Sunday Campaign," having for its object the arousing or the creating of a diocesan consciousness, may be said to have been in augurated on Sunday last when the Bishop of Toronto preached at St. Stephen's. By the Diocesan Sunday it is sought to emphasize the fact that each congregation is part of a great body, "the holy Church throughout the world." The congregation must not be self-centred, but must consider the claims of the whole Church, and more especially those of the diocese to which they belong, and of its cathedral, which is the visible expression of the strength and energy of the church of the diocese. The Bishop took for his text Phil.: II., 4: "Not looking each of you to his own things, but each of you also to the things of others." He said that if acted upon, this smooth stone out of the brook of God's Word would slay the giant of parochialism in their midst. The danger of self-centredness was contrasted with the wide outlook of the diocese as represented by the cathedral.

What is a Cathedral?

What is a cathedral? It is the chief church of the diocese, the Bishop's church, or the church in which his cathedra or throne is placed. Its earliest purposes were included under three heads:—

(1) Evangelistic and missionary. From this building, as a centre, the Bishop gathered together his priests and set out with them to visit the outlying parts of his diocese, preaching the Gospel, and establishing church, and this done, they returned there as to a home.

(2) Its second purpose was as a meeting place, where the clergy and laity of the diocese could meet together in conference.

(3) Its third purpose was as a place of rest and refreshment, a place where the weary pioneer of the Gospel, worn out with difficulties and discouragements, might be buoyed up by its beautiful services and its spirit of sanctity, and go out with fresh zeal to do battle for the Lord.

And its uses are largely the same at the present time. The Bishop then went on to speak of the scheme for building the cathedral, and drew a vivid picture of the proposed edifice as seen when completed. It will be capable of seating more than 3,000 people, and will be a fitting place for the annual meetings of the great organizations of the Church, such as the Women's Auxiliary, the Brotherhood of St Andrew, and so on. Nor must the influences of such a building be lost sight of. They would be felt to the farthest bounds of the diocese. Its practical value was outlined when considering the personnel of the staff. In conclusion, the congregation was asked to show its personal interest in the scheme in three ways:—By praying; as Tennyson says in "Idylls of the King," "More things are wrought by prayer than this world dreams of." They must also show their interest by giving; and lastly, by working for it, talking of it to their friends, and helping to fire them with enthusiasm for the project.

The sale of work which is carried on every year by the young ladies of St. Hilda's College for the Matsumoto mission in Japan was held this year on November 7th with gratifying results.

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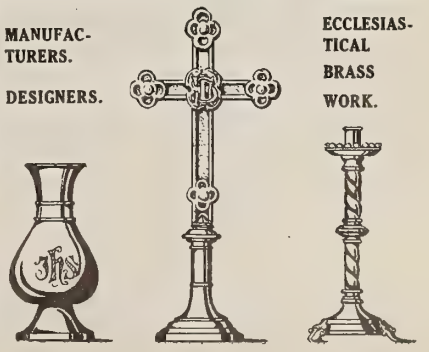

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Women's Work and Social Service.

THE fine mild weather makes it difficult to realize that we are already within so few weeks of the Christmas festival, but so it is, and I wonder whether an increasing effort to do our Christmas shopping and our Christmas posting early, might not be made. The Christmas—I do not speak now of it as a religious festival, but as a family, social and friendly celebration—the Christmas which to the children is so full of joyful anticipation and happy reality, and which to us older ones brings so much quiet happiness in its sense of friendliness, and its exchange of friendly recollection and remembrance—this same Christmas is to many little but a sort of nightmare of long hours, of weary eyes, of aching limbs, of strained bewilderment. The crowding of shops, the over-loading of post offices and express deliveries just before Christmas, might be at least very greatly lessened by a little forethought and planning. It is true that some members of the community might not be able to shop early, yet many people could do so if they chose to take the trouble of thinking and planning.

Some of us positively enjoy the sense of scramble and excitement at the last moment; some of us live by the saying, Never do to-day what you can put off till to-morrow; some of us do not like to exert ourselves till we are pushed on by the sense that the last moment for action is upon us. We like to think that we are unselfish in the giving of gifts; possibly we are; but let us not at the same time be selfish towards those whose labor serves us so especially well at Christmas—the shop assistants, the delivery men, the post office clerks and postmen, the express companies, but let us plan to lessen as far as any one of us individually may, the inevitable pressure of their work.

There is something of a tendency to treat the Ulster demonstrations as a clumsy joke, a thing to "die of laughing over," in the elegant phrase of someone—or as a dying shriek of the Protestant ascendancy—or to look on the whole difficult question as merely an application of our Canadian system to conditions like our own. But a highly complicated question cannot be dismissed quite so simply, and though this page has nothing to do with politics as such, yet the following graphic picture given by "Martin Ross" will interest some. The whole letter, which appeared in a recent issue of the London Spectator, is well worth attention, but too long for full quotation:

"To me, born and bred among the grave and dreamy faces of the West of Ireland, the eyes and voices told a new story. Not an imaginative one or a very sympathetic one, certainly not a long one. It would seem as if time were of more value than conversation. They are quick movers, going about their business at a pace that is on equal terms with their brains; we can console ourselves down in the south with the entirely true reflection that if we moved as fast as our ideas we would be invisible to the naked eye. . . . That night the drum of the Orangemen made a distant and vigorous rhythm in the motionless moonlight, announcing that these were the loyal men of Ulster. Next day the Union Jacks brandished the same statement to Heaven in the cool hard sunshine. The long white road to Coleraine clove through a deserted countryside, where the oats stood uncut or lay reaped, abandoned at their most vulnerable moment by workers who counted every working hour like a coin. The farm-horses were in the shafts of market carts, tugging the square-jawed farmers and their families along the straight and well-made roads.

"After the day of exaltation (of the great political meetings), followed the Sunday of humiliation and intercession, and in the churches the hard and virile voices rumbled the confession of sin and sang the National Anthem like a challenge. Throughout the week of struggle and of the lagging harvest, went like the wind among the sheaves, the talk of Ulster Day and the signing of the Covenant, and as if on the wind came the far and away thunder of the big meeting. 'I couldn't go to the meeting,' said a man whose strength of body was not great, 'but I'll go to the signing. That's my duty.' His duty: that was a new motive to hear of. Not his revenge or his fear, or the galling of a secret fetter: but shortly and sufficingly his duty.

"The conclusion of the matter was, as I say it, no less simple and complete. It took place in a clean whitewashed village of a single street, the Union Jacks were thrust out at the windows and a dark group of men and women was outside the little Orange Hall, under a strip of canvas that bore the unqualified statement that the people would not have Home Rule. They know what their statement means. Every mile of this ground has been fought over and died for many times. At the back of the Hall was an enclosed patch of grass, and here the unprecedented and quiet ceremonial began. 'O God our help' was sung, and all knelt on the grass and repeated the General Confession. Belfast has spoken in might this day, but the line of kneeling men in well-worn suits and Orange sashes with their heads bent and their lips moving, will not, in its profound pathos, be excelled. 'The men will die in the last ditch if such there be,' says the correspondent of the Daily News, lifted off his feet into prophecy. The tall rector spoke, with the same note of deep anxiety and desperate trust that has penetrated this epoch in Ulster; as he stood with the Lion of England wrestling against the flag-staff at his side, there was but one thing to realize, that 'they breathe truth that breathe their words in pain.' When all was over, the congregation filed into the Hall and proceeded to the signing of the Covenant. There was no excitement whatever and no hesitation. In the Ulster Hall people were signing at the rate of 150 a minute; here there was no hypnotic force of dense masses, no whirlwind of emotion, only the unadorned individual action of those who had left their fields and taken their lives and liberties into their hands, laying them forth in the open sunshine as the measure of their resolve."

These are not the words of a politician, of a sentimentalist, or of an extremist. The initiated will have realized that the name of "Martin Ross" veils the personality of one of the two gifted women who have collaborated with such singular charm and success in the series of Irish stories of which the "Adventures of an Irish R. M." is perhaps the most widely known. These books contain scarcely a hint of the existence even of a political question, and this fact together with the overflowing humor and broad-minded sanity with which they are written, gives a certain significance to the foregoing account and makes it worth reading for other reasons than the picturesqueness of its imagery.

* * *

I am afraid Honour Bright is doomed to leave her sphere this time, for her thoughts have been full of the progress of events in South Eastern Europe, which all the world has been watching with a breathless and kind of incredulous amazement. It is horrible, this mediæval warfare, this Crusading passion, yet whose heart has not leapt with the hope of ultimate freedom for the Christian subjects of Turkey? Who does not trust that "the old misgovernment, the old callous indifference to life and the elementary rights of humanity will no longer find opportunity for their exercise, and that the calculated and cynical government by massacre and outrage applied by the Turks to the Christian populations within their power" is to be ended? We have all known that these peoples of South Eastern Europe were fighting races, but probably few had any idea what their fighting meant, what a nation in arms means of terror and cruelty and splendid heroism. We can hardly picture, can we, a state of affairs in which everything that can be worn or devoured has been commandeered for the army, in which no trains can be run because drivers and conductors are carrying rifles, in which schools are closed because the teachers have joined their regiments? This in Bulgaria, a nation of real peasant proprietors, with the strength and sturdiness of the country, and the alert intelligence of the town. In little Montenegro, too—whose beautiful Princess Helena is the beloved and gracious Queen of Italy—every man from 16 to 60 bears arms, school boys learning to shoot instead of cheering games of football, and every one is proud of his well-kept arms as well as of his skill in using them. They are passionately patriotic; "I have seen men," writes a lady in the London Daily Mail, "stoop and kiss the ground when they have crossed the border after long absence." Here there is no fashion to keep up with, men are poor but hospitable, simple and dignified, for not wealth but courage is the standard of excellence. With the Montenegrins, too, is Miss Edith Durham, correspondent of the London Chronicle, who has lived for years among the Balkan peoples and is one of their warmest champions. She will become famous as one of the first women accredited as war correspondent to a great newspaper, and her despatches are noted as being of peculiar interest.

Not a women's question? Well, if it is true that our mothers make us most, the national spirit will be largely what the women make it, and will be largely an expression of their keenness, their courage, their patriotism, their unselfishness—that is, if the national spirit is to display these great qualities. In a fighting nation, too, women must do an unusually large share of the work more often done by men, agricultural labor for instance, and in time of war, the transport of food and ammunition. The question of the Near East is largely a woman's question. Where there is misrule, oppression, violence, it is the women who will suffer most,

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061

the women who have most to lose from anarchy and misgovernment, most to gain from freedom and peace.

Look at this little picture drawn by Mr. H. W. Nevinson, of a column many thousands strong upon the march. "Sometimes from the people who lined the street a lady—or two ladies, mother and wife—would go up to an officer at the head of his battalion and kiss him. No one laughed or cheered. It was a matter of course. All knew what it meant. The officer stood still for one moment and then advanced without losing his place. Beside many of the fours, women were marching too. They were peasant women who had come into the town from distant villages—they trudged along beside husband, father or brother, carrying with them some last gift for his fearful road—a round of bread or parcel of fruit—and many carried live fowls on which he might surely dine a time or two before the fighting could begin." There is something in this homely little touch which brings a lump to one's throat and gives one in a second a sort of insight into how those women felt. It isn't politics, it is just human nature, and not so remote from us either. Amongst our fellow-citizens in Canada are many from these very lands, and we could not have helped a certain thrill of sympathy at the muster of Greeks and Bulgarians the other day from amongst us to join their armies. Do we not desire to understand something of their hopes and fears, and to appreciate the passionate if narrow patriotism which has had so much to do with fashioning their character? We can spare pity and admiration for the Turks in their splendid courage and fortitude upon their terrible retreat, but however great their virtues, however faulty the peoples of South Eastern Europe, the one embodies the spirit of reaction, the other the spirit of progress, for the most elementary form of Christianity has surely within it a seed of life and light. Some of us for long have hoped and earnestly desired that the Church of the Heavenly Wisdom in Constantinople might again become the scene of the Holy Eucharist, of Christian prayer and praise. How far off that day may be none of us can tell, nor yet how near at hand.

HONOUR BRIGHT.

The Glory of Canadian Woman.

"I BELIEVE that God's supreme purpose is the building up and perfecting of the Body of Christ and that any perfection to which I come is the possession of the whole Body."

Perfection of any kind is only reached by development and that term involves the fact that there is *"something"* to be developed. What is there in the soul of every woman that if developed, attains the highest perfection, though she may at the same time be possessed of many other rare and remarkable gifts?—It is that Divine thing which God himself recognized in her, when he caused Blessed Mary to be the mother of the perfect Man—the *maternal instinct.* This God-given gift places her in a special sphere in the destiny of the race and when recognized by her, awakens unbounded love and solicitude for mankind, and her work will only be accomplished when man has reached the perfect imitation of Christ—and the wonder and the glory of it! Why does she then so often allow this precious gift a secondary place, or no place at all in her life? Why does she often become the slave of all sorts of strange cults? At the present time in England, one of these seems to be a passion for smashing windows and mobbing the nation's leaders as they emerge from the House of Commons, worn and weary often after hours of strenuous debate on questions of vital importance.

What is to be Canada's place in the future among the nations? Are Canadian women, and more especially, Canadian Churchwomen—members of that Whole Body—thinking and praying about it? Do they realize wherein lies their greatest influence?

In the lower animal kingdom, the offspring belongs almost solely to the female, and this law of nature applies in a great degree to the human race, especially from a psychological standpoint, therefore it follows that the Canadian of to-morrow will be what the woman of to-day makes him. One wonders if England could ever have had Edward the Peacemaker, Lord Roberts, or Arthur Ingram, "the peoples' Bishop" if their maternal ancestors had been given to simply dredging their noses in powder and smoking cigarettes—not that these habits are so very terrible in themselves—a Frenchwoman may do them with impunity—but on the other hand, can she dispense the hospitalities of the tea-table, by the fireside or on the tennis-lawn, as the case may be, with that charm and matronly grace which her English sister possesses? Ah, no! As Pierre de Coulevain says: "She knows neither how to drink it, nor prepare it, nor pour it out ..... she is quite incapable of repeating over and over again the liturgical questions: weak or strong? one or two lumps of sugar, cream or lemon? and when she does bring herself to ask, she never waits for an answer."

If Canadian women, *to-day,* strive to cultivate their greatest gift, that which helps and strengthens the souls of the physically and mentally stronger, but the psychologically weaker sex, there will be little to fear for this young nation's type of manhood, *to-morrow,* and though that *to-morrow* may be for them in Paradise, in the blessed company of the Holy Mother and all the saints, they will find untold bliss in that they served God in His supreme purpose—the perfecting of the Whole Body—the Body of our Blessed Lord.

MABEL.

Annual Meeting of the General Board W.A., 1912.

"Going Forward in Faith and Hope."

THE annual meeting of the general board of the Woman's Auxiliary was held in Quebec, October 22nd, 23rd and 24th. There were eighty-two responses to the roll-call, and as it included members from New Westminster and Fredericton dioceses, it was a happy reminder that the society extends from coast to coast. Twelve dioceses were represented, and a hearty welcome was given the delegates who had travelled the long distances from western dioceses to attend the meeting.

The opening service in Holy Trinity cathedral, the solemn addresses at the noon-hour, the many memories in the history of Church and country which the very name Quebec recalls, all made a deep impression on the minds of the visiting delegates.

The reports given at the meeting were most encouraging, definite signs that the auxiliary is, in the words so familiar to its members, "going forward in faith and hope." Progress in the past year was noted in all departments, the advances made leading to the following figures,—a total membership of 43,196 in the auxiliary, which includes in its ranks women, girls, children and babies; 1,744 parish branches; 1,479 diocesan life members; the treasurer's receipts, $58,-125.83; 1,038 bales sent out; $4,763.90 expended on special furnishings; a total expended in the Dorcas department of $27,940.65; present circulation of the "Letter Leaflet," 16,000 copies a month.

Hope and faith were dominant notes as the business of the meeting was carried on; the most important matter was a plan suggested by the M.S.C.C. by means of which the women's share in the foreign mission work of the Canadian Church will be strengthened and concentrated; after thoughtful discussion the plan was considered and adopted, the members voicing their feelings by singing the Doxology.

A large number of appeals were accepted to be laid before the diocesan boards during the coming year, and yet another forward step was the decision to publish as an experiment an annual report,—the story of the year.

The accounts given of the various departments, provision of salaries, pensions and part maintenance for missionaries, the training of candidates, aid for non-Christian foreigners in Canada,—all showed that plans were made for yet more useful work in the future.

An annual meeting is not solely concerned with business, and there was in Quebec delightful opportunity of enjoying the social hours and pleasant gatherings so kindly arranged by the members of the Quebec diocesan board.

Ebb and Flow.

IN the course of his recent Visitation Charge, the Bishop of Bristol made a statement which will not surprise those who have opportunities for observing certain tendencies at the time of which comparatively little is heard. He said that "the number of Roman clergy applying to Anglican Bishops for admission to minister in the National Church is at least as large as the number of clergy who leave the National Church for Rome." We have good reason to feel satisfied of the accuracy of the Bishop's remark. When an Anglican priest "goes over to Rome," a great deal is heard of it; when a priest leaves Rome for Canterbury, we do not advertise the fact. He has come, or returned, to the Englishman's rightful allegiance in religion—he has made his submission to the Church, and there is no more to be said. Rome calls him a "renegade priest"; the Church of England refrains from such uncharitable language about the Anglican priest who "goes over." It is foolish scolding to vituperate a man who follows his conscience. The Bishop of Bristol added that large numbers of Nonconformists are being admitted to the National Church, and the statement might with truth be extended to include a certain number of their pastors. Perhaps on the whole it is a pity that the Church of England does not advertise.

A Rhyme of Months

All know "Thirty days hath September," but some may never have heard Sheridan's rhyme of the months:

"January, snowy; February, flowy; March, blowy;
April, showery; May, flowery; June, bowery;
July, moppy; August, croppy; September, poppy;
October, breezy; November, wheezy; December, freezy."

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DIOCESE OF NOVA SCOTIA.

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

HALIFAX.—Sunday, November 3rd, was observed at St. Paul's, Halifax, as a day of thanksgiving. Special music was rendered, including Maunder's "Harvest Song" and "Ye Shall Dwell in the Land." The rector preached to large congregations at both the morning and evening services.

Archdeacon Armitage's evening sermon was the first of his special series of sermons to men. He dealt with "The Young Men," of whom there were a large number present, and set forth the Christian message as it touches life's earlier years.

Defining the present as "the young man's age," the archdeacon proceeded to sketch the magnificent missions which face young men to-day. The pattern man is to be found in the Gospels True following of Him will inspire to the most conspicuous service, and issue in the noblest manliness.

St. George's, Halifax, also observed its annual harvest festival on Sunday, November 3rd. The chancel was beautifully decorated with clusters of grain and with the fruits of field and garden. Excellent music was rendered. In the morning the Rev. H. W. Cunningham preached, and in the evening His Lordship the Bishop occupied the pulpit.

DIOCESE OF QUEBEC.

The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

THREE RIVERS. — The harvest thanksgiving service of St. James' church was held in the church last night, November 6th, and in spite of a very wet night the church was well filled. The sacred edifice had been tastefully decorated by the ladies. The musical part of the service was splendidly rendered by the choir. The anthem "Ye Shall Dwell in the Land" (Stainer) was sung with great effect, the solos being taken by Mrs. Balcer and Miss B. Ritchie. The rector, Rev. H. R Bigg, conducted the service and read the first lesson; Rev. A. W. Buckland, Portneuf, read the second lesson and also preached an excellent sermon from the 23rd Psalm. The collection was in aid of the Clergy Pension fund. Mrs. Wm. Ritchie presided at the organ.

DIOCESE OF MONTREAL.

The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

MONTREAL CITY.—Rev. E. Watts-Ditchfield, vicar of St. James the Less, London, England, preached last Sunday morning at St. George's church, and in the evening he occupied the pulpit of St. Martin's. He also addressed a meeting of men in Christ church cathedral, under the auspices of the Brotherhood of St. Andrew, at 4.14 p.m. Rev. Mr. Watts-Ditchfield has a good reputation as a worker among and speaker to men, and his work, "Fishers of Men," gives a very clear exposition of his ideas.

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The Bishop of Montreal was the preacher in St. George's church at the evening service on Sunday. There was a large attendance by the Sons of England association, for whose benefit the sermon was preached.

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For use in the churches of the diocese, the Bishop of Montreal has authorized the inclusion of the following special collect for peace:—

"Almighty God, Who ruleth over all, do Thou so guide the nations of the earth that peace may be established amongst those that are at war, and ever preserved amongst those who are at peace, through Jesus Christ our Lord: Amen."

—

The Rev. J. A. Elliott leaves All Saints' church next week to take up his new work as vicar of St. John's church, Port Hope. He will be much missed from the councils of the church in this diocese, where his words have always carried weight with many. He has done a quiet, unostentatious work at St. Alban's, besides enlarging the church and almost entirely removing its debt The clergy of the city are taking farewell of him in a supper at the Y.M.C.A. rooms on Tuesday night. Both Mr. and Mrs. Elliott have been the recipients of many farewell presentations, among them being one by the diocesan officers of the W.A. to Mrs. Elliott, who has acted as diocesan secretary for several years She has been a most pleasing and tireless worker in this office, and her successor will find her place a hard one to fill.

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The Rev. A. P. Stratford is addressing the Ministerial association upon the subject of points of contact and spheres of co-operation between the Church and the Protestant communions, on Monday next.

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The committee are at work again upon the quarter million dollar diocesan fund. Already $163,000 has been promised, and a canvass is beortly to be made of all the parishes generally in order to complete the amount.

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St. George's church is seriously considering the matter of the sale of their property for a large sum of money. The matter is to be submitted to the vestry shortly and a decision arrived at. There are big schemes in the air at the present time regarding sales of church properties. Christ church cathedral is mentioned, and also St James', both on St. Catherine street, as properties that may be sold. The rise in the value of real estate is so rapid that some think it well to dispose of these properties, build elsewhere, and have considerable sums of money for future endowments. 'Tis a very big question, and wants a deal of thinking over.

DIOCESE OF OTTAWA.

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

SMITH'S FALLS.—The men's club of St. John's church held its third annual banquet on the evening of November 6th, under the presidency of Mr. Herbert Pierce. Two hundred and ten men sat down to the supper. An orchestra played throughout the evening, and at intervals there was vocal music. The guest and special speaker was Mr. A. E. Fripp, K.C., M.P., of Ottawa, who was introduced in a brief speech by the rector, Rev. Forster Bliss. Mr. Fripp said that his day in Smith's Falls had been full of surprises. He had been surprised at the town's development, and at the evident strength of the church, but this great gathering of men was the crowning surprise. As a churchman he was profoundly impressed, and congratulated both rector and congregation. Mr. Fripp's speech was on the Union Jack, the Empire's flag, what it stood for and our responsibilities in connection with it. It was a ringing address throughout, punctured here and there by thunderous applause. It deeply impressed the men. The tone of strong religious conviction and churchmanship which characterized the address has been much commented upon and will have great weight. Public men have grand opportunities of throwing their influence on the side of righteousness, and Mr. Fripp's manly and outspoken words stirred the men to great enthusiasm. For an hour he held their closest attention, and his peroration descriptive of possible peril to the Empire's flag and Canada's duty at such an hour aroused intense feeling and enthusiastic applause. In conveying the vote of thanks proposed by Mr. Wilson McCue and Mr. H. B. Wilson, the rector voiced the feeling of the men when he referred to the address as one of the most uplifting and inspiring ever given at their banquets, and that it was bound to do great service. The Men's club has this year some two hundred and twenty members. On the Sunday following the recent mission the rector announced that there would be in future a weekly celebration at 7.45 a.m. on Thursdays, and he also urged a more general observance of Fridays and attendance at the evening service. On the evening of All Saints' day a large congregation assembled to give thanks for the mission and to commemorate Dr. Llwyd's installation the same evening as Canon and vicar of All Saints' cathedral, Halifax. It is safe to say that no man has ever touched the hearts and lives of the men of this town as has Dr. Llwyd.

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PORT ELMSLEY.—On Sunday, the 27th, large congregations greeted our revered Archbishop, who seemed to be as vigorous as ever. Rural Dean Fisher presented 21 candidates, of whom seven were converts to the Church.

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PLANTAGANET.—A special service of thanksgiving was held recently in St. Paul's church. The interior of the church was tastefully decorated. Rev. John H. Dixon, M.A., preached from the text, "We thank Thee, O God, and praise Thy glorious name, for all things come of Thee." There was a large congregation. Following the service a chicken supper was given in the hall. Many found their way thither, and all did justice to an excellent repast. Special praise is due the committee of ladies of the church who so successfully carried through the arrangements for the evening. During an interval in the programme Mr. Dixon was made the recipient of an address and a purse of $84 from the members of the combined congregations of St. Paul's, Fenaghvale; St. Peter's, Alfred, and the church of the Good Shepherd, Plantaganet. Mr. R. L. Downing read the address, while Mr. Simon Colbian made the presentation. Mr. Dixon, who seemed greatly surprised, returned thanks in a brief speech.

The text of the address was as follows:—"Though but a short interval of time has elapsed since you came among us, we are conscious of the deep interest which, from the start, you have taken in us, and, one and all, admire the great courage, the zeal and the splendid enthusiasm which characterize your efforts for the advancement and welfare of the church. We have chosen this occasion as a fitting one to mark our appreciation of those efforts, and we have great pleasure in asking you to accept this small gift, with the hope that you may be spared to labor among us for some time yet and to still further promote the good and useful work so auspiciously begun."

DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston. Ont.

KINGSTON.—The executive committee of the Anglican branch of the Laymen's Missionary society was held last evening. It was decided to ask the Rev. Mr. Renison, of Hamilton ,to speak. The banquet will be held about the last week in November or the first week in December.

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On All Saints' day service was held at St. James' church in the evening. The Rev. J. O. Crisp, Portsmouth, preached. During the service the names of 19 members of the congregation who had died during the year were read. Holy Communion was celebrated at the conclusion of the service.

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On Wednesday evening, October 25th, the Women's Guild and St. Agnes' Guild held an "At Home" to the members of St. Luke's church. There was a large number present. Mrs. J. Saunders, president of the Woman's Guild, and Miss Victoria Wiltshire, president of St. Agnes' Guild, received. St. Luke's hall was prettily decorated for the event. The entertainment was in the form of a promenade concert.
Add Kingston

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At the annual meeting of St. George's cathedral (Kingston) branch of the A.Y.P.A. the following officers were elected:—Patron, Rev. E. J. Bidwell, dean; past president, Mr. Noel Gill; president, Rev. Canon Starr, M.A.; first vice-president, Miss E. Lyons; second vice-president, Geo. Williamson; secretary, Miss Ohkle; treasurer, R. Ludlow; corresponding secretary, Miss Edith Evans; executive committee, Mrs. Decker, Miss Laturney, Miss Swain, Miss Evans. The treasurer's report showed a very substantial sum as balance on hand. The association aims to make the ensuing year a very successful and profitable one, and already have undertaken to spend about $50 on Sunday school furnishings.

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New Boyne.—Thanksgiving service was conducted in St. Peter's church on Sunday by Rev. Geo. Backhurst, who preached a very impressive sermon. The chancel was beautifully decorated for the occasion with vegetables, fruit and flowers by the young ladies of the congregation.

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Camden East.—The Camden East troop of Boy Scouts, under Scoutmaster Lieut. Walter Bush and Assistant Scoutmaster Shane, and the Newburgh troop, under Scoutmaster Storms, attended St. Luke's church last Sunday afternoon, where they were addressed by the chaplain, the Rev. R. W. Spencer.

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Prescott.—Sunday, the 20th ult., was observed as Children's day in St. John's church. The rector preached in the morning on "The Religious Education of the Young," and in the evening an inspiring address was given by the Rev. C. R. Gunn, of Christ church, London, Ont, on the subject of "Memory and Conscience." An offering was given for the maintenance of the S. S. Commission work.

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Sunday last, the 27th ult., was observed as a day of general thanksgiving. The church was tastefully decorated with fruits and flowers by the altar guild. The music was bright and catchy. In the evening Gounod's anthem "Praise the Father" was well rendered. In addition to the regular collection, special thankofferings were received, amounting to $150, for the church property maintenance fund.

Belleville.—To commemorate the near approach of the anniversary of Guy Fawkes, the Orangemen, Prentice Boys and True Blues of the city attended divine service at Christ church. There was a large turnout of the members of the various organizations, who thoroughly appreciated the discourse given by the rector of the church, Rev. R. C. Blagrave.

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Cardinal.—A very pleasant event took place recently at the home of Rev. C. A. and Mrs. Ffrench, the occasion being the celebration of their silver wedding. A reception was held from three to six, at which a very large number of parishioners and friends called on Rev. Mr. and Mrs. Ffrench, who were the recipients of very many beautiful and costly presents. Chief among them was a purse of silver presented by their parishioners, friends and well wishers.

DIOCESE OF NIAGARA.
The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

Mount Forest.—Canon Spencer's retirement from active service has, by arrangement with the Bishop, been fixed for May 1st, 1913, when his sixth year as rector of St. Paul's church will have been completed and his fortieth year in the ministry well advanced.

DIOCESE OF ALGOMA.
The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

North Bay.—The Bishop of the diocese on All Saints' day ordained in St. John's church, North Bay, the Rev. R. Cain Bartels to the priesthood. The candidate was presented by the rector, the Rev. C. W. Balfour, and the laying on of hands was assisted in by the Rev. Canon Puicy, the Rev. Percy Bull and the rector. The sermon, which the Bishop preached with his wonted fervor and impressiveness, was a happy setting forth of the teaching of All Saints' day and the work of the sacred ministry. Mr. Bartels, who has been assistant in North Bay for a year past and has ministered in Callandar for some five years goes to be curate in St. Paul's church, Fort William, under the Rev. H. C. King

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Gravenhurst.—A new organ has been installed in St. James, church, Gravenhust. It is a fine toned instrument, and was built by the Estey Co. It has two manuals, with swell and pedal organs. It was dedicated at a special service on Thursday last by the rector, the Rev. Percival Mayes, and an organ recital was afterwards given by Dr. Doward, organist of St. Stephen's church, Toronto, who brought out to the full the tone and possibilities of the instrument. Miss G. Jones feelingly sang the solo, "God So Loved the World," from Stainer's "Crucifixion." The congregation of St. James' are to be congratulated upon this new and beautiful addition to their church furniture. The church was filled by an appreciative congregation.

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Byng Inlet.—The congregation of the church of St. John the Divine, Byng Inlet, turned out in full force on the evening of the 30th ult. to give a farewell entertainment and presentation in the parish hall to their rector and his wife, the Rev. D. A. and Mrs. Johnston, who were presented with a case of cut glass and the following address:

To the Rev. D. A. and Mrs. Johnston:—The congregation of our church are gathered here this evening to bid you farewell, and cannot do so without a feeling of deep regret, especially since you came to us at the birth of our little church, and our fondest memories of our church shall always take us back to her early days. We have considerable pride in our little church, and we owe much to you for all you have done while with us, and trust that in your new field of work your labours will be attended by the reward due your efforts. We, the members of the congregation, take great pleasure in presenting you with this little gift, and also desire to convey our sincere wish that your future may always bring happiness and success in your work. The Woman's Auxiliary also wish to take this opportunity to ask the rector to accept this surplice as a farewell gift, and extend their best wishes to you in your future work.

Signed on behalf of the members of the congregation and the Woman's Auxiliary,

W. E. Bigwood,
R. S. Graswell,
Churchwardens.

Mr. and Mrs. Johnston were also presented with an address and a pretty brass clock from the children of Byng Inlet, as well as with many individual gifts.

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St. Matthews, London.—Harvest Thanksgiving services were held in St. Matthew's Church, London, October 20th. At the early celebration 35 were present, and large congregations at the 11 a. m. and 7 p. m. services were present. At the latter service many were turned away. The offering for the day amounted to $165, (one hundred and sixty-five).

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A children's service was held in the afternoon, when offerings of fruit, vegetables etc., were brought by the children for the poor and orphans of the city. The Sunday school superintendent, Mr. John Moulten took fruit, etc., in all about fifty baskets full, to the Orphans' home, Home for Incurables, and Aged People's home, during the next day. The superintendent of each institution wrote to the children thanking them for their bountiful gifts, the letters were read to the children the next Sunday. The rec-

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tor, Rev. E. Appleyard conducted the services.

—

The W. A. of St. Matthew's church presented a Hymn Book to Mrs. Stanzel, at their last meeting, October 30th. The Girl's branch of the W. A. presented Miss Gladys Stanzel with a hand mirror at their meeting last October 30th; and the choir presented Miss Stanzel with an ebony hair comb. Mrs. Stanzel and family are about to remove to Ottawa. They have been active and appreciated members of St. Matthew's church.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

Rev. George I. Armstrong, rector of St. James' parish, Winnipeg, departed this life on Sunday, November 3, after an illness of less than two weeks. A priest greatly beloved by all, ever genial, a man of sterling worth, one whose place it will be hard to fill. He leaves a wife and babe. The whole community mourn his loss. Requiescat in pace.

The British News of Canada

(Weekly)

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32 Church St., TORONTO

The House of Bishops of this province, meeting in Winnipeg, elected as Bishops of Athabasca and Mackenzie River, the Reverends E. Robins, and James R. Lucas, respectively.

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Rev. S. G. Chambers, rector of Christ church, who is taking treatment at Ninnette sanitorium, is reported to be steadily improving which is good news to a very large circle of friends.

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Mr. R. W. Allin, secretary of the C. E. M. S. has been in Winnipeg, giving most valuable and interesting addresses on home and foreign missions, resulting in stirring up renewed interest among our people.

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Brandon, St. Matthew's.—Mr. J. P. Curran and Mr. G. B. Coleman, for several years lay readers in this parish, members of the vestry, and active in all church undertakings, recently achieved signal honors in their profession, when Mr Curran was made a Judge of the Court of King's bench for the Province of Manitoba, and Mr. Coleman was created King's Counsel.

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St. Matthew's parish has sustained a severe loss by the removal of Judge Curran to Winnipeg. For a long period he has assisted in the evening service with great acceptance, and also has worked in the Sunday school. As lay delegate to synod he has been a tower of strength, and is recognized as an earnest churchman, anxious only for the welfare of the Church. He is the eldest son of the late Rev. John Philpot Curran of Huron diocese and a descendant of the famous Irish orator and statesman.

During his residence in Brandon, Mr. Curran has been always ready to do his utmost to help not only in the parish of St. Matthew's, but also in the daughter parishes of St. Mary's and St. George's. He was one of the original congregation of St. Mary's Church, and labored untiringly in every department of its life. At St. George's he has frequently assisted in Sunday school work, and also in supplying the Sunday services. In St. Matthew's his place will be very hard to fill.

—

Mr. Coleman is a devoted churchman whose name has been connected for many years with this historic parish. At the morning service on October 27th, the rector, the Rev. W. P. Reeve, made an allusion to the event of the week, pointing out that the honors conferred upon these earnest churchmen proved that men might achieve success and distinction in their profession, and at the same time be of the greatest service to the church.

The Mission of Help in this parish begins on Sunday November 10th, when the Rev. Cecil Quainton will preach both morning and evening. The services will last until Monday evening, November 18th. Great interest is being taken in the Mission in this city, and active preparations have been made for obtaining the ear of the community.

The new church is making rapid progress, and will soon be roofed in.

Mission of Help to Deanery of Pembina.

St. John's church, Manitou, Manitoba, and the deanery of Pembina has received a great spiritual uplift from the Mission of Help services conducted by the Rev. E. R. Price Devereaux, M.A., L.L.B., vicar of Woking, Surrey. Beginning on Sunday, October 27th, with a fair-sized congregation at the morning service, the missioner's opening address immediately won his hearers, and from the opening words of that sermon right on throughout the week, in spite of a Manitoba blizzard, Thanksgiving Day and Hallowe'en attractions elsewhere, and even rival evangelistic services in the Methodist church on Sunday, November 3rd, the congregations grew until the church was filled to overflowing with attentive worshippers.

St. John's Church, Manitou, where Mission was held.

The men's meeting on the first Sunday afternoon brought out about 75 men, while the mass meeting on the last Sunday in the town hall could not seat the 500 people who had gathered in to hear the speaker. A choir composed of all the leading singers of Manitou were on the platform; Mr. W. H. Sharpe, M.P., occupied the chair, and Rural Dean Gibson and Dr. H. M. Speachly, together with the Methodist and Presbyterian ministers, assisted in the service. The missioner's subject was "The Call of God to the Age," and it was a call to the people of Manitou, which, under the guidance of His Holy Spirit, should bear much fruit.

The final service on Sunday evening was a very impressive one, and nearly half of the congregation came forward at the close to receive the testimonial cards from the hands of the missioner. If the Mission of Help has been as successful in the other centres of the West, there should be a quickening of spiritual life in our Church of inestimable and enduring value.

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In the Garden and Field.

A STRONG north east wind has swept through the trees and a hurricane of leaves, bits of nature's gold, is scudding through the air and the ruddy apples are tumbling down wholesale. The last fall days are passing rapidly away, the lake is angry, the gulls are wheeling round near the shore and the report of a gun breaks sadly on the silence of wood and shore.

Wanton Cruelty.

This note does not concern the garden, but it certainly has association with the life that is around us, that brings pleasure to our surroundings, and inflicts no harm on anyone. It is a downright outrage that the shooting of any birds by the shores of Lake Ontario and particularly so near such large centres as Toronto should be allowed. One owner of considerable property by the shore, not many miles from the city, told me the man who shot anything on his land would stand a chance of getting shot too. Of course this was only to express an intense indignation when the lives of God's beautiful creatures, the winged messengers of the air, and the exquisite black squirrels that skip along the ground and bound into the friendly shelter of a neighboring tree are wantonly sacrificed. I am writing by the lake shore. The wind today is warm and the sun is settling down behind the great pine groups that crown a distant hill, crimson and sombre green that as night approaches darkens into almost black. A flight of ducks is speeding through the air, a cloud of silvery colouring, and flashing in the calm light of a fall evening. Waters of blue, beauty everywhere, except in the man who wantonly destroys for the sake of destruction. Fortunately the man who is shooting near, not on the property of the owner, is too big a fool to hit straight.

A Beautiful Weeping Tree.

The writer has heard the mulberry called Teas' Weeping, well spoken of, but has had little experience of it. Messrs. Stone and Wellington, the well known Canadian nurserymen, write of it in glowing praise commending it especially for planting in cemeteries. Their favourable opinion of it is so emphatic that their words are quoted for the benefit of others. "The most graceful and beautiful of hardy weeping trees, and wholly unlike anything heretofore introduced, forming a perfect umbrella-shaped head, into long, slender, willowy branches, drooping to the ground, parallel with the stem. These hang like the most delicate vines from a hanging basket and are swayed by the slightest breath of wind. All who see it agree that in light airy gracefulness and delicacy of form and motion, it is without a rival. It has handsome foliage of a beautiful glossy green. Being a true Russian it possesses the wonderful vigor and health for which the species is noted. It is perfectly hardy, enduring unharmed not only the severe cold of the north, but the far more destructive heat and drought of the south. It is one of the safest and most successful trees to transplant, enduring exposure and hard treatment that would almost kill any other tree. Admirably adapted for cemetery planting."

The Crimson Rambler Rose.

With the coming of winter, flowers must be protected from frost and thaws, it is the thaw that causes as much mischief as bitter cold, and those cruel winds that blow across the land during the opening spring days are disastrous. Leaves form an excellent material for covering over beds of seedlings, plants in the border, especially when these were moved and divided in the fall, and the soil surrounding freshly planted trees and shrubs. Roses may be pegged down —I mean the Ramblers—then protected with leaves and some fine soil, wrapping the roses in straw being necessary in the case of bush kinds—those of bush-like growth. A pleasureable development of a love of flowers in Canada is the zeal for roses and the more deeply the lore of the queen of the garden is dipped into the more enthusiastic becomes one's devotion. The glory of England is her gardens of roses—roses, roses, roses, all the way, ramblers, teas, hybrid teas, hybrid perpetuals, species and every phase perfume the home surroundings. Crimson Rambler is gorgeous, a flaunting beauty, the flower peacock of the garden and making long sturdy growths in even the most unlikely spots. The writer well remembers the first appearance of this rose. Two flowers were shown at one of the meetings of the Royal Horticultural Society of England and its first name was "The Engineer" which was fortunately soon changed, when the splendor of its flower lined stem was unfolded, to Crimson Rambler. Its history is interesting. An engineer upon a trading vessel saw its dazzling color and great rambling shoots in Japan, its native land, and brought plants home. Mr. Charles Turner, the famous nurseryman of Slough, England, was the first to bring it before the public and the name given was Turner's Crimson Rambler. Queen Victoria was told of this wonderful rose and drove from Windsor —not far from Slough—to see what was to be a world famous flower and the forerunner of many hybrids. Her Majesty was astonished and one of the great roses of Canada has not only won public approval but that of Royalty itself. This reminds me of an incident in connection with the scentless Frau Karl Druschki, an hybrid perpetual, which is absolutely colorless and scentless. It is perfect in every other way. The late king Edward who had a passion for flowers noticed a mass of it at a floral exhibition. He exclaimed, "What a rose!" and bent down to smell it. "Ah, no scent, beautiful but not flawless." A rose without fragrance loses its sweetest attribute.

Color Amongst Trees.

At this planting season, unless the first favorable opportunity is taken it will be wiser to defer out-door work of such a nature until spring, thought should be given to bringing crimson color wherever it is seen the woodland or places in the garden are dull. A cottage close by is a blaze of crimson from the famous Veitch's Vine (*Ampelopsis Veitchi*), and several plants have flung themselves into a colony of decaying firs which have been saved for the purpose of supporting the tendrils of crimson. A note in one of the leading horticultural journals of Europe well sums up its virtues, it applies equally here. The writer mentions that "of all climbers there is of course nothing for clinging to a wall without support equal to the Ampelopsis Veitchi, alias Boston Ivy, alias Japan Ivy. It will grow on and adhere to glass as well as a brick wall. It should always be planted close to the wall, but a cubic foot or so of good soil prepared for it. Dormant plants should always be planted, for any growth made under glass will be injured by late frosts. The root can be strong, but all growth that will be of any use must start from the bottom, and do its own climbing. It is a little slow the first year, and sometimes brings a growl from a customer, but from that onwards its progress is rapid. Millions are planted, and cover mansions, cottages and churches throughout the land, and millions more will be planted." A note that sums up the good qualities of the Amelopsis admirably.

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Letters to the Editor.

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IS THE NEW PROVINCIAL SYNOD ILLEGAL?

To the Editor:

Will you allow me in your columns to protest against the action that was taken in the provincial synod held in Montreal last month in regard to the formation of the Province of Ontario? The majority of the members of the synod were in favor of such a change. Such a change may or may not be for the good of the Church at large. I have no desire to enter into that question. The point I must insist upon is that if such a change is made it must be done in a constitutional way. In the report of the tenth session of the synod of the Province of Canada held in Montreal A. D. 1880, we read:—

CONSTITUTION.

"1. The Provincial Synod shall consist of the Bishops of the United Church of England and Ireland, having sees within the Province of Canada or executing by due authority the episcopate as assistant or missionary bishops therein and of delegates chosen from the clergy and laity."

Further down we read:

"No. 25. No alteration of the Constitution or Canons shall come into operation until it has been confirmed at a second session of the Provincial Synod."

From this it will be plainly seen that the separation of five from the nine dioceses constituting the Provincial Synod of Canada is an alteration of article one of that Synod's constitution and the new Province of Ontario can, therefore have no legal standing until the action of our recent session has been confirmed at another.

This point was raised at the Synod and the Prolocutor ruled that inasmuch as the Provincial Synod had assisted in the formation of the General Synod the Provincial Synod had thereby so modified its constitution that the present proposal coming from the General Synod only required acceptance by the Provincial Synod.

I am bound to say that neither at the time, nor since, have I been able to see how the constitution of the Provincial Synod, in regard to its mode of operation, was abrogated when the General Synod was formed.

The General Synod in fact has taken care to safeguard the constitution of the Provincial Synod in express terms, and in No. 6, of the Basis of Constitution of the General Synod we read:

"Nothing in this constitution shall affect any Canons or enactments of any Provincial or Diocesan Synods now in force."

It is perfectly plain then that such a change as the division of the Province of Canada, if passed at one session, requires confirmation at the next. Our consent to the proposal of the General Synod can only be given in the way laid down in our constitution.

I would respectfully submit that the members of the Synod in their desire to pass without delay something which they believed to be for the good of the Church, did not realize the grave consequences of their hasty action.

If my contention is right, the secular courts at any future time may decide that the Province of Ontario, not being formed according to the strict letter of the constitution of the Provincial Synod of Canada, has no jurisdiction and the Metropolitan of Ontario might have his acts nullified.

We are only in the beginning of things in Canada and it is absolutely essential if we wish to avoid difficulty in the future, that we should spare no time nor trouble in guarding the constitutional process of our development.

The action of the recent Synod has done violence to its constitution, and until the matter is rectified at another session of that body the Church in this part of Canada is in a false and dangerous position.

FREDERICK GEORGE SCOTT.

LOCAL OPTION.

To the Editor:

I for one dislike your article o Local Option. The object of local option is not prohibition, but abolition of the bar and if there is one agency for the ruination of our young men more than another it is the bar. When I see a man staggering from one side of the walk to the other, or lying in the ditch, I know he has come out of the bar room. When I see a man led home by a companion, late at night to stumble into his frightened wife and children I know he has come from the bar room. There have been three murders in this little town during my residence here. Two of the murderers were fresh from the bar room. If local option is a bad law why don't the municipalities which have adopted and tested it for years repeal it? If there is as much liquor sold under local option as under the License Act why do the liquor people try to repeal it?

I wish you had seen your way to publish such an article as Mr. C. H. Hale of Orillia wrote in the Canadian Churchman of October 24th.

The poor weak drunkards tell me that they would like to see the bar-room out of their way. Now for God's sake and for their sake and for the sake of heart broken women and uneducated and unclad children do not stand sponsor for the bar room.

A. ELLIOTT.

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The Upper Canada Tract society, Richmond street, Toronto, has on sale a short play for Sunday schools. by Mrs. Morgan Dean, which seems to be admirably adapted for the purpose, being specially designed to meet the long-felt want of plays with good teaching and simplicity of production. It is being produced at the Evangelia mission, Toronto. It is an adaptation of the old favorite story the White Cat.

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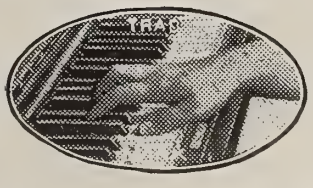
"HUMAN  TOUCH"

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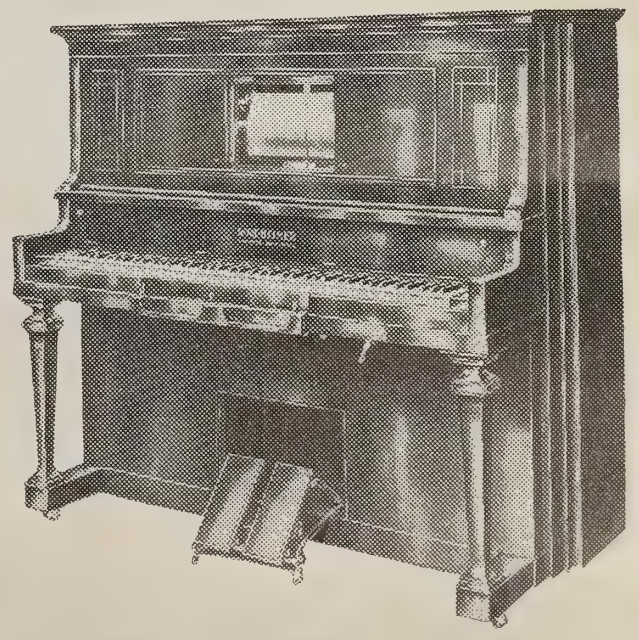

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For List of Agents of Church Life, see page 16.

The Week.

CHILDREN'S faces are already being lighted by anticipation of Christmas. Parental purses are also being lightened by the same process.

WITHOUT wishing to be uncharitable, we cannot state as our belief that the increased geniality of aldermen and would-be aldermen and councillors is due so much to the anticipation of Christmas as to that of municipal election day.

AGE, we know, mellows and enriches many things, but why an error or a heresy should be regarded as something else because it is "historic"—by the lapse of years—we fail to see.

"OPINIONS" are precious things—particularly to those who hold them—but Truth is more precious still. Better hurt a man by a shock to his opinions than help him to permanent paralysis by withholding from him the life-giving Truth.

IT was "Suffer little children to come ...." that our Saviour said. Alas, that those consenting to, tolerating sweating and other conditions of slumdom that make much of the child life of modern cities a tragedy, should so misread the Divine will. They only insert a comma and render it "Suffer, little children"; but the difference of that comma is as the difference between Heaven and Hell.

Only a Comma!

IN the course of an address to the men of St. Matthew's parish, Montreal, last week, Canon Almond, of Quebec, said he deprecated the moves being made for unity amongst Christians which proceed on the lines of surrendering what we hold. Just recently an amalgamation of four theological colleges has been effected in Montreal with the result that the Church of England College finds itself unable to elect certain of its professors without the consent of the others. "This is a betrayal of trust and of principles which have been won in the blood of martyrs."

Canon Almond and "a Betrayal of Trust."

AT a time when some well-meaning people and with the best of intentions are, for the sake of "promoting unity," perhaps unconsciously belittling among other things, Confirmation as an epoch in the spiritual life, it is well to read the words of Professor Phelps, a Congregationalist, and which have been republished in last month's issue of the Christ Church, (Bloomfield), Parish Record:

As a Congregationalist Sees It.

"The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning it seems to me no one can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of Old Mother Church; and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion that rings out from the old collects of the church like the sound of ancient bells. I longed for and prayed for, and, worst of all, waited for, some sublime and revolutionary change of heart; and when that was, as a fact of a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church I should at the time have been confirmed and entered upon consciously religious life, and grown up into Christian living of the Episcopal type.

IT has been not infrequently stated by those opposed to Home Rule for Ireland that should a Parliament ever be established in Dublin, there would be scenes of turmoil and turbulence in the legislative chamber unknown in the Parliaments of the British Empire. The members of the Parliament destined to sit at some more or less distant date at College Green will have to work hard to eclipse the record established last week by the Imperial House of Parliament at Westminster in this respect. We do not suppose that the fighting factions at Westminster were seeking to furnish a practical illustration of what would occur at Dublin. But should the members of the Irish Parliament of the future ever feel disposed to turn their legislative hall into a Donnybrook fair, they will at least have the warranty of a "precedent." And provided there is a "precedent," the British Parliamentary mind is, if not satisfied, at least secure from sudden shock. Without "a precedent," the constitution is in danger. The merits or demerits of the point of issue in the British Parliament last week, apart, it is remarkable how the, in most things, sanest legislative assembly in this world, is swayed in all matters great and small by "no precedent." Surely the making of precedents is not a lost art, or something sacred to the days that have been.

"No Precedent."

THE Royal Commission on Divorce in England has, after investigations extending over two or three years at least, issued its report, or reports, for there is a majority and minority report. The former adds to the grounds for which divorce may be granted. From this proposition, as was inevitable, the Archbishop of York dissented and with two other members of the Commission drew up a minority report opposing the extension of the cause for divorce on the ground that it is destructive of the sanctity of family life and contrary to the principles of Christian faith in relation to marriage. Should the recommendation of the majority be translated into an Act of Parliament, another link between Church and State will have been broken and the day of Disestablishment hastened. The decision of the Privy Council in the Thompson case warrants the belief that in the event of a divorced person going through the form of marriage again with a fresh partner, thus constituting in the eye of the state a marriage (if the recommendation of the majority should become law) the same tribunal would uphold the "right" of those living in this unholy relationship to received the Holy Communian in their parish church. As the proposed additional grounds for divorce are at present "grounds for separation" and the "orders for separation" run into the thousands, the problem while of the same quality would be very different in quantity from that, resultant of the marriage with a Deceased Wife's Sister's Act and out of which the Thompson case developed. Another "ejectment" or "disestablishment" would be the only alternatives whereby conscientious priests could be released from an impossible position.

Prospects of Divorce in England.

One section of the report of the majority is most commendable; it recommends that all divorce cases shall be heard by a judge alone, who may close the court during the hearings and prohibit publications of details.

THE quarterly meeting of the Diocesan Mission Board of Toronto, held last week, it was reported that there were an unusually large number of vacancies in the diocesan missions. There are 42 missions and 117 preaching stations in the diocese, and of these 12 are without ministers. The growing need of men in foreign fields and rapid opening up and settling of the Far West were given as the chief causes of the shortage.

Praying Mothers Needed.

Archdeacon Warren, the secretary of the Mission board, says that in addition to the other causes there was a growing disinclination on the part of Canadian young men to devote themselves to the ministry. He added that Wycliffe college drew many students from the Old Country, and that a number of Trinity students were also from across the ocean, but Canada was not giving her fair quota to the ministry.

The dirge of this oft told, and ever saddening story of shortage of men for the ministry will only cease to be heard when the mothers of Canada catch the spirit of Hannah, and show that they too know "God has heard" by offering to Him, by preparing for His Service, at least one of their sons, for whom at present so much, too much, is done in the way of worldly advancement, social promotion, but who, alas, are rarely encouraged to count those things at their proper value and offer themselves to the fullest service of God in the holy ministry.

Our Old Country Letter

November 4, 1912.

An interesting project was discussed at a meeting held recently under the presidency of the Bishop of Kensington. It is widely felt that there is no really satisfactory system of selecting and appointing women workers in the Church. To remedy this defect it is proposed to establish a central hostel in London where candidates may be tested, and receive a short preliminary instruction in practical subjects. This institution would be conducted on non-party lines, and candidates belonging to different schools of thought would be free to follow their usual church life. The head of the hostel would have the very responsible and delicate task of observing the character of each candidate—her power of living happily with others, her tact, unselfishness, habits of order, etc. The proposal has been received with general approval and sympathy, and the establishment of the hostel ought to make for efficiency in a very important department of church work.

The nomination of Canon Hensley Henson to the vacant deanery of Lincoln has excited a good deal of interest among church people. The new dean-designate is certainly what is often called "a forceful personality." Beginning his ecclesiastical career as a militant High Churchman he has developed in recent years into the most aggressive of Broad Churchmen. His sympathy with nonconformists led him a year or two ago to preach in a non-conformist chapel in Birmingham contrary to the expressed wishes of the bishop of the diocese. He is more popular with dissenters than with Churchmen. In his new sphere of work his admittedly great talents will find full scope.

Dr. Henson's new diocesan, Bishop Mouler, is the best known and most highly respected of the leaders of the Evangelical party. His recent visitation charge, dealing as it does with social rather than ecclesiastical matters, is of special importance in view of the "unrest" among the miners. The provision of better houses was making its way in some districts, and housing was coming to be regarded more and more as a public duty. Gambling and drinking do not seem to be gaining ground, though there is still much need for reform. During the recent strike there had been no disorder, the miners had behaved admirably. The Bishop felt sure there was no general and open infidelity, but the great enemy was indifferentism.

Lancashire people pride themselves on their honesty and straightforwardness, but there are not wanting critics who declare that they are losing the sterling uprightness and strength of character for which their fathers were famous. Mr. J. L. Paton attributes this degeneracy to the gambling fever; others to the evil influence of large towns. The Rev. S. F. Collier, an influential Methodist, says that whereas in former times all the children went to Sunday school, there are now thousands who never go. The Bishop of Manchester thinks that a grave crisis is at hand in which not only the doctrines of the Church but the accepted rules of moral conduct will be seriously called in question.

The feelings of Christian people have been shocked by a money-making entertainment now to be seen in London, in which the sufferings and even the crucifixion of our Lord, are shown by means of the cinematograph. The various scenes were acted for the purpose in Jerusalem and on the Mount of Olives, with every adjunct of realism which the historical knowledge of the promoters could provide. And now comes the news that the village actors of Ober-Ammergau are about to proceed to the Holy Land with a similar purpose, but possibly a less commercial motive.

Several diocesan conferences have been held in England. At Winchester a resolution was passed authorizing the formation of a committee to consider whether efforts should be made to divide the diocese, which contains 578 benefices, 985 clergy, and a population of 1,124,446. At Chichester the confirmation returns gave cause for uneasiness. The bishop, speaking with the experience of thirty years of parish work, was in favor of an early age for confirmation.

Very important changes have already been made by the new Divinity School Council of Dublin University. The number of compulsory lectures has been increased. After two years no one will be admitted to the Senior Divinity class until he has completed the exercises for B. A. At present students are allowed to take their divinity course concurrently with the last two years in Arts. By the new regulation a whole year must be given exclusively to divinity after the completion of the Arts course.

Wm O'Connor.

Letters To The Editor.

(We do not hold ourselves responsible for the opinions expressed by our correspondents.

THE CIRCULAR LETTER ON "CHRISTIAN UNITY"

To the Editor:

I have received a copy of a circular issued by three clergymen, and enclosing "An Appeal on Behalf of Christian Unity," which is also signed by a number of clergymen, with a request that "those who agree with its principles and with its practical propositions will sign it."

Now, without discussing the two "practical steps" proposed for our endorsation, may I suggest to my brother clergy the inadvisability of taking any action in the matter, in view of the fact that there is a strong committee appointed by the general synod to deal with the question of Christian union and co-operation, and it is very unwise for any number of clergy, whatever may be their private opinions, to force the issue, and perhaps prejudice the whole question by committing themselves to any particular course of action.

Faithfully yours,

E. P. Crawford.

All Saints' Cathedral Halifax, N.S., Nov. 11th, 1912.

To the Editor:

I received, during the past week, what might be called a remarkable mandate from Dr. Symonds, of Montreal, and two brother priests, on the question of Church union. This circular tacitly ignores the action of the great Lambeth conference and of the general synod of the Canadian Church, taking the whole difficult question into the hands of a number of very prominent churchmen (may I say) called by this self-appointed commission to settle, by a whirlwind campaign of correspondence. May I ask, is it wise for the second order of the Church's ministry to so confuse and complicate this great question, which is so near to the heart of every Christian worker? I do not find the signature of a single Bishop of the Church to the document. Has not the Church, over the whole Anglican communion, already entered upon the most earnest and careful consideration of the matter? And is there not at the present time a strong committee of the general synod dealing with the subject of Church union in connection with the several Christian communions? I should suppose that Dr. Symonds is not a member of that committee. We may also note that the special changes suggested have already been acted upon by the Protestant Episcopal Church of the United States, with results that are not very marked, although all was done by synodical authority, following the Apostolic injunction, "Let all things be done decently and in order." We do not here argue as to the advisability or inadvisability of these radical changes, but as to the proper authorities in such a serious matter. The whole question is not so quickly and easily solved. In connection with the union of the Presbyterian, Methodist and Congregational Churches (where there is no Episcopal difficulty) it has gone for several years through all their Church courts, and is not yet solved. Now, when these three presbyters have gathered this "round robin" of signatures, will they then call a presbyterial synod to further and carry out their purpose? Surely they must see that theirs is, as I said, a most remarkable mandate. The bishops are in sympathy with, and all our synods are open to, the freest discussion on the subject, and one cannot but feel that the Episcopal order and the properly constituted synods should have something to say on the greatest question that has faced Church legislation in 300 years. As an Anglican, I certainly could not append my signature to the document.

Yours faithfully,

Richard Hicks.

THE POSITION OF THE CHURCH

To the Editor:

The letter over the signature of Anglican, which appears in your issue of the 17th instant, seems to me to betray a very erroneous view of the status of the Church of England and its relation to the rest of the Christian world.

In whatever manner the Presbyterians of Scotland may have "left the Church of Rome" it is certain that they did not leave it in the same manner as did the Church of England.

Before the schism of the 16th century the Anglican Church was in full communion with the Church of Rome. She did not leave that Church, but was thrown out of communion therewith by the excommunication of the Pope in the reign of Elizabeth. Previously to this time she was no more identical with the Church of Rome than the Greek Church had been before the Photian schism. But, while this is true, there is no question that the Church of England had, before the Reformation, been part and parcel of the Church Catholic. Her claim is, and ever has been, that she has never lost that status; her Archbishop is the lineal descendant of St. Augustine.

The four great notes of the Church are: One, Holy, Catholic, and Apostolic; but, to take another point of view, it may be said that the claim to Catholicity must be supported by at least these two things, viz: a valid ministry, and Catholic doctrine.

The ordained means of grace are sacramental, and the sacraments otherwise called the mysteries of God, can only be dispensed by the Church acting through her ministers, who are accordingly called the stewards of God's mysteries.

This is why the Anglican Church, in common with the rest of the Catholic Church, has ever been so jealous of retaining a valid ministry. The preface to the ordinal in our Book of Common Prayer is evidence of that jealousy on her part.

If the Church of England believed that any other than a duly ordained ministry had authority to dispense the Word of God and the Holy Sacraments, it would be idle of her to put into the mouth of the Bishop, when he ordains a priest, the following words: "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation, etc."

Thus, a valid ministry is necessary to the security of the sacraments. If, therefore, one desires to live the sacramental life, intelligence will demand that he have assurance of the reality of the sacraments he receives;

(*Continued on page* 16)

The Priest as a Man of Prayer.

STRANGE things are wrought by prayer, and the strangest of all is the perfect priest, for he is not achieved by education, and yet he is—unlike the poet—usually made rather than born. He may be a man of little culture, of small capacity, of no social antecedents, and of poor scholarship, but by prayer he holds successfully that which is the hardest post in the world to seize and hold, the office of the perfect priest. Still no man has so many temptations, for think of some of them. No calling is so easy and so great a temptation to idleness. He is his own master—responsible to no one, except to his bishop, but that is really only nominal. He can easily say that he is studying, and nobody sees or suspects that he is only reading the newspaper; or he may tell us that he is sermonizing, and no one discovers that the study possesses only an armchair and a smoker, or a sleeper; he can visit day by day, and yet laze the time in trivial talk and gossip without an effort to speak the preacher's message, to rebuke, advise, or counsel, and no one will blame him. He sees the sick, and may be too lazy to be a physician of the soul, but spend the time in talking sympathetic trivialities. As the sick do not always realize their need, or, if they do, are shy of owning it, his neglect can easily pass without serious comment, on earth. Again, no calling is such a temptation to worldliness and self-seeking. His position and profession are such that most people are ashamed to imagine or believe that he is animated by secondary motives, and so he can mask his pride, or his desire for a larger sphere of work, as keenness for souls; he can advertise himself under the specious plea of the church he serves, and his people will not see the self that is at the root of it all. He can bitterly criticise every one who is better than himself, or of whom he is jealous, or who is more gifted than himself, under the form of a stern love of the truth, and the sacredness of the cause he serves—and it will all pass, as it would not in any other calling. He can live without an iota of love for his people, with a complete distaste for all his spiritual duties, with a callous negect of his spiritual children, and it will be unnoticed. Even if he be worse and more flagrantly shameful, still it will be obscured and covered up, and he can live through more shame, and have more chances, and wreck more parishes than any other man in any other calling. His wrong-doings will be hidden, and none, perhaps, but his bishop and a few will know of his utterly indifferent life, of his shameless self-seeking, of his meanness and falseness—and they hide it for the sake of the cause that he unworthily represents. With all these subtle temptations, with people combining to hide his failings, with a powerful society to cover the traces of his sins, is there anything but prayer that could make him a perfect priest? It is still more amazing when we look at the perfect priest. To him it matters not whether he lives in the bright light of a popular pulpit, where hundreds listen to him and talk of him, or whether he passes his best years neglected and all but unknown in a little strugging mission which offers as much attraction as a mountain side swept by a forest fire. He may have no natural tact, but the prayer he whispered as he stood outside the door of the house where he was visiting has gilded even the rough words he uses or the unskilful handling of some painful or dangerous topic. He cannot, perhaps, preach worth a cent, and yet as we listen we find ourselves drifting away from the crude sentences and feeble thoughts into the mysteries of Divine Love and walking ashamed amid the fires of conscience. We could do a great deal better ourselves, but we would not dare to take his place, for we have not the power to step upwards on prayer up those few steps to the pulpit. He is never discouraged—sometimes he looks and is sad, almost heartbroken—but he comes back from prayer fresh and strong. The weary clamour, the harsh unkindness, the metallic money-clinking soul, the foul and debased life that is the corroded result of vice never can quell his steady, unceasing sympathy. Poverty of life, surroundings, of society, of books, of spiritual sympathy, of results, find him still ready early and late to act his part of the divine fisherman. For such a priest there often is no preferment, no purses of gold that pass the travelling and bluffing priest from parish to parish, no canonries or archdeaconries to give him outside value, nothing but himself, his God, and his people. In a church bare of ornament, unseemly with neglect, often more of a morgue than a home, he sees the Shechinah, hears the antiphonal song of angels, feels the dread presence of Divine Life, and worships God. Is anything more marvellous, could there be anything more difficult to explain except for the fact that prayer can move mountains, and place the power of God at the disposal of man?

So where there is failure in any priestly life it is failure in prayer. The priest who knows his life-failures knows this; the priest who seeks for aught but souls knows it; the priest who is perfunctory, jealous, self-centered, proud or clamorous, knows that this is so. His people may not be spiritual enough to know, but he does; their charity or ignorance may call it temper, the round peg in the square hole, the poor preacher, the bad visitor, the lack of energy, the want of initiative, but he knows, or else has not the courage to know, that it is all due to lack of prayer. Charles Lowder of the London Docks could not preach, was as cold as a stone, had a naturally repellant manner, and yet the Docks never saw the day like Lowder's funeral. A man of prayer! The present Bishop of London is to some of the orators of England as a rush light to the sun, and yet no man has a greater influence for good. He is a man of prayer. To the man of prayer are visions and joys and comforts that are for him and him alone; to him the heights of prayer are the delectable mountains from which he views the promised land.

Appeal for Mission House at Nagaoka, Japan.

Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house for Rev. C. H Shortt at Nagaoka, Japan:—

Previously acknowledged	$760.90
A. L. Johnston, Galt	1.00
Mrs. Jos. Mitcheltree, Sr., London	1.00
Anonymous	2.80
Clergyman	11.60
Total	$777.30

Amount required, $800.00.

Contributions may be sent to Rev. T. G A. Wright, 95 Maple st., London, Ont.

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DIOCESE OF NOVA SCOTIA.

The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

HALIFAX.

The Rev. C. W. Vernon, president of the Moral Reform Council, Halifax, preached a sermon of outstanding force to a large congregation in Trinity church last Monday morning. He called upon the Church to co-operate with the council, and to take the leadership in the warfare against the social vice. He took as his subject, "The vision of a new and clean Halifax." The preacher pointed out that any theory which denies the right, nay, the duty of the Church to apply the teaching of Jesus directly to our social, our commercial, our civic, our political life, is essentially false. Religion in the Church must overflow into the city. The Church's work is to make our cities cities of God. "It is," he proceeded, "with efforts for the moral cleansing of our city that the Moral and Social Reform Council have specially to do, and in its efforts it asks for and feels confident it will receive the support and the sympathy of every truly Christian citizen. The clergy have taken their rightful places as leaders of the Christian forces, and by a unanimous standing vote are pledged to stand together in the battle just begun against open and flagrant vice in our midst, and we appeal to you as Christian men and women to stand with us in this battle for the right, this holy war of God and the Church."

ST. JOHN'S CHURCH, LUNENBURG, N.S.

Royal Charter, 1753.

This, the second oldest Anglican church in British North America, and splendidly equipped, is to be further enriched by the addition of a three manual tubular pnuematic organ to cost five thousand dollars. Owing to the powerful preaching and energy of the rector, Rev. F. C. Ward-Whate, B.A, the parishioners found that the organ now in use was inadequate to meet the needs of the increasing congregations. The contract for the new instrument has been secured by Messrs. Warren & Co., of Woodstock, Ontario, and will be built to the specification of the organist, Mr. M. Penn-Spicer, who will supervise its installation.

DIOCESE OF OTTAWA.

The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

PORT ELMSLEY.

On Sunday, the 27th ult., His Grace the Archbishop of Ottawa confirmed 21 candidates, of whom seven were converts to the Church.

SMITH'S FALLS.

The annual banquet of the Men's club of St. John's church was held on November 7th in the parish hall. There were about 250 men present. A. E. Frip, Esq, M.P. for the city of Ottawa, was the speaker for the evening.

DIOCESE OF ONTARIO.

The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston, Ont.

KINGSTON.

The Right Rev. C. D. Williams, Bishop of Michigan, preached morning and evening at St. George's cathedral, Sunday, November 10th, and also at the Queen's University service in the afternoon. Large congregations were attracted, and his powerful sermons were heard with profound interest. He will always be sure of a welcome in Kingston.

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The Dean of Ontario was the special preacher at St. Mary Magdalen's church, Toronto, Patronal Festival, Sunday, November 17th.

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Kingston has recently been honored by the visit of a distinguished American prelate, the Rt. Rev. Dr. Williams, Bishop of Michigan. His Lordship preached at St. George's cathedral at both morning and evening services on Sunday, November 10th, and in Grant hall in the afternoon.

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The Rev. J. C. McConachie, Children's Aid inspector for Kingston, will spend the winter in Alabama. His place will be filled temporarily by the Rev. E. H. Smart, of Sharbot Lake.

LANSDOWNE.

Thanksgiving services were held in St. John's church, Lansdowne, on Wednesday evening, October 18th. The church was suitably decorated, and a very helpful sermon was preached by the Rev. J. H. Coleman, M.A, rector of Merrickville, from the words, "That which thou sowest is not quickened except it die." The sermon emphasized the essential quality in the Christian's life—the spirit of self-sacrifice.

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Rev. Mr. Tippet, of Montreal, who expects soon to leave for mission work in China, preached at St. John's church on October 22nd.

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On Sunday, October 27th, the Rev. D. F. Fitzgerald, M.A., vicar of St. Paul's church, preached on the subject of "Thankfulness." The service was bright and hearty throughout.

BELLEVILLE.

At Christ church, Friday evening, a special choral service was rendered. The rector, the Rev. R. C. Blagrave, was in charge.

DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.
The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

BOBCAYGEON.

Thursday evening, October 17th, witnessed the induction of the Reverend E. Greaves, M. A., as rector of the parish of Christ Church. The ceremony was conducted by the Venerable Archdeacon Warren, B. A. Mr. Greaves was assisted in the service by the Reverend H. Earle, M. A., of Omemee, the Reverend W. G. Ringstone, B.A., of Lindsay, and by Mr. W. T. Comber, B. A., lay reader. After the ceremony of induction, Mr. Comber was duly licensed to perform the duties of lay-reader in the parish. At the close of the service, the congregation assembled in the Parish Hall to socially welcome Mr. and Mrs. Greaves in the new sphere of their labors.

TRINITY COLLEGE.

Extra courses in Pastoral Theology have been provided for Michaelmas term. Rev. Canon Davidson will deliver a short course on Confirmation, and Rev. R. A. Hiltz will give a series of lectures in Sunday school methods and work.

Rev. J. E. Watts-Ditchfield delivered an excellent address to the men in chapel on Monday evening last.

WESTON.

The Rev. C. A. Robinson, B. D., head master of St. Alban's school, Weston, and formerly Canon of Clogher cathedral, Ireland, preached at both services at St. Luke's on Sunday last.

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The membership of the A.Y.P.A. of St. John's parish passed the 50 mark at the last meeting.

An "impromptu speaking" contest between the "greens" and the "reds," with ten on each side resulted in a victory for the greens. The subjects were drawn from a hat by each speaker upon his or her name being called and the keenest interest in the natural efforts of the contestants was displayed by the large gathering

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

HAMILTON.

A most successful afternoon service was held at the Church of St. John the Evangelist, Hamilton, under the auspices of the C.E.M.S., when three new members were added to the society. The Boy Scouts were in attendance, and the Rev. Dr. Rennison, of the Church of the Ascension, gave an able address.

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Bishop Clark has returned to Hamilton this morning (Tuesday), after a few busy days in different parts of the diocese. On Sunday morning he was at Waterdown for confirmation, and in the afternoon went to Aldershot for the same purpose. Yesterday he was at Niagara Falls, where he had a conference with the officials and members of St. Stephens with reference to the sale of the present church property, and the erection of a church in a different part of the city. This was agreed upon.

His Lordship also had a conference with the Church Extension Committee of the Diocese relative to another church in Welland. This much needed work will be carried on soon as it can be financed.

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St. George's Church held an anniversary social in their school room. There was a large gathering of the Sunday school. Refreshments were served and a musical programme given. Canon Howitt gave a delightful address, while the reports of Messrs. Williams and Winfield showed the church to be in a prosperous condition.

The mite boxes contributed some $300 to the mortgage fund of the church. Rev. S. Schar gave a most interesting address on Palestine.

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St. Thomas Church ladies have been very busy during the past summer, and taken much enjoyment from the results of their work in preparing a great stock of beautiful things for their annual sale, which took place, most successfully, on Nov. 5th and 6th.

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Not in a long time has there been a more eloquent or inspiring address delivered in Hamilton than that of Rev. J E. Watts-Dichfield, who was the principal speaker at a meeting of men held in the Church of the Ascension. Mr. Watts-Dichfield is one of the most famous churchmen in England, and has travelled the world over preaching in the interests of mens' work, and his powerful utterances are known in almost every country where the church has penetrated.

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Church of the Ascension.—Five hundred and thirty-nine citizen soldiers attended divine services at the church Sunday. There were 472 belonging to the XIII. Royals and some 43 cadets, looking so natty and trim, while the Veterans 24 in number, attracted much attention as all marched on, true soldiers of the Queen and still truer to the King of Kings

Dr. Renison gave a splendid practical address from the text: "Them

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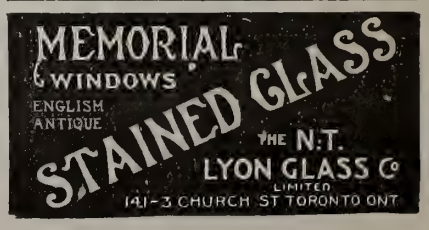

that honor me I will honor." He said among other good things "The citizen soldier has high ideals because of his training. He knows what duty is and he understands obedience. He has that spirit of comradeship for which all humanity yearns, and by giving his time he understands sacrifice, and these qualities must make for high ideals." The church was packed to the doors by a reverent congregation, which listened most attentively to a most inspiring lesson from a most loyal teacher.

WATERDOWN.

Grace Church had one of those social events which bring church people together, when a supper was given by the ladies of the congregation, and a most delightful evening was spent.

WALKERVILLE.

The Lord Bishop of the diocese administered the holy rite of confirmation at St. Jude's church on Sunday morning last, when twenty-one candidates were confirmed. The Bishop delivered a most eloquent and impressive address to the congregation.

FERGUS.

With the passing of Richard Unsworth the church in Fergus loses one of its most faithful and devoted members. In him was fulfilled the promise "with long life will I satisfy thee, even for ever and ever." At the good old age of over four score years he was gathered to his fathers, leaving to mourn his loss, his wife, Anna, daughter of the late Major Bate, two sons and a daughter, also Miss Unsworth, of Hamilton, well known for her most generous and philanthropic efforts, is a sister, as was the late Mrs. George Elliott, of Guelph.

As an educationalist Mr. Unsworth will long be remembered with affection and esteem by his old pupils. The many beautiful floral offerings bore silent testimony to the appreciation in which this devoted churchman was held.

"Father in thy gracious keeping,
Leave we now thy servant sleeping."

PORT COLBORNE.

Miss C. M. Carter, deaconess of the Order of St. John, and lately returned from the far off lands of Alaska, gave a lecture on Wednesday in the Guild Hall, for the auxiliary of St. James' church.

—

Miss Thomas, Anglican missionary on furlough from Chile, addressed the St. Luke's Sunday school Thursday. The address was replete with interest and much enjoyed by all present.

—

Rev. George McQuillan has been appointed rector of Grand Valley and Colbeck.

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

LONDON.

The Rev. Simpson Brigham, of Walpole Island, addressed the A.Y.P.A. of Christ church, on Monday, Nov. 11th. Mr. Brigham spoke in a most entertaining way of the life and customs of the Indians. He told of legend, history and folk-lore, and made a strong appeal for treatment of the Indians not as a child race, but as citizens of the country, considering them as much ready for the rights of citizenship as the foreigners now crowding into the land.

The A.Y.P.A. of the diocese are giving freely to the building of a parsonage for Mr. Brigham. Since the last acknowledgment in these columns two branches have sent in contributions: Highgate, $5.00 and St. Mark's, London, $3.00.

WOODSTOCK.

The A.Y.P.A. of New St. Paul's had a most interesting and instructive missionary evening on the 11th. The missionary committee planned all the details. The subject for the evening was "China," and it was introduced by short addresses on Dr. Sun Yat Sen and Yuan ShiKi. "Changing China" brought forth three-minute talks on opium, foot-binding, the queue. Two ten minute addresses followed, one on "The Diocese of Honan," and one by the rector giving what was necessary to apply all that was said to the church's relation to China. The evening was concluded by all going into the chapel and engaging in a missionary litany.

CHATHAM.

The A.Y.P.A. of Christ church held a "Dickens" evening on Monday, Nov. 11th. The programme was arranged by Miss Rankin, who gave an address on the "Life of Dickens." Readings bearing on the author were given by Misses Marjorie Waddell, Hennessey, June Weir, and May MacLaren; Miss Rope Rankin sang a solo. A large attendance of members enjoyed and were informed by the programme.

A great many are puzzled to know where to send for the handbook of the association and the badges, and are sending and troubling many people.

The Huron diocesan secretary, the Rev. T. B. Howard, Woodstock, Ont., carries these supplies and will fill any orders if accompanied by the cash.

—

The Annual Meeting of the W. A. of the Deanery of Wentworth was held at St. James School-room, Dundas, on Tuesday, October 29th, at 2.30 p. m. The meeting was opened with a hymn and prayers were offered by Ven. Archdeacon Irving, rector of the parish, who also in a few well chosen words welcomed the delegates and visitors present and also spoke of the great pleasure and privelege he had had in attending the General Synod, just held in Montreal. Mrs. Dalley, the vice-president of the diocesan board presided at the meeting. Eleven branches out of the fourteen in this deanery were represented by 83 members. Several clergymen were present besides also some of the diocesan officers and a large number of visitors from other branches.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

SOURIS, MAN.

The Rev. G. S. Robinson, late dean of Belfast, held a series of services at St. Luke's church, commencing on Sunday, Oct. 27th, with a celebration of Holy Communion and a brief address. During the week, noon hour addresses were given at the C.P.R. shops, and also at the Arnett factory, and a special mission service was held in the church each evening. Every afternoon a short service for children was held in the public school. The closing service was on Sunday, Nov. 3rd. All who attended were deeply impressed and greatly helped.

Mr. W. Allin, lay secretary of the M.S.C.C., gave an illustrated lecture in St. Luke's parish hall on Nov. 7th. It was one of the most educative addresses on missions ever heard in Souris.

DIOCESE OF COLUMBIA.

The Rt. Rev. J. C. Roper, D.D., Lord Bishop of Columbia.

CEDAR HILL.

The annual harvest festival was held in St. Luke's church, on Oct. 10th. The preacher was the Ven. Archdeacon Collison. The choir rendered special music, and a social gathering was afterwards held in the church hall.

The church of St. Barnabas also held its harvest festival services on Oct. 10th, commencing with a celebration of the Holy Communion at 8 o'clock. At evensong the preacher was the Rev. C. A. Seager, of St. Mark's Theological College, Vancouver. The church was prettily decorated, and the collection was devoted towards the M.S.C.C. funds.

On Oct. 27th the Bishop of British Confirmation to nine candidates at St. confirmation to nine candidates at St. Barnabas church. His Lordship preached a characteristically beautiful sermon from the well known words "Come unto Me."

DIOCESE OF NEWFOUNDLAND.

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

The Rt. Rev. Llewellyn Jones, D.D., Lord Bishop of Newfoundland. Bishop's Court, Saint John's.

The Lord Bishop of the diocese has set apart the Sunday next before Advent, November 24th as a day of thanksgiving to Almighty God for the spiritual and temporal blessings vouchsafed to the diocese for the year.

—

The Rev. Geo. H. Maidment, has been appointed curate of Bay of Islands, the Rev. Father Petley, being priest in charge. The Rev. Mr. Maidment is in deacon's orders and a graduate of Queen's college, who outdistanced all competitors in his examination. A native of Trinity, a place famous in the ancient colony for the number of her sons given to the priesthood. Bay of Islands is a large unbroken mission of the West Coast with quite a stretch of territory, and a scattered church population.

—

The Rev. Thos. E. Loder, deacon, a graduate of Queen's college, who has been doing temporary duty at the cathedral for some months, has been appointed to Grand Falls, the Harmsworth Reservation, a distance of about 276 miles from the capital. The Rev. W. W. Clarkson, of St. Augustine's college, Canterbury, has been rector there for some time, contemplates leaving for England in the immediate future.

—

The Rev. Noah G. Vivian, deacon, also a graduate of Queen's college, has been appointed to Newtown, Bonavista Bay, to assist the Rev. Father Hiscock, rector of the parish. Newtown among other places in the deanery of Bonavista Bay is looked upon as the Catholic oasis in the desert where these energetic clergymen are doing a commendable work, in recovering the old tradition of the Lord's service for the Lord's Day, as the chief act of worship for all faithful sons and daughters of Holy Church. The three curates referred to above have all left for their spheres of influence and doubtless much good will be accomplished by their labors.

—

The sacrament of Holy Order was administered at the church of St. Mary the Virgin, south side, St. John's, on Sunday, November 10th, when Mr. Edward Andrews, a graduate of St. Augustine's college, Canterbury, was admitted to the diaconate, and the Rev. E. Mundun Bishop, was advanced to the order of priesthood. The Rev. Father Caldwell, of St. Peter's church, Hopewell, delivered an impressive sermon on the occasion, emphasizing the ambassadorial character of the priesthood, the truth of which in these modern days seems to be lost sight of. A large and reverent congregation was present, including visitors from other bodies of Christians, to whom the solemn setting apart of an apostolic ministry in the sphere of the redemptive grace and covenant is practically unknown. The Rev. Mr. Andrews, will be appointed to Barr'd Island, Fogo, to succeed the Rev. M. K. Gardiner, who becomes the parish priest of the newly created mission of Exploits, with his residence at Botwood.

—

The Rev. W. W. Clarkson, the former *parochus* of Grand Falls, has been appointed to the mission of Trinity. An address and presentation was given him by his late parishioners on the eve of his departure,

(*Continued on page* 13.)

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The Church in the West.

THE third series of services in connection with the Mission of Help numbered fourteen. In the diocese of Rupert's Land there were four centres, Boisevain, Manitou, Sourie, and Dauphin; in the diocese of Qu'Appelle four, St. Paul's and St Chard's, Regina, Yorkton and Moose Jaw; in the diocese of Calgary two, Strathcona and Stetter; in the diocese of Saskatchewan, four, Prince Albert, Wainwright, Melfort and Christ Church, Saskatoon.

For this series of services I have tried, though without much success, to gather the popular impression of the mission as reflected in the daily or weekly press. With this object in view I wrote to one or more editors in each centre asking for copies of their paper referring to the mission.

The result was in some cases disappointing. From one or two editors there was no reply, and in some of the papers sent the notices were so brief and formal as to be valueless for my purpose. One paper wrote: "We regret not having published any account of these meetings, but the same was entirely due to the action of several ministers, who came in to our office and asked that they be permitted to report the same. We agreed to this request but they failed to send in any report, consequently we were not in a position to publish same." Thus the absence or scantiness of reports may only have been due to misunderstanding.

In most of the centres, if one may form an opinion from the columns of the press, the interest has been widespread and deep. The following extracts, typical of many others, justify this conclusion.

The local papers of Melford, Sask. where the Rev. D. J. Luther Hunt was missioner, says: "These services have been well attended and deep impressions have been made, which will, no doubt, be followed by lasting good results." The work of the assistant missioner was more especially among the children, and as one result a weekly children's service will be held on Thursdays at 4.15 p.m."

The Saskatoon Phœnix says:— "In all his addresses, his lordship (Bishop Jocelyn) showed a remarkable clearness of thought, and this combined with a winning eloquence made his sermons unusually interesting and instructive. One great impression that the missioner conveys is a depth of sincerity, and he held his congregation at the point of attention from the moment he began speaking until he closed his address." "An earnest of the interest aroused in the work (at St. James' Church) was shown by the large congregations at all the services. Rev. Father Stather Hunt, of Tunbridge Wells, England, conducted the morning and evening services."

The following extracts are taken from the Dauphin Press:—

"This has been a wonderful mission in St. Paul's Church, a tremendous amount of work has been done by the missioners and many have expressed themselves as having been strengthened in their spiritual life"

"Day after day, and night after night, men and women have been drawn to these services by the earnestness and plain speaking of the Rev. Guy Pearse and Rev. R. E. Park. Those who have attended the whole series of addresses must have had a great spiritual uplift, it cannot be otherwise unless they are gospel hardened."

"What God expects of us as Christians has been so fully explained and with such simplicity that it is possible only to think that great good must come to the church by these services, and if to the church, it must radiate through society, thereby benefitting the town at large."

"The Rural Dean, the Rev. A. S. Wiley, has done real service to the town by getting these ministers of the gospel to come among us, and their efforts should produce a lasting good."

Archdiaconal Conference of Halton and Wellington

Interesting Addresses by Clergy and Laity

The first Archdeaconal conference of Halton and Wellington was held in Guelph on Wednesday and Thursday, November 6th and 7th, 1912, and was attended by a large number of delegates from both deaneries. It began on Wednesday, November 6th with a celebration of Holy Communion at St. George's Church, Archdeacon Davidson gave a ten minute address on the text, "Blessed are they that mourn," the W. A. text for the month. It was an appeal to bear troubles etc., patiently, for like Christ, we are made perfect through suffering. The service was followed by chapter meetings of the two deaneries. Rural Dean Hovey welcomed Revs. Woodcock, Wilkinson and Smith to the Halton deanery. Rev. A. B. Higginson was appointed secretary in the place of Rev. G. McQuillan who is leaving Milton.

The business meeting of the Diocesan Board of the W. A. took place in St. George's school room, Mrs. Weather in the chair. Reports from diocesan officers were received, and the minutes of Halton and Wellington deaneries were read by the secretaries, Mrs. Bristol, Oakville, and Mrs. Sparling, Guelph. The former resigning the position was succeeded by Mrs. Tracey of Stewartown.

At 1 p.m. a splendid lunch was served. Owing to a heavy downpour of rain the meeting was continued in St. George's school room, instead of in St. James', as was intended.

"How to Know and Why," a fine address, was given by Miss Metcalf, of Grimsby.

The Rev. C. E. Whittaker, being unable to be present, Dr. Gould of the M. S. C. C. spoke to the meeting on the urgent needs of the Missionary field.

"Women and the New Era," was the subject of a splendid address by Miss Ambrose, Hamilton. Women were coming into their own, and with larger rights were coming larger responsibilities. Woman had always used her heart, she must learn also to use her head more, adopting new methods where such became necessary.

Miss Metcalf and Miss Wolverton were appointed to be members of the Literature Supply Committee, the former as secretary.

At 8 p. m. a service was held in St. George's Church, Revs. Hooz, Rix, Woodcock, and Canon Plummer taking part. Rev. R. W. Norwood, M. A., rector of Cronyon Memorial Church, London was the preacher. He preached an eloquent and inspiring sermon on the text, "And Peter followed afar off." We ought to follow as close as we can after Christ, His principles, His methods. Men are using means to-day towards good ends that Christ would not sanction, violent means. "Put up Thy sword" He said to Peter. One striking feature of the service was the very large procession of choir and clergy.

On Thursday, November 7th, there was a celebration of Holy Communion in both St. George's and St James' at 8 a. m., and morning prayer at St. George's at 10 o'clock. A clerical meeting of both deaneries was held in St. George's rectory. The Archdeacon in the chair. The Rev. C. V. Pilcher, St. James, Toronto, gave an address on "The last message of the New Testament Cerinthus taught that we must draw a distinction between the man Jesus, and Christ, the Divine Son of God. Jesus Christ was the prophet who came by water, that is, to cleanse and purify mankind and make men righteous by His example, His teaching, His grace. Jesus, became Christ at His baptism, but put off His Divinity just before His death and passion. St. John in his epistle opposes this belief. "This is He that came by Water and Blood, even Jesus Christ the Son of God." Not by water only but by water and blood. "Christ came as a Prophet, a Teacher, an Example. But He came also as a Priest and a Sacrifice. He came by Blood as well as Water.

The Rev. T. Beverly Smith addressed the clergy on the duty of the Church with regard to social and moral reform. He dealt chiefly with the subject of Temperance. The Anglican Church in Canada in her highest councils determined in favor of abolishing the bar. He thought it the duty of the clergy to follow this lead. Whiskey, brandy, rum and gin, and other strong alcoholic drinks were unknown 200 years ago. It was the invention of these that introduced modern intemperance with all its attendant evils. Let every man follow the dictates of his conscience as to the stand he must take.

Rev. Canon Plummer dealt with the subject from

A Different Viewpoint.

All saw the necessity of waging war against intemperance, to say you cannot make men good by legislation is to argue beside the point. The great object of the temperance workers in appealing to legislation is not to reform the drunkards but to protect society from them. He strongly supported almost everything Mr. Beverly Smith said, but urged that no serious step be taken without using the greatest care and caution, especially must we look into the future and see that we do nothing now that might prove an injury to the cause then. A general discussion was led by Rev. G. A. Rix, of Orangeville, Canon Spencer and others taking part.

Votes of thanks were passed to the speakers.

The Sunday School Convention meeting opened at 11 a. m. Thursday, with a Round Table conference, conducted by Rev. R. A. Hiltz, B.D. In the afternoon the meeting was held in St. James' school house. Miss E. F. Chisholm read a paper on "The Font Roll." Many of the clergy signified their intention of starting them in their parishes. Rural Dean Hovey spoke on the necessity for Teacher training classes. The teacher must know what to teach and how to teach it. He must know something of the characteristics of children at different ages and apply his teaching accordingly. Teacher training classes supply this knowledge, etc. A very interesting address was that of H. H. Burrows, Esq., Guelph, on "Organized Adult Bible Class Work." To be a success the Bible Class must be fully organized. When this is done the work is shared by all the class, it does not fall on the shoulders of one that is the leader.

The Rev. C. V. Pilcher spoke on the Sunday school and the Home." Discussion was led by Rev. R. A. Hiltz.

Officers appointed for the coming year were for tuition. President Rural Dean Hovey; secretary, Miss Chisholm, Oakville; treasurer, Miss Pettigrew, Norval; Supt. of Missions, Rev. R. W. Weaver; Supt. of Literature and Supplies, Rev. H. Wilkinson; Supt. Font Roll, Mrs. Keys, Burlington; Supt. Home Department,

(*Continued on page* 14)

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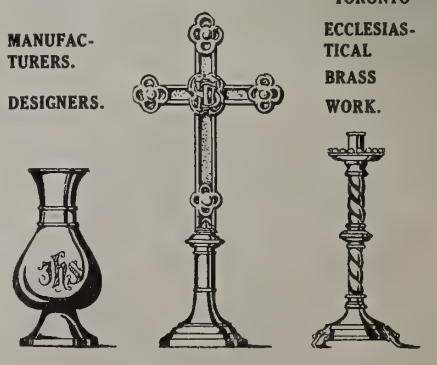

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS

Women's Work and Social Service.

A GOOD deal of information has come to me from various sources in regard to the Child-welfare Exhibition recently held in Montreal, which has evidently made a deep impression on the city and has won for itself a great deal of sympathetic comment in the press. From these comments, from letters and from the literature of the Exhibition I am weaving a little account of one section, perhaps to be followed by something about other departments,

What was the object of the Exhibition? The presidents, in their little preface to the handbook, state that "even in this land of promise, in the rapidly growing cities, the child is exposed to influences every whit as harmful as those affecting the old world—over-crowding, lack of sunshine and fresh air, poor food, undue excitement, undue exposure to communicable diseases and many other bad influences. The object of the Exhibition is to demonstrate these dangers and how they are to be guarded against; what agencies exist for the protection and betterment of child life! what is lacking and what has to be provided for." Or to put it in another way the object is to educate and stimulate public opinion into action, and to suggest methods for wise and effective action.

As a preliminary matter, the Exhibition was free to all, explanatory pamphlets and leaflets being given away on application. The cost was borne by the civic, provincial and federal authorities, together with liberal private subscriptions. The great Drill Hall with its central cone of seats, (these were used for the audience at lectures and general demonstrations), was furnished with a series of little courts or alcoves, set against the walls, each court teaching its own special lessons by means of pictures, charts and other objects; doctors, nurses, clergy, sisters and lay members of committees were always at hand to answer questions or give additional information.

* * *

The Handbook alone is a perfect storehouse of knowledge. Let us see first what it can tell us about the little ones, the babies of the community.

In the series of reports presented by Dr. Helen MacMurchy to the Provincial Government on the subject of Infant Mortality there is plenty of material to make the most careless think, and to sadden the most cheerful. Take this question which she asks: How many of the citizens of Ontario know that we buried 19 babies under one year old every day in Ontario in 1909, or 6,932, nearly 7,000 in that one year? The cost of burying a baby, she continues, is about $50.00. It would have cost much less than that to keep them alive. Dr. Wodehouse the Medical Health Officer of Fort William, in 1811, saved 42 babies for $194.98, less than $5.00 each.

I daresay that rather makes you shudder; it sounds a cold-blooded statement put in that bald form, yet, as the rest of the report abundantly shows, it was written by one of the warmest-hearted of people The facts are put in that way to stab us awake into thinking about the dreadful and largely preventable state of affairs revealed. For humanly speaking the majority of these infant deaths need not occur. At the annual meeting of the Canadian Health Association, Father Minehan, who is so honorably distinguishable for his efforts to promote moral and social reform, said that "if he were dictator for a few months" his first task would be to see that mothers were furnished with some elementary ideas of their duties. One day a London teacher was giving some instruction on infant management to a class of mothers, and a strong point was made of the advisability of testing the baby's bath with a thermometer. "What's the sense of it?" said "Me as 'as buried six;" "I don't want none o' them tricky things; I know what the bath's like. If the biby turns red, its 'ot; if he turns blue, its cold." That happened in England, but our own statistics give some reason for fearing that with a good many of our mothers the standard is not much superior.

* * *

"One of the most telling illustrations I have ever seen (here I am quoting from a private letter), was a simple device enough. There was a long chart with the names of a great many different countries in the civilized world, and against each country's name was set its statistics in infant mortality, shewing the number of deaths per thousand in that country in a year. The meaning of the chart was to show that in the civilized world a baby dies every ten seconds. and this was brought home to one by a light which flashed every ten seconds. It was hardly possible to watch that light without tears; I simply couldn't stand it, especially when I realized that Montreal is third on that terrible list, with its loss of 250 babies per thousand, the only worse ones being Chili with 326, and Russia with 263. The best is New Zealand with 76 per thousand. I suppose one of the objects of the Exhibition was to make us ordinary fairly well-meaning people feel like criminals, and to goad us, as one placard said, into thinking what we could do to stop this waste of infant life."

* * *

What causes these deaths, we ask. Of course there are different causes which may be called preventible ones, but to take an illustration form Dr. MacMurchy's report, Dr. Wodehouse of Fort William found in 1910, that in July and August of that year 63 babies died under one year old, that is, a baby was being buried every day during those two months. He himself personally visited the mothers and talked with them; he learnt among other things that one baby at 3 months old had been given half a soda biscuit every time it was fed; one had been fed on sour milk all day except when it was first fed in the morning; two had been given green uncooked fruit. Not one of these 63 babies had been fed by its mother's milk. Well, Montreal's experiments shew very much the same thing; for instance, in a case of 100 babies who were not nursed by their mothers, 47 died, while of the same number during the same period who were nursed only 3 died, and as those who have followed the subject know, it has come to be regarded as almost an axiom that the mother's milk is the right food for the baby, and that if other milk has to be given the utmost care must be taken to preserve its cleanliness and virtue. Hence the value of the work done by the various pure milk depots conducted by so many philanthropic and religious agencies.

* * *

There were demonstrations too showing the extreme necessity for care during the first few hours of the new born child's life, one third of the cases of blindness being due to this lack of care at the beginning. Some impressive charts were shown illustrating the hereditary causes of child diseases and mortality, and there were some quite unforgetable pictures showing the diseases transmitted by immorality; it was further shewn by charts that these diseases so transmitted are responsible for one third of the cases of blindness and one third of those of insanity. It is generally recognized that the children of intemperate parents are handicapped from the outset. There was one telling chart based upon an investigation of 20 families. Of the ten temperate families of these there were 61 children of whom 50 were normal, 2 deformed, 2 backward, 2 affected with nervous disorders, and 5 died in infancy. Of the ten intemperate families there were 57 children, of whom 25 died in infancy, 10 were normal, 10 deformed, 7 idiotic, and 5 epileptic, and there was other testimony to the same effect. These facts are more or less generally recognized with regard to intemperance and its effect upon children; yet it is even more true of immorality and its accompanying evils than of any other kind of wrong-doing that the sins of the fathers are visited on the children to the third and fourth generation, if not beyond it. In regard to this terrible subject there is special and urgent need of right teaching, and it seems that the duty of imparting it is peculiarly committed to parents.

These charts and many others like them were in sad and striking contrast to a most lovely series of photographs of a "perfectly well" baby of two years old, beautiful physically and evidently full of the entrancing little ways of happy infancy. It was a refreshment to look at these pictures, and they made one realize that such happy well-being ought to be regarded as the birthright of every little child.

* * *

Most interesting was the dental alcove where illustrations were offered of the necessity and proper use of the tooth-brush, "tooth-brush drill," and so on. In this little court free examination and treatment of teeth could be obtained at certain times, and there was a statement placed above it that out of 1849 mouths so examined only 1802 were perfectly healthy, and that in all 10,588 decayed or missing teeth were found.

Then there were food charts and patent medicine charts. "Mother's Treasure" for instance was shown to contain from 3 to 8 times as much morphine as could safely be given to a child, and Dr. Laberge, Montreal's Medical Health Officer, stated that the use of these drugs was on the increase, by working mothers in order to quiet the child and free themselves for the day's work, by leisured mothers to free themselves for enjoyments, as well as by the children's nurses in some cases.

* * *

From newspaper accounts it appears that the Exhibition was thronged at all hours with people of all ages and degrees, and that it was very popular with the children themselves. Its great success and the hopefulness of the venture was due largely to its having been the result of co-operation between the English and French, on the one hand between the various religious bodies, and between the civic, provincial and national authorities on the other. The whole thing

(*Continued on page* 11).

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The Church and Rescue Work.

The Rev. G. F. B. Doherty, M. A., of the staff of St. Paul's Cathedral, London, Ont.

THE question of social service is at the present day very much to the fore. World wide unrest, arising out of unhealthy conditions in the industrial, commercial and social orders, is forcing up to the focus of the world's attention as the supreme question of the hour, the responsibility of each member of the human family for the fostering of all that aids and the removing of all that hinders the material and moral welfare of the individual man. The Church has her part to play in the mighty social revolution which is now in the throes of birth. As the handmaid of Him who came "not to be ministered unto but to minister," wherever there is injustice, oppression, misery, poverty, sin, there in all the saving, healing power of the compassionate Christ, must be the Church of the living God.

Her Mission of Service.

is gradually being recognized, and accepted by the Christian Church, and as a result, there has been developed what is termed "the social gospel," a application of the eternal gospel to the present distress. This social gospel affirms that unnecessary and preventable temptations must be removed from men's paths, that slums must be abolished, and every man given an opportunity to develop his manhood under wholesome conditions, that every worker is entitled to a living wage, in a word that the environment of the world's workers must be purged of everything that is unjust and unwholesome. The social gospel seeks the reformation of society through prevention; it follows up the social ills of the day to their several causes, and then seeks the removal of the causes. Now all this is necessary, salutary and praiseworthy. But the social gospel does not exhaust the social duty of the Church. Prevention is good, but it is not enough, prevention may save multitudes from future sin and misery, but in the meantime there are countless thousands who have fallen before the operation of those forces which have not yet been abolished, and whom mere preventive measures cannot help. Prevention may keep in the fold of the future myriads who otherwise would have strayed, but meantime

What Message Has the Church

for those who are already lost?

This is a question which concerns more than the Church situated near the slum district of a large city. It concerns every church, every community of Christians. For the "lost" are ubiquitous; there is no community so small but in it Satan has some of his bond-slaves. Pressing with greater urgency according to the size of the community, the problem of the lost faces the church in even the smallest hamlet. For everywhere there are the unchurched; those who never from year's end to year's end darken the doors of a place of worship, who are strangers to prayer and meditation and devotional Bible study, and who by thus cutting themselves off fro mthe source of spiritual strength and development have placed in jeopardy the health and salvation of their immortal souls; everywhere there are the vicious and the criminal reprobate and outcast, everywhere there are girls "in trouble," and children born out of wedlock; and if not everywhere, at least in every considerable community, there are homes where children have not the slightest opportunity of learning to lead respectable, not to speak of virtuous, lives. Not only universal, but permanent, is this problem. The lost we will always have with us. It matters not how much we improve environment and conditions of labor, nor how close to the people we bring the gospel and the Church of Christ, there will always be some who through the fraility of their nature, will fall into the bondage of corruption. Social reform may minimize the problem; it cannot blot it out. In the face of this universal and eternal problem, what is the Church to do? What is she to do for the evil-living, the drunkard, the thief, the adulterer, the drug fiend, the worldling? and what for orphaned children who are without means of support, and what for the children of the vicious and the criminal?

The question of the relation of the Church towards the problem of the lost is determined by

The Attitude and Mission of Christ.

and by His Commission to the Church. "As the Father sent me, even so send I you," He said to His disciples, and by that "even so," signified the transference to them not only of the fullness of His Mission, but also of the plentitude of His grace. They were to go forth upon the same mission, and to be endowed for its faithful discharge with the same Divine power. What this mission was, Christ has made abundantly clear. First of all, it was redemptive, "the Son of Man came not to destroy men's lives, but to save them." And then it was a mission of renewal, "I am come that they might have life and have it abundantly." The scope of His mission also was universal, wide as the race of man, stretching to the utmost borders of the world, and to the ends of the ages. Now the peculiar thing in Christ's announcement of the purpose of His advent is this, that although His mercy is from everlasting even unto everlasting, and knows no barrier of age or race or time, nevertheless one class should have been singled out from among the objects of His love for special mention; "I came to seek and to save that which was lost," He says, and lest we should water down the term "lost" and by an extensive interpretation denude it of real meaning, He says in another place, "They that be whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." Such were His words. His conduct bore emphatic testimony to the same loving purpose. So freely did He associate with the evil-living and the outcast, that He became known as "the friend of publicans and sinners," the reproach of whose shame fell upon Him when He was called "a glutonous man and a wine bibber." Among His disciples, a publican was numbered, and with another, though Pharisees gasped in horror, He went in to eat and drink. He welcomed the ministrations of the woman, who was a sinner and refused to condemn the woman taken in adultery; and at the last when done to death by wicked and cruel men, ere He bowed His Holy Head and gave up the ghost, He prayed for His murderers, "Father, forgive them, for they know not what they do." By word and deed He thus showed His gracious purpose of saving the outcast and degraded and during His ministry He sought out sinners with the infinite tenderness of the shepherd who goes into the wilderness to see the one sheep that is lost, with the infinite patience and persistence of the woman who in the parable sought her lost coin.

But

Has the Church Been Faithful

to her charge in this particular? The Bishop of Huron in his sermon before the Provincial Synod of Canada said recently in this connection, "As we look over the various organizations of an ordinary congregation, we look in vain for agencies to reform the drunkard, the thief, the fallen and the lost. It would seem as if these were ignored in the ordinary efforts of our congregations." Is not this inactivity, this neglect, evidence on the part of the Church of a lack of faith? There are great difficulties in the way of those who seek to rescue the fallen, difficulties arising out of the nature of the work, and the risk of reputation, but if the Church really believed that Her Lord came to save that which was lost could she thus let Lazarus lie at her gates full of sores, or so lightly and scornfully pass by the woman of the street? Does not the Church's inactivity reveal a lack of faith in the misery of the social outcast, and in the duty of the Christian to rescue him, a lack of faith in the saving power of the gospel, and in the redeemableness of all mankind, a lack of faith in the poisonous influence of even one reprobate soul in a community, and in the inestimable value of the soul of each and every sinner?

To Neglect a Single Interest.

Is not this to deny the universality of the gospel, and tacitly to admit that there are some men and women to whom it is useless to bring the gospel of the love of God?

Surely if the Church would rise to the level of her splendid privilege as the heir of Christ in the work of the world's redemption, she must have love and not contempt, mercy and not spurning, service and not neglect for the miserable victims of sin. And be it remembered that Christ came, not to tell sinners that they were to be put out of the Church, as useless, unproductive lumber, but to seek, yes to seek, and then to save that which was lost.

But surely there is something to say on behalf of the Church? She has been not altogether recreant to her duty. Something has been accomplished in the way of rescue work. Much splendid but isolated work, has been done by individuals. The sore need of further aggressive and co-operative measures has been revealed. In the Mother land and Mother Church

Has Arisen the Church Army

itself deriving its inspiration from the Salvation Army which at the present time is by far the strongest agency undertaking rescue work. In every considerable centre, city missions exist, and houses for the shelter of the unfortunate and institutions for the reformation of the vicious. But even in the larger centres the effort is grossly inadequate to the need, while in the smaller places and in rural districts practically nothing at all is done. In the Diocese of Huron as far as I am aware, there is not a single agency or institution in connection with the Church which has for its object the raising up of them that are fallen, and the bringing in to the way of truth of all such as have erred and are deceived.

What now can be done? What can we of the Diocese of Huron do for the fallen and degraded in our midst?

First of all, we can

Follow the Example of our Divine Master,

and seek them out. They will not come to us. We must go to them. The work of discovery must rest mainly with the clergy, but once the laity realize that rescue work is being seriously and earnestly undertaken they will be only too happy to assist. Nor must the problem be narrowed. Christianity is in the world to cure moral evil. Rescue work therefore legitimately embraces the case of any man

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or woman who has fallen into bondage to any form of vice. The drunkard, the libertine, the gambler, the thief, the liar, these are the people, and they abound everywhere, who are to be rescued from sin, and by the grace of God be made partakers of the liberty of the glory of the children of God.

Discovery is, however, only preliminary to the real work of saving. Having found the sinners, it is now necessary to

BRING TO THEM THE GOSPEL

of the Saviour who died to take away the sins of the world, who also lives to make men partakers of the benefits of His sacrifice, and sharers of His risen and victorious life. For this is the glorious thing about Christianity, this is our ground of hope in rescue work, that the Gospel tells not only of forgiveness but also of help and renewal, that sinful men and women may pray not only "Have mercy upon me, O God, according to Thy loving kindness," but also "Create in me a clean heart, O God, and renew a right spirit within me." But how are we to bring home to sinners the good news of the riches of God's mercy in Christ? By personal agencies chiefly. Here again

THE CLERGY MUST LEAD,

for Christian activity generally waits upon the iniatives of the spiritual leaders of the people. The clergy, however, alone cannot compass the work, and if they could, for the sake of the Church, they ought not. There should be in every parish a committee of men and a committee of women to assist in the work of ministering to the fallen. The personnel of these committees should be determined by the Incumbent. Men and women they should be who, recognizing their own fraility, will deal in love with their degraded brothers and sisters, whose personal belief in the Gospel and whose actual religious experience is intense, who are possessed of the highest qualities of mind and soul, and realize that the Church's most effective weapons against hardened impenitence are not manifold and wonderful forms of ecclesiastical machinery, but love of man for man and self sacrifice begotten of love. Such committees should work privately, secretly. The parish need not know that they exist. Publicity is the last thing to be desired with regard to them. But if they have a name, any name will do, which does *not* signify the nature of the work they undertake. Moreover when they single out some sinner for attack, they must not let him see too evidently what they are trying to do. The first step is to

GAIN THE SINNER'S CONFIDENCE

and regard; the next, through the opening thus made, to seek an inlet for the gospel of hope and life and peace.

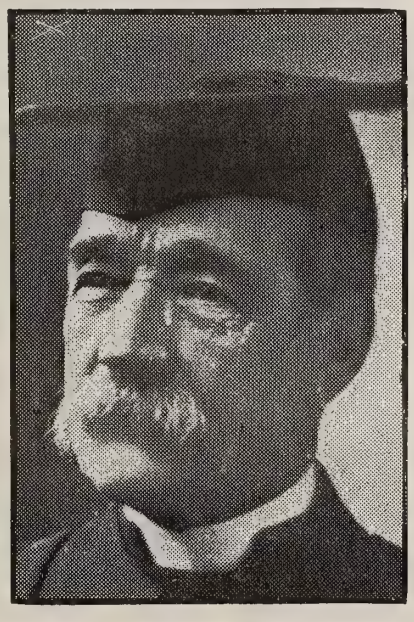
(*Continued on Page* 15.)

WILLIAM ROBINSON CLARK

Author, Scholar and Preacher

The death, last week, of William R. Clark, D.D., DCL., L.L.D., removed from the Canadian Church and from Canadian public life a great and widely known figure. The infirmities of increasing age compelled him to relinquish his active work some five years ago, but his four score years did not impair his mind, which was keen and active up to the last. The funeral on Friday was at his own earnest wish very private. It was held from St. George's Church with which Professor Clark was long associated, and was conducted by the rector, Rev. R. J. Moore, assisted by the Lord Bishop. Provost Macklem read the lesson and also took the committal at the grave. Four former colleagues, three of them still at Trinity, acted as pall bearers, Dean Duckworth, Professors Young and Simpson, Dr. Rigby of T. C. S. together with Dr. Loudon former president of the university, Mr. Wm. Laidlaw and Mr. H. C. Osborne, R. I. P.

Only a sketch of his long and brilliant career is possible here. Educated at the Grammar School and King's College, Aberdeen, and subsequently at Hartford College, Oxford, he graduated with honors, and was duly ordained deacon and priest respectively in 1857 and 1858. After a curacy at Birmingham he went to a similar position at Taunton, becoming vicar there shortly after. From 1870 to 1880 he was a prebendary of Wells Cathedral. In 1882 he was induced to come to Trinity College as Professor of Philosophy, exchanging this chair in 1904 for that of English, when federation necessitated a read-



justment of the work. He retired in 1908.

Almost immediately he achieved a great reputation as a preacher and lecturer. Not only in Toronto, but throughout the country he was in great demand. He possessed a commanding presence, and voice, his reasoning was always clear, his diction of the best. Fluent and graceful he was at the same time forcible and convincing. He was Baldwin lecturer at Hobart in 1887; Slocum lecturer at Michigan, 1899; and thenceforward his reputation was international. Honors came to him in various ways Hobart conferred an L. L. D. on him in 1888, Trinity gave him a D. C. L. in 1891, and Queen's made him a D. D. in 1902. The Royal Society of which he was long a member elected him its president in 1900. Meanwhile he became a member of both the Provincial and General Synods, and of various influential committees. His labors for the church at large found some acknowledgement when he was appointed a Canon of St. Albans in 1907.

To Trinity College he was devoted and he gave the college of the best of his many gifts for twenty five years. He left his mark on the minds and hearts of his students and on the college generally as few men could. His scholarship compelled respect, and his own affectionate nature won for him the love of the whole student body. None will regret his loss more keenly than those who were privileged to attend his lectures, though it often required nimbleness of mind to follow his rapid though always lucid reasoning.

Dr. Clark was a great social favorite. Few equalled him in courtliness of manner and brilliancy of conversational gifts. He had strong opinions, and on occasion did not hesitate to express them with unmistakable incisiveness, but his kindly consideration for others, his charity towards all men, combined with great mental and spiritual attainments, made him a wonderfully attractive personality, not the least of his gifts was his unique and charming way of telling a good story.

Professor Clark exhibited a literary skill and style not inferior to his oratorical powers. He was the author of several volumes among which are "Witnesses to Christ" (Baldwin Lectures), "Savonarola," "The Paraclete" (Slocum Lectures), "The Anglican Reformation." Of these the last two are perhaps the best.

T. S. B.

Women's Work and Social Service.

(*Continued from page* 9)

was under the direction of a woman, Dr. Anna Strong, who has had considerable experience in similar exhibitions already held in American cities, and to whose experience and skill no doubt a great part of the success was due. As this account deals only with one or two sections I will quote the names of other main divisions: "Health," "Homes," "City Environment," "School Life," "Recreations and Social Life," "Religious and Moral Formation," (in every case add "of the Child"), Philanthropy and the Child," "Law and the Child," "Industrial Conditions surrounding the Child Life."

* * *

It was well said by one paper that the Child Welfare people have set going a current of civic idealism by lessons which drive themselves through the armour of indifference and ignorance with which people guard themselves from unwelcome and unpleasant knowledge. It is greatly to be hoped that the movement may become a national one, and that the Exhibition with its telling lessons may go from place to place throughout Canada. A very critical stage of nation-building is upon us, and second to no question in national importance is the problem of the child and his welfare. We hear much about our national resources, about methods for the prevention of waste (as for instance of our present apple crop), about the conservation of energy. It is well for us to care for these things. They are precious to us. But more precious to us than mines and timber-limits, of more vital interest than wheat fields and orchards, is the wealth of young life, the life of the babies, the life of the boys and girls, who after all form our chief national asset. It is worth our best money, our best thought, our best endeavor, to promote the welfare of the children, no, I don't mean merely my own individual children or yours, but the nation's children. For this end, the welfare of the nation's children, national, civic and religious authorities must work together—parents, teachers, clergy, home, school and Church, Boards of Health, Education Departments, Parliaments. It is a work in which every one of us may have a share, more than that it is a work in which every one of us must take a part if the task is to be wisely, adequately, sufficiently done.

HONOUR BRIGHT.

General Booth's Humour.

In spite of his serious outlook on life, the late General Booth was fond of a humorous story, and he had a large fund of anecdotes. One of his best stories concerned a drunkard who fell into the hands of the Salvation Army. "We looked up his record," said the General, "and found that he had been drunk for so long that he did not remember much about himself. At last we discovered that he had deserted his wife, who lived in a distant town: so we sent her a telegram: "We have found your dear husband." In a few hours the answer came back: "You can keep him."

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Thoughts and Memories of a Parson.

HE is at the present time one of the most widely known clergymen to the diocese of Toronto and with an unsurpassed and well warranted reputation for administrative and executive ability. Intellectually and mentally he is far larger than he is physically. At one time he was rector of a parish in a leading residential section. He was one of the first among clerics of that city some years ago to adopt the bicycle as a means of travel. One day he paid a parochial visit to the house of a leading parishioner. The family were "snug" in the drawing room. As he exchanged greetings with the host the latter said: "You have taken to bicycling I see." Before the visiting rector could answer, the young son of the house supplemented his father's remark with, "Yes, and Dad says a holy fright you look." The rector enjoyed the "joke" far more than the head or any other member of the family and it used to be one of his "good stories."

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There is another clergyman in the same Canadian city who loves to tell a "good story" with himself as the victim—another small boy as the "hero." It was in college days prior to ordination. He was a smoker, and in those days there were three lengthy "characteristics" about him: length of body, length of hair, and length of the straight wooden pipe he smoked. One Saturday afternoon he was an interested spectator of a game of foot-ball being played by some youngsters on a field bordering a public street. A soft felt hat failed to hide the ususual length of either hair or pipe. As he stood among several others smoking and watching, an observant, but impolite ten-year-old came along, looked a moment, took in the "lengthy" characteristics and then voluntered, to the intense delight of those around, the following sane advice:—"Say, Boss, sell half that pipe and get your hair cut."

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On the main thoroughfare of still the same city is a college, dear to the hearts of many hundreds of men in Holy Orders and in other walks of life scattered over the globe, as their Alma Mater. On the same thoroughfare half a mile away is another institution, an asylum for the insane. On to the staff of the college there came some years ago from across the sea a "don" of pronounced opinions on many subjects and with a strong love for animals. The latter charcteristic had outward manifestation in a fierce looking bull dog Among the subjects on which opinions and practice were pronounced was the upkeeping of the health by athletic exercise, particularly by long distance running. It was in the days before the Olympic games had familiarized sober minded citizens to the spectacle of scantily clad runners "doing" a few miles along the public streets of the outlying parts of the city. Consequently when our Don with pronounced opinions and a love for animals turned out one afternoon for an hour's practice, clad in orthodox costume of thin jersey, shorts, and running shoes, and made good time along the side walk, he attracted not a little attention. This increased as he proceeded, and may be said to have reached a climax when he arrived near the gates of the other institution. In fact, by some process of reasoning, or by instinct, the people he was passing seemed to connect his apparently meaningless running and scant attire with the asylum. To a policeman who was in the path of the athletic, but disguised, reverend don, the connection was complete. He took in the case at a glance, as well trained policeman always do, and to return the "escaped convict" to the care and guardianship of the authorities within those formidable gates was that policeman's plain duty. He at once proceeded to execute it by bringing the running don to a sudden halt and escorting him to the asylum door. Protestations, explanations of his identity by the victim on the way availed nothing. They were only so much more evidence—to the policeman—of a mind deranged. Within the walls of the institution discernment was keener, and it was not long before the indignant don, who had added to his pronounced opinions one on the stupidity of policemen, was cooling off in the institution of which he really was a part.

A PARSON.

Prize Day at St. Clement's College, Eglinton.

THE presentation of prizes to the pupils of St. Clement's College, Eglinton, on the evening of Nov. 4, was an event of more than usual importance. The growing interest in its work made it necessary to meet in a larger hall than the college affords, and the parish buildings were put at its disposal.

At eight o'clock a service was held in St. Clement's church, which was filled to the doors with a devout congregation, the bishop of the diocese preached. The address was a clear and eloquent appeal to the boys to strive for the higher life, taking Jesus as their "copy." The bishop expressed his thankfulness for such a college as St. Clement's, where the great truths of religion are made the foundation of education. In the chancel with the rector, the Rev. A. J. Fidlen, were Provost Macklem, of Trinity College. Rev. T. W. Patterson, of Deer Park, Rev. W. W. Judd, of Christ church cathedral, Hamilton, and Rev. A. K. Griffin, principal of the college. His Honor, Sir John Gibson, Lieutenant-Governor of Ontario, accompanied by Major Shanly, was in the congregation.

After the service those present assembled in the parish hall, where Mr. H. Waddington took the chair. In a brief address the principal explained the work of the college during the past year. The chairman then introduced Sir John Gibson, who presented the general prizes to the successful pupils, following with a practical and earnest address to the boys on the pleasures and rewards of perseverance in their school work.

Bishop Sweeney then presented his special prize for Scripture, and the Rev. Mr. Fidler the silver medals, "For Perseverance in Industry, Integrity and Courtesy," to the successful house-boy and day-boy, the first gift from himself, and the second a gift from Mrs. Dack, of Bedford Park.

S. CLEMENT'S COLLEGE, EGLINTON

Addresses were also made by Dr. Macklem, who spoke of the splendid opportunities offered by our age, and the Rev. W. W. Judd, President of the Old Boys' Association. The latter in a most felicitous speech, spoke in the warmest terms of his old school, and pledged the whole-hearted support of the Old Boys in its future undertakings.

Sir John Gibson in the course of his address, offered two "Lieutenant'Governor's Prizes," a silver and bronze medal, to the cadet corps, for competition in rifle practice, and Dr. Macklem promised a prize in whatever department it was thought best.

Mention was made by the principal of gifts by Mr. H. J. Lovell and Mr. Judd, and Mr. Garland, of handsome silver trophies for competition in sports, and a prize in drawing by Mr. R. W. Catto, a recent graduate, as well as helpful contributions from the Old Boys' Association and other friends.

During the evening the chairman announced the generous gift of a valuable site for new college buildings from old supporters of the college.

THE Bishop of a Western diocese wrote to a bookseller in New York for a book called "New and Contrite Hearts."

After a time he received a postal from the bookseller, saying, "We have no 'New and Contrite Hearts' in the store; neither are there any to be found in New York."

The Western prelate took great delight in sending the postal to the Bishop of New York, and calling attention to the lamentable state of his diocese.

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"Dat wasn't a bad eqigram of de judge's" said Plodding Pete. "What did he say?" "Thoity days." "Dat ain't no eqigram, is it?" "Sure it is. I asked a fellow what an epigram is, an' he says it's a short sentence dat sounds light, but gives you considerable to think about."

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The following pamphlets can also be obtained from the Manager, Church Life, Confederation Life Building, 7 Queen Street East, Toronto:

"Church History from the Canadian Archives."

By Canon Kittson. 12 cents per copy, including postage.

"The Catholicism of the Prayer Book."

By Rev. E. Soward, with preface by Canon Spragge, of Cobourg. 3 cents per copy, including postage. Buy it for distribution. It says the right thing in the right way.

The Church in Canada.

(*Continued from page 7.*)

regretting his removal from their midst.

The Rev. Gordon Elliott, erstwhile incumbent of Random, T.B., is gazetted as curate to the Rev. Father A. G. Bayly, rector of Bonavista.

It is expected that the Lord Bishop of the diocese, will leave for Bermuda early in December

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DIOCESE OF NEW WESTMINSTER.

The Rt. Rev. A. U. DePencier, D.D., Lord Bishop of New Westminster, Victoria, B.C.

VANCOUVER.

The local assembly of Daughters of the King for British Columbia held their sixth annual convention on Thanksgiving Day in Christ church. Holy Communion was celebrated at 9.30, followed by a morning session, which ended with luncheon at 1 o'clock. The local assembly consists of five chapters, namely; Christ church, St. Saviour's and St. Michael's, Vancouver; St. Thomas', Chilliwack, and St. Saviour's, Nelson, having a total membership of 90. The reports of the various chapters were very encouraging, and show the results of earnest work on the part of each member. Three of our girls wrote papers, to the reading of which we listened with pleasure, as they were most interesting. We were pleased to have with us Rev. C. C. Owen, who welcomed the Daughters of the King to Christ church, and our chaplain, Ven. Archdeacon Pentreath, who never fails to show his interest in our order. Mrs. G. H. Cowan, who organized the D.O.K. some fourteen years ago in Vancouver, was made honorary president for life. Before closing the meeting, Rev. W. H. Vance, of Latimer Hall, gave us some good suggestions with regard to our work.

FRANCES M. ANSTIE,
Sec. Local Assembly for B.C.

The Fifth Anniversary Laymen's Missionary Movement

SPLENDID MEETING IN TORONTO

The original "Importer" of the idea present—Striking reports—$500,000 the minimum objective from Toronto—Missionary offerings of Dominion have increased 66 per cent. in five years—Anglican officers.

IT was a noteworthy incident that the 5th anniversary of the inauguration of the Laymen's Missionary Movement in Canada occurred on the same spot at the same hour of the day and day of the week as that of the original meeting at St. James' Parish House, Toronto. The spot was the same, though its surroundings were somewhat different. They themselves were an eloquent tribute to the imspiration brought to the men of St. James' Parish by the movement, and sufficient testimony to the fact that every forward step at home is made possible by increased devotion to the world cause of missions. It was in the second year of the movement in Canada, that St. James' increased its missionary givings from $7,500 a year to $15,000; it was in the same year that the new parish house was built.

It was also noteworthy that the

MAN WHO BROUGHT THE IDEA

of the movement to Canada, and who has since then so impressed his personality and his visions upon tens of thousands of men all over the continent of North America, should be the principal speaker 5 years later.

MR. CAMPBELL WHITE

was described by the chairman of the meeting as a man who sees visions and who dreams dreams, but a man who, though a visionary, was intensely practical, with 5 years' of solid achievement behind him.

The meeting was arranged by the Toronto Co-operating Committee, and was in fact the annual meeting of that body.

Striking reports were made by representatives of each of the larger communions in Toronto of the progress made in the city during the past 5 years. As was natural each of these reports spoke of financial gains.

There is thus little doubt that the objective of $500,000 from the city of Toronto for missions will be reached next year. There is a little doubt, however, that this is now considered the minimum and not the maximum amount which should be raised in Toronto.

Mr. Casey Wood, Chairman for 1912 of the Anglican National Committee, reported an increase in Anglican givings from a little under $52,000 in 1907 to over $84,000 in 1911-12. But the prevailing disposition in the reports presented was to dwell not so much on the financial aspect and the increased giving, as upon other things brought about through the work of the movement—a new atmosphere in regard to missions, the wide adoption of the principles of weekly giving to missions and of the every member canvass; the great intellectual grasp of the problem of missions which men have to-day; the deepened spiritual life which has resulted in hundreds and thousands of men and scores of communities because of response to the challenge of the world's need; and the realization that in prayer is the only power which can enable the world to be evangelised in this or any other generation.

The meeting was also given a national aspect, both by the fact that it was commemorative of the commencement of the movement in Canada, and also by the reading by Mr. H. K. Caskey, Secretary of the Canadian Council of the Movement of his report for the past year.

This dealt not merely with the work of the last twelve months, but was also a resume of national progress during five years. It should increase in missionary givings for the Dominion of 66 per cent. Great as is this increase, even yet the Protestant communions of Canada are giving less than $2,500,000 annually to missions, less than $2.00 per communicant, and less than the head tax received from incoming Chinamen in 1911! The Chinese coolie coming to these shores pays in hard cash and missionary bill, home and foreign!!

The presence of M. Couve, secretary of the Evangelical Mission Board of France and a member of the Continuation committee, gave an interesting international aspect to the gathering. M. Couve, in the course of an address, which was very closely followed, made the somewhat astonishing statement that France, though looked upon as a Roman Catholic country, was in reality not such at all. Whereas there are 15,000,000 Roman Catholics in France, there are 25,000,000 atheists and agnostics, while Protestants are in the tiny minority of 500,000. He stated he had been much impressed by the emphasis laid on the spiritual side of the work by the leaders of the movement, which was contrary to what he had formerly understood, and he would go back to France and endeavor to impress upon his constituency the necessity of a Laymen's movement there.

Following the afternoon meeting, a supper was held in the gymnasium of the parish house, which was attended by 350 men, including the Lieutenant-Governor of Ontario The leader of the Opposition in the Ontario Legislature, three judges, the Bishop of Toronto, and many other representative clergy and laymen. The speakers of the evening were Mr. Campbell White and Rt. Rev. Boyd Carpenter, Canon of Westminster, late Bishop of Ripon. Mr. Campbell White, in reviewing the progress made, said what had gone and what was ahead constituted a four-fold call, a call to Praise, to Prayer, to Study and to Stewardship. Bishop Boyd Carpenter in an eloquent address, delivered in his own most pleasing style, emphasized the need of study of missionary problems, study of world conditions and a study of the conditions of life, the religious ideas of the people to whom we are to send the Gospel.

At the conclusion of the meeting a resolution was presented by Mr. J. A. Patterson, K.C., reaffirming the objective of $500,000 as a financial goal for the city, as well as the methods urged by the movement, viz.: a weekly giving to missions as an act of worship; the annual every member canvass preceded by a month of missionary education. It was decided to make January the campaign month in the city of Toronto. "R."

Laymen's Missionary Movement in the Church in England.

The following were elected as officers of the National committee for the ensuing year, at the recent annual meeting of the committee:—Chairman, F. E. Hodgins, Esq., K.C.; vice-chairman, S. Casey Wood, Esq.; treasurer, Noel Marshall, Esq.; secretary, David M. Rose.

Reports received from various districts showed well sustained interest and the increasing adoption of the weekly system of giving to missions. Especially good work has been done by the Anglican committee in Hamilton. Organization has been pushed, and many towns in Niagara diocese have been visited by men from Hamilton. It is the intention to make January a campaign month there, as in Toronto, and the general secretary of the Anglican movement has been asked to assist in that work.

To the Clergy and Our Agents

TO THE CLERGY:

Many of you have testified very warmly to your appreciation of our paper.

Some have appointed agents for the sale of "Church Life" in your parishes.

A few have seen that those agents have had their enthusiasm **thoroughly aroused.**

Cannot more clergy help us in our endeavour to establish a paper which a Canadian Bishop has said, is **"definite, loyal, and charitable."** The same Bishop added that, "We have long felt the need of such a paper. It will do much to develop Christian character and bring home to our people the obligations that devolve upon them as members of the most glorious Church in Christendom." **Please do not assent to this and then lay the matter aside and do nothing.**

TO THE AGENTS:

We have not heard from some of you since you were appointed. Get busy,—don't be mere figureheads. Your name and address in "Church Life" will not do you or us any good if you are not at work, though it may look nice to see it in print.

Please do not be upset at this remark—**it only applies to some. TO ALL WE SAY—GET BUSY.**

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Educational Ideals and Theological Colleges.

The Revd. A. H. Forster, B.D., Lecturer, Greek Testament, Trinity College

"EDUCATION as adjustment," is the suggestive title of a book by a Professor of the science and art of education.

Education is "preparation for complete living;" it is adjustment to the highest life, and as the highest life must be at least a social life, the aims of education must have some social value or must be a preliminary training for reaching aims which are of social value. These social aims are represented by the curricula of schools and colleges. French for example is of social value because a knowledge of French helps intercourse with Frenchmen and gives control over French literature. It might, therefore, be correct to try all the items of a curriculum every five years and exterminate those which cannot justify their claim to be of social value, or their power to elevate toward the highest life. This implies that educationalists have an ideal of the highest life and of the best society. What observer could doubt that they have? On the other hand it is obvious that, in education, diversities of gifts must be considered. A society is well organized in which the gifts of each are used to the full. To educate is to develop by exercise those gifts and tendencies which might be of social value, and to suppress others which could not be. To educate is to develop, not to surfeit with lectures; to educate is to call forth active constructive effort, not to induce chronic mental indigestion. (On this point see "The Place of Psychology in the Training of the Teacher," by Alexander Darrock, especially page 110.)

These principles if there be any truth in them must also apply to a particular kind of education for the ministry. The end must be considered at the beginning. What is a minister for? To be a leader in the Church, it has been said. And what then is the Church for? To be as it were, a hot house for forcing the souls of the docile! This can scarcely be the answer, though some seem to have answered so. The Church, let us suppose, is not meant to be "a life boat" to rescue the few but a "light house" to guide the many.

It is, let us suppose, for the development of free spiritual personalities by worship and teaching, and also for the service of the world; it is to lead men to free fellowship with God and to the free imitation of God and it is to serve the commonwealth. Therefore, as Mr. Shailer Matthews expresses it, "The aim of the Theological seminary is to prepare men for efficiency in a definite vocation, namely the leadership of a Church in spiritual life and social service." And this aim is of course embodied in the curriculum. The minister is to be a leader and teacher of men, therefore the Theological college will consider quality not quantity. Men will not follow nor listen to one who is mentally incompetent. Empty parishes are not the greatest evil. The minister is to be a teacher, therefore the Theological college will train teachers by severe courses in psychology.

The Church's aim is the aim of Christianity, the making of free, redeemed, spiritual personalities; therefore in the Theological college the future leader in the Church will be helped toward the understanding of Christianity. That implies an understanding of the book of Christianity, the New Testament, and this book clearly cannot be understood without a complete mastery over the language in which it was written—Greek.

Christianity again, offers an answer to certain metaphysical problems; here it touches philosophy; a Theological college will therefore include in its curriculum a history of philosophy, that is a history of solutions which have been offered to these problems.

The future teacher in the Church will also have to understand the religion out of which Christianity grew—the religion of the Jews, and in order to understand this religion and his own, he will have to understand other religions: the comparative study of religion is now essential to a minister's efficiency. This study moreover shows as no other study can, that Christianity is the absolute religion, the crown and goal of all religions; it is also invaluable for the understanding of missionary problems.

Then in order to train a leader of a Church in social service, the theological curriculum will include courses in those sciences which deal with man—biology, anthropology, sociology and political economy, for the social order is changing and those who would guide now must have alert and instructed minds.

These are a few of the means for the attainment of the end—leaders and teachers in a Church under modern social and intellectual conditions.

Now what hindrances are there to bringing the methods and the curricula of Theological colleges up to date by subtraction and addition?

There are in front, Bishops' examinations, often easy and antiquated. There are also synod examinations; there is the exaggerated importance attached to lectures rather than to constructive effort and self-direction. There is the absurd value which is attached by unenlightened minds to quantity without regard to quality; last but not least, are there not at times conservatives in power in the Church, even in the colleges who would have viewed with dismay the passing of the ice-age? Can it be that religious educationalists need to be educated themselves? In buckling on the Christian armour is it possible that they have forgotten the headpiece?

Are they, perhaps, not psychologists?

Archdiaconal Conference, of Halton and Wellington.

(*Continued from page* 8.)

Rev. Dr. Smith; Supt. Teacher Training, Jos. Beaumont.

For Wellington: President, Rural Dean Naftel; secretary-treasurer, Rev. R. F. Nie.

Archdeacon and Mrs. Davidson entertained the clergy present at a very sumptuous lunch in the rectory.

At 8 p. m. there was a public meeting in St. George's school room, Rev. R. A. Hiltz spoke on "New Methods of Work." D. M. Rose, Esq. on "New Conceptions of Missionary Duty," and the Rev. Canon Tucker, D. C. L., on "The Awakened Sense of Personal Responsibility." They were all three stirring appeals which well repaid those who went to hear them.

"Success to your paper; it is what we want and it deserves our best support," writes another reader from the diocese of Huron.

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The Church and Rescue Work

(*Continued from page* 11.)

As the work of these committees progresses the need of information regarding cures for the drug and drink habit, of shelters for unfortunate girls, of homes for the rescue of fallen women, of orphanages, and similar institutions will be felt. A harlot may be brought to the point of saying that she is ready to lead a respectable life and to forsake her sin, and yet not be ready or able to make her living decently; if the Christian worker knows of some institution where she may go for a year or two and be taught some useful employment while the horrible pressure of the past begins gradually to lessen, the sinner may be saved. This is an instance of what may happen in many cases. To strengthen the hands of the workers it would therefore be wise to have prepared a diocesan list, which would give a complete account of "cures"; and homes and shelters and orphanages now in existence within a reasonaole distance, with details as to cost, terms of admission, etc., this list to be placed in the hands of the clergy for their information and guidance.

But Expense Will Be Incurred

in rescue work. Cures will sometimes have to be provided, and railway fares to be paid. To meet all such demands a fund should be formed in every parish, to be administered by the incumbent and his committee, in order that rescue work may not fail in individual cases for lack of funds.

Further, the diocesan committee on Moral and Social Reform and Rescue Work might prepare a bibliography giving helpful books upon the various phases of the work, and also furnish useful tracts. A diocesan lending library would be an invaluable aid to committees in the smaller and poorer parishes.

And when the work is once established and conversions have been effected, it will be well to learn the secret of the Church and Salvation Armies, and to use as far as possible those who have been saved, in the work of ministering to the fallen.

The time may come in God's good providence when throughout the length and breadth of the Church, effort in some measure commensurate with the need may be made. In that day the question of providing institutions to be operated solely under the auspices of the Church will arise. Meanwhile we should gratefully use the institutions that already exist. An exception should, however, be made in case of orphanages, in order both to save for the Church the children who would most certainly be lost to it, if placed in an undenominational institution, and also to bring to bear upon the children for their good and wholesome influence of the Church's instruction. In this connection I would mention the fact that the Rector of All Saint's, London, hopes to establish such an institution in his parish in the near future.

A Word Regarding Jails and Prisons,

services should be regularly held in these places, and the prisoners should be systematically visited. Prison-gate activities should be engaged in, and the endeavour made to secure employment for prisoners on their discharge. And as far as possible, the clergyman and his committee should keep in touch with released prisoners, and follow up the work of reformation begun in jail.

One or two more general considerations in conclusion: (1) In all rescue work it is necessary to keep the

Interests of Character Supreme

and to give due honour to the moral forces. It has been the weakness of social reform movements in the past that too exclusive emphasis has been laid upon the removal of temptation, as if environment were wholly responsible for sin. The origin of sin is in man's heart, and there and in his will, must the cure of sin begin. The drunkard must be made to feel that he is responsible for his drunkenness, and that he can be forgiven, and healed only as he deliberately purposes to lead a new life. But when that point is gained and the sinner repents and desires to amend his life, and yet realizes his deplorable weakness and the depletion of his will power it is necessary (2) *Secondly,* to give him a clear understanding of

The Nature of the Grace Within His Reach.

Forgiveness is ministered through the Church, and well may the priest in such cases make use of Sacramental Confession, in order to make assurance doubly sure to the penitent sinner. But through our Great High Priest there is, as well as mercy, grace to help in every time of need, the renewal of the heart, the fortifying of the will, the protection of the soul. He may feel too weak to resist temptation, and yet through a knowledge of the omnipotent grace at his disposal, may gain boldness to fight his battle to the end.

More than the penitent will be tempted at times to despair. The workers as they struggle with callous indifference, and obdurate sinfulness, as they endure the labours and pains and reproaches of the work, will sometimes be tempted to lose heart. At such times let them remember that

Christianity is a Supernatural Religion,

that they worship and serve a supernatural Christ, and that He came to earth for this very purpose, to seek and to save that which was lost. The workers are merely the instruments of Divine Grace, and if obedient to the Divine Will, must accomplish the work to which God has sent them.

And finally, as rescue work lay especially close to the heart of Christ, so His richest blessing rests upon its faithful, prosecution. Let the Church once with zeal put her hand to the task, and she will find that men generally will take far greater interest in her work. Many object to foreign missions to-day on the score that there is much missionary work at home unattempted. There is force in the objection. "These ought ye to have done and not to have left the other undone." Let the Church apply herself diligently

To Rescuing the Perishing

in her midst, and men will more easily be convinced that she has a gospel for the world. And in the blessedness of soul-winning, in the rich experience of the power of our Lord, in the entering more largely into the counsels, the guidance, the influence of the Holy Spirit, which will come as she seeks to save the lost, the Church will find new strength and larger life; and through her prayers, her sacraments, her toils, her tears, will be made more clearly manifest to the world the wounds of Christ which save, the heart of Christ which loves, the life of Christ which brings hope for the life that now is, as well as for that which is to come.

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The Church Bookroom.

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Letters to the Editor.

(*Continued from page 4.*)

and because real true sacraments can only be had in the Church, and by the ministry of the Church, it is of the first importance to make sure that the religious body to which one belongs is a true part of the Catholic Church.

But this is precisely what the Church of England claims to be and what we believe she is—Her doctrine is not one peculiarly her own; she has no distinctive doctrine; her doctrine is that of the Church Catholic.

Your correspondent Anglican may belong to the Church of England primarily by reason of early association and upbringing, and then because he much prefers the monarchial form of government to the republican; but unfortunately his preference does not appear to rest upon a very solid foundation, since he declares that he considers the form of Church government very important, and cites the fact that men of equal and great learning have after the most thoughtful and impartial investigation come to different conclusions on the subject. This latter fact is of no importance whatever; it is the old story of private judgment, versus Church authority.

I entirely agree with your correspondent that it would be well to avoid abuse and disparagement of "other churches," but it may at times become necessary, in order to affirm our own position, and not to offend one of Christ's little ones, to state certain facts which are not untrue and are not meant to be insulting.

None of the Protestant bodies are ignorant of the fact that the Church of England refuses to acknowledge their position.

For instance, if a Protestant minister joins the Church of England and desires to become a priest, he knows he must submit to ordination by a Bishop; whereas, if a Roman Catholic priest joins the Anglican Communion he remains a priest, and not only need he not be ordained again, but he cannot be re-ordained without sacrilege.

It is an abuse of terms to speak, in the strict sense of "other churches." There is, of course, only one Church, and there can never be any real and effective reunion embracing religious communities outside the pale of Catholicity.

To effect so much to be desired an end as reunion, these communities must cease to exist leaving the members of which they are composed to flock into the Catholic Church. This would do more than anything else, humanly conceivable, to open up the prospect of the healing of the schism which exists in the Church itself. Then might history write, as in the days of Peter: "The Lord added to the Church daily such as should be saved." Acts ii, 47.

SUTHERLAND MACKLEM.

To the Editor:

"Newfoundland Catholic" asks "How can we prevent Church of England people thinking that we are a body formed by Henry VIII?" My answer to that is, "Let them read Church History, and have their children from very early age also do the same and they can hardly fail thoroughly to know and believe that the Church of England is a true and pure part of the Holy Catholic Church planted in England in Apostolic times, that in the 16th century she cleansed herself from corrupt accretions of faith and practice which had defiled her, becoming once more as she was in the beginning, that as she was the Catholic Church in England before the Reformation, so she is the Catholic Church there now. She is therefore properly called The English Church, which title is equivalent to The Anglo-Catholic Church, to distinguish her from those branches of the Catholic Church, established in other countries. But while we rightly blame Roman Catholics for their arrogance in styling their Church "The Catholic Church," while all others are deemed schismatical and heretical, we surely are not desirous of giving Roman Catholics who were first in the field here, the opportunity of retorting upon us should we arrogate to ourselves the style of "The Catholic Church of Canada." And besides, while Canada is desirous of being and remaining a vital, forceful part of the British Empire, I cannot understand why our Church in Canada should not be willing, nay glad, still to be considered an extension, a continuation, a living active branch of the Church of England, or Anglo-Catholic Church.

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A Useful Copy of Church Life.

We have to-day, 18th Nov., received the following letter:

"I have much pleasure in telling you "that I myself read with interest your "paper, 'Church Life,' send it to friends "when I see anything that will particu-"larly interest them, and finally send it "on to a friend in the North-West, who "writes that she and her family much "enjoy reading it and expresses the hope "that it may continue to be sent. She "adds, 'I afterwards give it to persons "passing on further north.' Wishing your "paper every success."

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Brockville, Ont.—John Mason, 30 Pearl street.
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Gore Bay, Manitoulin.—The Editor, "The Recorder."
Hamilton, Ont.—J. J. Earle, 334 Aberdeen street.
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Anglican Episcopal Attire.

The Church papers have of late been affording us pictures of the Archbishops of our Communion in their episcopal attire. From England (*vide* "Graphic") comes a coloured print of His Grace of Canterbury vested in cope, the mitre appearing (as the "Church Times" remarks) only in the marginal embellishment. Another print, this time of His Grace of York, appears in a recent copy of the "Church Times," giving a portrait of His Grace of York vested in cope and holding the crozier, but, again, mitre-less. However, lest the outside observer should imagine our Communion has dropped the use of the distinctive episcopal vesture (for a cope even a layman can wear), we note that in the picture published in this week's "Church Life" His Grace of Ottawa is shown wearing the mitre, though without any cope. Fortunately—in order to bring order out of chaos—a portrait has appeared this year of the Bishop of London, showing an Anglican Bishop properly vested in cope and mitre and with the pastoral staff (*vide* the "Treasury").

Church Life

TORONTO, ONTARIO — THURSDAY, NOVEMBER 28, 1912.

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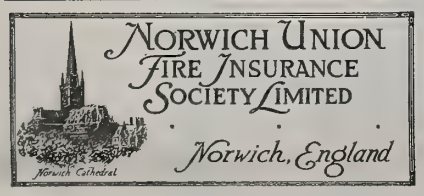

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Church Life.

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The Week.

WE are very slow to realize how soon people change under new conditions of climate, habitation, and work. There are a great many people in England who fail to realize that ten or twenty years in Canada turn an Englishman into a Canadian. He thinks differently, feels differently, lives differently, and works differently. It is not a question of whether he does these things better or worse than he did them before he came out, but that the doing them has wrought a more or less complete change in him. He may still call himself English, or Scotch, or whatever term he used in the past, but he is not the same man, and that he finds out when he goes back on a visit to the old places. Canada is his life, while the Old Land is his sentiment. Still more noticeable, and more important to notice, is the difference that is growing up between the resident of Eastern Canada and the West and the North West. While this difference will probably not interfere with Canadian united feeling and loyalty, yet it produces a variety of outlook which is worth reckoning with. It is not easy to put into words, although it is perceptible enough. Perhaps it is somewhat of a broader outlook, less care for details, larger taking of risks, and a dislike for trammels of any kind. The East is naturally more conservative, stiffer and more formal, and far more cautious. If the Eastern motto is "Go Slow," that of the West is "Let Her Rip."

Growth of Nations.

❦

IN the works of Clement of Alexandra is given the most ancient hymn of the Primitive church. Clement wrote in the year 150, and the hymn itself is said to be of much earlier origin The first and last stanzas, rendered into English, may serve to show the strains in which the happy disciples were wont to address their loving Saviour:—

Early Hymn.

Shepherd of tender youth
Guiding in love and truth,
Through devious ways;
Christ our triumphant King,
We come Thy Name to sing,
And here our children bring
To shout Thy praise.

So now, and till we die,
Sound we Thy praises high,
And joyful sing;
Infants and the glad throng,
Who to Thy Church belong,
Unite and swell the song
To Christ our King.

❦

EVERY week day throughout the year Trinity Church, Wall street, New York, conducts an open-air service on lines laid down in the Book of Common Prayer. Thither through the heat of summer and the cold of winter many hundreds of people flock daily and for a brief space come apart from the toiling and the moiling of the great city and rest awhile. The Creed, the Lord's Prayer, and other prayers taken from the Book of Common Prayer are always used, and a short address is given in which Religion as our Church hath received it is never apologised for. A hymn is sung and the crowd go on their way all the better for the few minutes in which they have been led to consider not those things which are seen and temporal, but those far more important which are unseen and eternal. Open air preaching has always been popular. It has appealed to men throughout all ages, from the time when "the common people" gladly came to hear the greatest of all open air Preachers and St. Paul stood in the midst of the philosophers of Athens on Mars Hill, to the present day.

Open Air Preaching.

❦

LUTHER says, that on the evening of the feast of St. Andrew the young maidens, in order to learn what sort of husbands they should have, used to recite the following prayer. We give the prayer in the original, for it is probable that those young ladies who are not well acquainted with the classics, will find someone to translate the words for them: *"Deus, Deus meus. O Sancte Andrea, effice ut honum pium acquiram virum; hodie mihi ostende qualis sit, qui me in uxorem ducere debet."*

St. Andrew.

To this festival is also assigned the eating of singed sheep's heads—why no one knows. In some parts of Scotland, the day is still called Andermess, which is interesting because it reminds us that so many of the great days were emphasized by the celebration of Holy Communion. We see the same in Christmas, Lammas and Michaelmas. It is a pity that so many churches and people pass these days by, without remembering that our forefathers kept them, as they should be kept, with the Holy Mysteries.

❦

THE modern theory of education, that everything should be taught the child by following his natural bent and interests, and catering to his desire to know, and to understand and to apply, is in danger of being carried too far, and can only result in the production of a generation of weak-kneed and characterless individuals.

Softening Education.

An inspector in Toronto recently felt called upon to protest against the growing softness in our methods and ideals of teaching. He said "Modern teachers may still learn some valuable lessons from the old fashioned schoolmaster, who if he taught nothing else worth while, taught industry and duty and obedience and self-reliance, hatred of shirking and willingness to drudge where drudgery was necessary, for mastery—there is no mastery without drudgery, there is no strength without struggle." And surely no solid foundation of Christian character—whose very essentials are endurance and fortitude—can be laid upon all easy ways and pleasant measures.

❦

ALL about us we see men and women living lives crippled and maimed through quarrelsomeness and the bitterness, dejection and nervous flutter arising therefrom. A great many of our quarrels and troubles arise from an exaggerated idea of our own importance and the constant effort to obtain a more prominent position. We try to surpass others rather than co-operate with them. We do well to remember that God is the God of quiet routine and uneventful days, and all He requires of us is to do well our daily task without being hindered or distracted by ambitious thoughts and the desire to surpass our neighbour. "After all," says Stephenson, "the commonplaces are the great poetic truths."

Co-operation, not Emulation, the Cure.

❦

THE Rev. Wilson Carlisle, who founded the Church Army about 30 years ago, and who is at present its Honorary Chief Secretary, expects to visit Canada and the United States in June and July, 1913, in the interests of the emigration work of this society. The Church Army was founded as an agency for uplifting the masses who were untouched by any form of religious effort, by combined spiritual and social methods. The leading characteristic is that it works hand in hand with the clergy of the Church of England and not as a completely independent organization. Its numerous Labor Homes, and its special winter efforts on behalf of the unemployed have become almost national necessities. Mr. Carlisle is a Prebendary of St. Paul's Cathedral, and rector of St. Mary-at-Hill, London.

A Great Campaigner.

❦

PRINCIPAL GORDON, of Queen's University, in addressing an Ottawa audience the other day emphasized once more the need for religious instruction in our Provincial systems of education. We do not know what Principal Gordon would suggest as a solution. He apparently has in mind a plan for the introduction of some sort of non-denominational instruction. If religion means anything it means something definite. Platitudes and general advice on conduct and morals are not enough to make children into the men and women that we all want for this Canada of ours. Religious freedom is quite a different thing from freedom from religion. After all who are the people who have a right to be heard in the matter, and whose wishes ought to be consulted? Surely the parents. A parent has as much right to claim definite religious teaching as definite arithmetic. If the management of the schools was left to a Board of Management elected directly by the parents whose children are in attendance, we should do much to free our educational system from politics, and place the responsibility for religious instruction where it belongs—namely in the parents and not the gentlemen at Ottawa. When scientific thought is awakening to the reality of the spiritual life, we are, indeed guilty of a wrong to our children and our country if we fail to give the children the religious instruction which they need.

Religion in Our Schools.

Our Old Country Letter

November 12, 1912.

THE Prime Minister, who declared some time ago that his Government welcomed the fullest consideration of the Welsh Disestablishment Bill, now announces that only seventeen days will be allowed for its discussion in the House of Commons. This ukase has naturally excited deep indignation among those who believe that the measure only needs to be adequately ventilated in order to be condemned. But perhaps it will not even receive 17 days' consideration, for the dramatic defeat of the Government on the Home Rule Bill yesterday seems to indicate that their own supporters are getting tired of a policy of spoliation and revolution, and that we are at the beginning of the end.

Government's Unseemly Haste.

—

There are two or three significant utterances this week by individuals on the subject of Welsh Church Disendowment. A prominent Liberal and Nonconformist, in opening a bazaar in Cardiff (South Wales) in connection with the Presbyterian body, condemned the bill in strong and decided language. "Is there any really religious Christian person," he asked, "who desires to transfer the sum of £135,000 a year from the purposes of religion to wordly things?" He cordially agreed with the Bishop of St. David's that the bill was "a mean little bill." On the same occasion another prominent Nonconformist publicly endorsed everything that the first speaker had said. Mr. Wilfrid de Winton some time ago gave in charge of a Welsh museum a valuable loan collection of rare china. He now writes to say that should the bill become law, and Church endowments be given to museums, he will have to demand the restoration of his collection, as the museums will then be "receivers of stolen goods!" Being accused of bigotry and pique, he brings evidence to show that the endowments were dedicated to God, and concludes: "Surely the least religious man would say that a live Welsh Bishop has more influence for good than a stuffed Egyptian mummy" in a museum.

Live Bishop or Egyptian Mummy?

—

Yesterday the Church Lads' Brigade reached its majority. Twenty-one years ago a band of lads was enrolled as the St. Andrew's (Fulham) Company, the first of an army which now numbers 50,000 boys, organised in 1373 fully-equipped companies, while the number of those who have passed through its ranks cannot be less than 300,000. It would be hard to estimate the amount of good which has been done by this wholly admirable institution.

C.L.B. OF A.G.E.

—

The Criminal Law Amendment Bill (for the suppression of the White Slave traffic) has been restored to its original form by the House of Commons, or rather it has been made more stringent, for the loathsome agents of vice—at least those of them who belong to the male sex—are made liable to the punishment of flogging on a first conviction. All will agree with Dr. Ettie Sayer when she says: "The girlhood of the nation which has the severest repressive legislation against these international vampires of either sex will be the safest. We want this to be England." The passing of this bill into law will probably have the effect of driving from our shores a number of "undesirable aliens," for it is chiefly by foreigners that the hideous traffic is organised; and it is well known that a large proportion of the victims of the social evil in English towns are from the Continent.

Lash for "White Slavers."

—

The King has graciously sent to the venerable Society for the Promotion of Christian Knowledge a donation of £50. The hall-mark of His Majesty's approval is worth far more than the pecuniary value of the gift. Both the King and Queen have distinguished themselves by their unwearying efforts to encourage deserving enterprises, and especially in connection with the Church. It will be remembered that, when Prince of Wales, His Majesty gave a considerable fillip to the Archbishop's Western Canada Fund by a gift of £500.

Royal Help for S.P.C.K.

Wm. O'Conner.

Letters to the Editor

THE CIRCULAR LETTER AND CHRISTIAN UNITY

To the Editor:

November 16th, 1912.

Dear Sir.—I desire to express my deep appreciation and heartfelt thanks to you for your editorial in the issue of November 14th, entitled, "A Circular Letter." This is the kind of teaching we want in our Church papers.

Yours faithfully,

Arthur H. Whalley.

The Rectory,
Armprior, Ont.

November 15th, 1912.

To the Editor.

Sir.—I am just sending the subjoined letter to the committee that has issued the circular on Christian Unity and has asked for our opinions upon it. In such a momentous question, where all of us are as one in desiring unity and depreciating schism, it seems perhaps only right for us of the older clergy to state our own convictions, and to explain why we cannot accept the suggestions contained in the circular.

Dear Brethren:

I thank you very much for sending me the appeal for Christian Unity and for asking for my opinion. No one, I presume, professing and calling himself a Christian can do ought but lament the evils of the schisms which from the earliest days have rent the Church and hindered her work for Christ in the world. I do not however believe that the steps suggested in the circular, if in themselves legitimate, would be of any real avail in the cause of a fundamental restoration of the unity of the Catholic Church. They would be only like the interchange of diplomatic courtesies by ambassadors which in no sense affect the root differences between various nations, such courtesies may smooth over surface irritations but are of no effect for real unity.

My own experience—now a long one—is that it is better for each religious body to do its own work quietly according to its own constitution and belief, and as far as possible leave other bodies to do theirs. Here in Calgary, a fairly representative and large Canadian city, the various ministers and congregations are on excellent terms, but I have never pretended to share in any religious services not of our communion or to expect any of them to share in ours. The only exception (in which I could hardly help myself) was the "Laymens' Missionary Movement," in their first campaign. I felt the whole thing was distasteful and a mistake, and I do not see that the cause of real unity has been advanced by it in the least. Of one thing I am fully convinced, that the admission of other ministers, e. g. Baptists, Methodists or Presbyterians to our pulpits, would be deeply resented by a large body of our more loyal and instructed Church people. It has been said, I have heard it myself, that some Presbyterians declare that if the proposed union between their church and the Methodist is carried out many of the Presbyterians would leave the new amalgamation and come over to the Church. I am sure that if our Communion was to venture upon any such mistaken course as the circular suggests there are very many of us clergy and laity who would feel that it was not the Church into which we were baptized and ordained and therefore no place for us. Thus the effort (well meant of course) to reduce schism on one side would simply mean new division on the other side. Please excuse my blunt way of putting things, but a long and fairly wide experience in England, the United States and Canada convinces me that I am right in my judgment.

Yours brethren faithfully in Christ,

Edmund V. Paget,
Dean of Calgary.

Dear Sir:—

With regard to the circular referred to in your last issue suggesting methods of coming to a better understanding with our non-conformist fellow Christians, there seems to be some very substantial reasons why those who do believe in Apostolic Succession should fall in with, rather than oppose the methods suggested by the circular.

Those who take the High and extreme view of Apostolic Succession which is, that only those in that succession can validly celebrate the Sacrament of the Altar, are driven to conclude that those who have not that succession can have no valid Sacrament of the Altar; and that means that they who have forsaken the Apostolic ministry have no spiritual life. "Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in ye." This is a very dreadful thought, and one would think that any clergyman holding that doctrine would be only too glad to encourage any schismatic willing to come into Communion, to do so, and not reject him or her because he or she had not subscribed to Confirmation, which, however desirable, cannot, by any Catholic Christian, be deemed to be an absolutely essential preliminary. Otherwise they may take up this position, that they reject a fellow Christian from this life-giving ordinance for an insufficient cause—No clergyman ought knowingly to admit anyone to communion who is not baptised, and who is not a believer in Jesus Christ as his Saviour, but all persons coming to Communion in the Anglican part of the Church are required as a preliminary to Communion to confess the Catholic Faith as set forth in the Nicene Creed. That creed being accepted by a proposed communicant, what right has any truly Catholic priest to reject him from Communion or under other conditions.

Rejection from Communion seems to me to involve a serious responsibility on the priest, and improperly permitting persons to communicate who ought not, also involves grave responsibility, inasmuch as such a proceeding is an act not of charity, but quite the contrary, if so be, he that eateth and drinketh does so to his own condemnation.

The doctrine of Apostolic Succession is not violated by priests of that succession showing a readiness to receive back wanderers into communion with that part of the Church which has retained the Apostolic ministry, but it would be violated if they said to schismatics, "we will not re-

(*Continued on page 9.*)

Advent: or "The Man and the Hour"

IT must often have been thought that if Our Lord had come into the world at a later date it would have been better for the evidences of Christianity, for it would presumably have been easy to have put the evidence into such a form that it would have satisfied the most sceptical, and the actual records could have been preserved in their original state. Why this was not so is said by St. Paul to have been for the reason that Our Lord came in the "fullness of time." Now such a statement is one that ought to appeal to the scientific mind of the present day. One of the stock phrases of modern thought is "evolution," which implies the principle of progressive and orderly movement towards perfection. There is, therefore, no such thing as haphazard in evolution. And this evolutionary idea is one of the constantly recurring certainties of history in the story of its great men who were great in their ability to seize opportunities—to know that the age was ripe for a message, a programme of action, a concerted movement. Then, too, men called great who were in this respect failures, are historically described as men who preceded or followed their age. We have, then, a right to expect something of this sort in the case of the Incarnation—a kind of conjunction of the man and the hour—for we see that this is the manner of the procession of events in history. Indeed we have a right to go further and to require that in the unique case of Our Lord all the events of that time, of history in general, of the general condition of the world alike of Jew and Gentile, of the general condition of paganism and of the religion of the true God should offer such an environment as was never known before or since. The theory of evolution demands this, history claims it as a proof of the continuity and wisdom of the Divine purpose. We find the answer to be complete, marvellous, and universal through all the world—alike in the home, the nation, the religion, and the hopes of mankind. Here, too, we have St. Paul casually but emphatically declaring it as a fact with a breadth of view due to genuine prophecy, and the spirit of revelation—seeing then distinctly by revelation, what we now see more clearly by history, and with more abundant evidence to rest upon. The shaping of world history for the coming of Christ is one of the amazing facts of the past. There are in the Mediterranean two peninsulas running out into the sea and only joined on their northern frontiers to the continent of Europe by a range of mountains—having a seaboard on three sides and so within touch with the East, the West and the South—a very important point when we call to mind that we are speaking of a period when sea communication was infinitely easier than travel by land. The northern mountains of these two countries protected them from invasion by the hardier and more numerous races that lay beyond. They were exactly like two gardens sheltered from the north, and fitted by nature and climate to be what they both eventually became, the two great seed plots of civilization—they were Greece and Rome. Of these Greece was the first to rise on the horizon of culture, gathering the beginnings of it from her sea communication with the East, but she not only absorbed what she received, but grew out of it a wealth of learning, art and culture that has never been equalled—so that to-day the standard of sculpture, of philosophy, and of drama remains as it has done for twenty centuries—Grecian. On more than one occasion she seemed on the verge of extinction, but always escaped until when her absorption eventually did come, the world was ready to receive the treasures of her learning. When, last of all, she became an appanage of the Roman Empire she was like the ripe fruit of a tree, ready and useful for distribution to the markets of the then known world. The following on of the other Empire produced unity where there had been divisions, peace for war, and the intensely local was merged in homogeneity. Grecian thought and culture followed the Roman Eagles, and men learned not only to think, but to think alike, to crave and desire the same things, to be dissatisfied with the past not only in groups, but as a whole. For the first time in the world's story the authority and the language of one people had an extent unknown before. Never before had the sea been free from pirates as never before had the formula "I am a Roman" sufficed to protect the speaker even on the confines of the world. For the first time Spain, France, Germany, and far-off Britain were in touch with the centre of civilization at Rome. Political wisdom had reduced all religion except that of the Jews, to foolishness. Every sect, no matter how ridiculous, was accepted provided it meant nothing—it was protected provided it swore fidelity to Rome and to the Emperor as divine. So unwittingly all religion was brought into contempt by being classed with the worst as well as with the best. The only possibility was a new cult, authoritative, human that it might touch men, and divine that it might save them. At this auspicious moment the conjunction of the man and the hour in the person of Christ was and still remains the most amazing fact of history. Even the idea of the union of God and man was prepared for by the worship of the Emperor as both man and god.

Drift and Diversity

THE CHURCH ON THE CONCESSION LINES

By a Clerical Wanderer

THE other day I picked up a synod journal lying on the table before me, and turned to the pages which detail the parishes, churches, clergy, and laymen of the synod list gave me the story in brief of the present task and the working clerical force of the diocese—143 parishes and missions, 46 of them of the diocese of Toronto. This being in the city of Toronto, and 171 clergy in active parochial work, (72 belonging to Toronto.)

Certain significant gaps show that Toronto, like other dioceses, finds it no easy task to obtain a supply of clergy.

A noticeable feature of this "story in brief" is the favour granted to many parishes of being invested with the dignity of heavy bourgeois type, while others, the minority, are compelled to be content with a modest brevier in lighter lines. What is the meaning of this distinction? A glance at page 6 supplies the explanation. The parishes are printed in large type, the missions in small. A count shows that of the 143 parishes and missions 39 are returned as "missions." Enquiry made of those that know elicited the information that the number of missions has now reached 42, and that these include about 117 churches or stations at which regular services are held. This means that the diocese is helping to support the religious life of 117 communities of church people.

Two years ago a small map was published showing in patches of colour the location of these missions. We managed to secure one of these at the synod office. It shows that the missions are distributed throughout the diocese, excepting for a blank space or two in the eastern half of the diocese. And we have learned that even these would change their aspect if Coboconk and Victoria Road, South Peterboro' and Otonabee, which with Woodbridge, are new arrivals among the missions since the map was made, were also done in colour.

Missions! What is the significance of the term in this connection? Are the people in these localities still heathen, not yet converted to Christianity? "Missions" seem to suggest places still in possession of the original inhabitants of the country, whom the church is trying to Christianize and civilize. But we can find no evidence to confirm this view. The inhabitants of the missions are no different in race or in religion to the other inhabitants of the province. All alike are Canadian, of English, Scotch, or Irish descent, or are new Canadians, made such by recent tides of immigration from the mother-

(*Continued on page* 15.)

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The Church in Canada

DIOCESE OF NOVA SCOTIA.
The Rt. Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, Halifax, N.S.

LIVERPOOL.

During the four college vacation months, Trinity parish secured the services of Mr. B. Ireland Jones, of Wycliffe college, to assist the rector.

The annual Harvest Festival was observed in this parish on Sunday, October the thirteenth, by special services both morning and evening.

The simple and forceful sermons delivered by Rev. Dr. Martell, of Windsor, in his impressive manner, emphasizing man's co-partnership with God in the sowing for both natural and spiritual harvests, will not soon be forgotten by the large numbers who heard them.

Children's day was observed, and a special service for children took the place of the usual morning service. The Sunday school in full force marched from the parish hall to the church. The sermon by the rector on "Show Me a Penny" was listened to with closest attention by young and old.

The services at St. Andrew's chapel, which have been resumed at 8.30 p.m. on Sundays at the close of the service in the parish church, are splendidly attended, and it is gratifying to report that there is the basis of a permanent congregation in this section of the town.

HALIFAX.

October has been a month of activity at St. Paul's. One of the happy events of the month was the social gathering of the teachers. Another the opening of the new parlor, which took the form of an At Home by the Young People's Society. The Girls' branch of the W.A. had a pleasant evening together, entering upon their work with renewed spirit. The Juniors have had a most successful beginning, in fact each one of the organizations named say they have never begun work with a more auspicious opening, nor with larger attendances.

Miss Creighton has presented the Vestry with a wood engraving of St. Paul's and the Parade, on the occasion of the visit of Edward, Prince of Wales, in 1860.

DIOCESE OF QUEBEC.
The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

The Rev. B. Watson, B.A., of East Angus, has been appointed rector of New Carlisle and Paspebiac.

—

The Rev. A. J. Vibert, of Riviere du Loup, has been appointed missionary at Shigawake and Hopetown.

—

The Rev. W. De Gruchy, after several years spent amongst the fisherfolk of the Magdalen Islands, in the Gulf, has been appointed missionary at Sandy Beach

Lord Milner recently addressed the students at Bishop's college.

—

Rev. Ian Macdonald comes to this diocese from Manitoba, as missionary at East Angus.

—

Recently the mayor of Quebec has been petitioned to abolish Quebec's segregated district, petitions coming from Mgr. Begin, the Archbishop of Quebec, Dr. Williams, the Dean of Quebec, other clergy and dissenting ministers, the Cure and fifteen hundred parishioners of St. Jean Baptiste parish. The mayor has decided to enforce the law which requires the abolition of these resorts, and for the first time in her history, it is believed, Quebec will no longer give to these places official recognition.

DIOCESE OF MONTREAL.
The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

MONTREAL.

The Bishop has offered the rectorship of All Saint's church, Montreal, to the Rev. Jas. E. Fee, M.A., at present rector of St. Mary's parish in the east end of the city, who has accepted it. Mr. Fee will thus succeed the Rev. James Elliott, M.A., who has removed to St. John's Church, Port Hope, Ont. He does not enter, however, upon his new duties until the commencement of the New Year.

—

St. Edward's Church, which has had legal difficulties, out of which it has come out victorious, but is not in a financial position to meet the appeal which has been made to a higher court is to be sold sometime by order of the court for $75,000, of which $15,000 will go to the rector and wardens of St. Stephen's, Westmount, to satisfy their claim and the balance will be used to build a suitable edifice upon some other site in the parish.

—

The Rev. Dr. Patterson Smyth is preaching an Advent course of sermons in St. George's Church upon "Death and Afterwards"—a subject which he has made his own and written a book upon and preached upon.

—

The men of the congregation of Christ Church Cathedral sat down to a supper on Tuesday evening last to a social in the Y.M.C.A. banquet hall to the number of 175. The vicar, Dr. Symonds, was in the chair. The Bishop also was present and spoke to the toast of "the Church." The meeting was most enjoyable and was a simple testimony to the effective work the congregation is doing at the present time.

The synod this year, owing to Lent falling so early, will meet earlier than usual, viz., January 28th, nex..

DIOCESE OF OTTAWA.
The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

OTTAWA.

St. Matthias' Church.—The anniversary services were held on Sunday, Nov. 17, when Rev. Canon Kittson, of the Cathedral at 11 a.m. and Rev. J. F. Gorman, of St. John's at 7 p.m., preached eloquently and forcibly to overflowing and appreciative congregations. A request for special offerings was responded to nobly by the people of this small suburban parish, the offertory amounting to over $400. This amount, added to the amount made during the year by the strenuous work of the women of the parish, ably captained by the rector's wife, enabled the churchwardens on Monday to pay off $1,000 (or one third) of the church's indebtedness.

On the following Tuesday, the anniversary "At Home" was held in a hired hall, when a most enjoyable evening was spent in rejoicing over a reduced burden, in social intercourse, in partaking of bountiful refreshments, and in listening to a short but choice programme of music and addresses. The chair was ably filled by the rector, Rev. E. A. Anderson M.A., while Miss Ross, the organist of the Church, presided at the piano. Mr. W. F. Garland, M.P., who is a member of the St. Matthias' congregation, treated his fellow-parishioners to a brief but witty address, and nothing could possibly have been more enjoyable than the addresses of the rector himself, and of Rev. R. H. Steacy, of the adjoining parish of Westboro. Both are ready speakers, both were in happy vein, and their addresses fairly scintillated and elicited rounds of applause. The national anthem closed a very happy evening

DIOCESE OF ONTARIO.
The Rt. Rev. William Lennox Mills, D.D., Lord Bishop of Ontario, Kingston, Ont.

KINGSTON.

It is understood that St. George's Cathedral, already one of the most imposing and beautiful edifices in this city, is about to be presented with a memorial bell and clock, which may be conservatively valued at $3,000. The gift is from one of Kingston's most esteemed families, and is in memory of one of her most estimable citizens.

The need of a new bell has long been felt by the congregation of St. George's, the pretty tower facing King street having been deserted since the disastrous fire of twelve years ago. The clock, the installation of which is contemplated, will be of most modern construction, and will possess three faces. It will be a decided asset to the value of the St. George's property.

It was proposed to purchase a complete equipment of chimes, as is in St. Andrew's Presbyterian Church, but it was found that such a plan would necessitate the complete reconstruction of the clock tower, and so the plan has been for the present abandoned.

St. Luke's.

Wednesday, November 13, a regular meeting of St. Luke's branch of the Laymen's Missionary Movement was held in St. Luke's Hall. The chair was occupied by W. Carroll, president of the society.

St. James.

The members of St. James' Young Men's Club and the Junior Women's Auxiliary were "At Home" Tuesday evening, November 12, to the Anglican students of Queen's University. Notwithstanding the rain, there was a good attendance at the school house. The Rev. T. W. Savary occupied the chair and gave the students a hearty welcome both to the entertainment and to the church services.

An excellent musical programme was given by Miss Matthews, Miss Muriel King, and Professor Gummer, and Mr. Scott.

An advertising contest and a musical contest were held.

The members of the Boy Scouts acted as waiters.

St. James' Young Men's Club held a free and easy time after their regular meeting Thursday evening, November 14. The young men had a very pleasant evening together.

BELLEVILLE.

St. Thomas new parish hall is receiving a gift at the hands of the Belleville Board of Education. When the red brick parish hall and the ground north of the south bank of the ravine were purchased from the vestry of the church, there was a bell in the tower for which the trustees had no use. As the new hall next the rectory is nearing completion, the trustees have decided to hand over the metal so that it may be placed in the new tower. Some of the board thought the bell belonged to the church.

—

PRESCOTT.

St. John's Church.

In his sermon on Sunday morning, Nov. 10th the rector took occasion to speak feelingly of the loss sustained by the town, the Church

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and his family in the lamented death of Mr. William John Barnes, whose funeral had taken place the previous day. He was described as a quiet, humble-minded, useful and industrious Christian man who acted out his religion through each day of the week, his life presenting a type of practical Christianity the world stands much in need of in this self-seeking age.

The Guild held a good working meeting the following evening in the Parish Hall. Preparations are being made for the annual sale of needlework, which is expected to be held on Tuesday, December 10.

OXFORD MILLS.

On the 5th inst., Rural Dean Patton visited the parish of Oxford Mills and presided at an interesting Deanery meeting. In addition to the meetings of the clergy, hearty and reverent services were held, morning and evening, in the well appointed St. John's Church, of which the Rev. T. Austin Smith is rector. The Church contains a large number of memorial offerings.

CORNWALL.

The second annual supper, given by the rector and churchwardens to the men of Trinity Church, was held in Trinity Hall on Tuesday evening. Fully two hundred men were present, and this large response to the invitation testified to the character of the assembly. The rector introduced the speaker of the evening, Rev. Allan P. Shatford, rector of the Church of St. James the Apostle, Montreal, who said he would speak to them of "Some Popular Fallacies About Religion."

The first fallacy was that it did not matter what a man believed. Pope's couplet on the "Senseless Bigots" had been adopted as the cry of men too idle and thoughtless to meet the requirements of their own intellects. The speaker proceeded to show how senseless this cry was in the face of facts.

The second fallacy consisted in the idea that Christianity was a religion suited to women and children only, and did not appeal to the intellect.

The third fallacy was that men need not go to church. We had heard enough of the sheer nonsense and palpable falsehoods uttered by those people who worship God of a holy day on the river, in the country or in bed. No religion could exist without the public worship of its votaries.

EDWARDSBURG.

A most successful supper, apron sale, and concert was held in Cardinal Town Hall on the 6th inst. under the auspices of St. Paul's Woman's Guild. There was an excellent supper, every apron was disposed of, the numbers on the programme were well rendered, and the fish-pond was fished out. The women who had charge of the evening's entertainment worked with a will, and everybody was well pleased. Proceeds over $53.

BARRIEFIELD

Rev. Mr. Gross, of Pense, Sask., preached a missionary sermon in St. Mark's church, on Sunday morning, November 17.

DIOCESE OF TORONTO.

Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto.
The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

TORONTO.

The Right Reverend Dr. Reeve, the assistant Bishop, is in Winnipeg, where he preached last Sunday at the Consecration of Bishop Robins.

—

The Rev. F. J. Moore, B.A., who has recently arrived from England has been licensed as an assistant curate of the parish of St. James.

—

The Rev. T. G. McGonigle, rector of St. George's, Islington, has been appointed rector of Newmarket, and will take up his new duties at the end of the year.

—

The Parish Guild of St. Matthias Church held their annual sale on November 26 and 27. The proceeds will be devoted to the improvement and beautifying of the church.

—

The Rev. Frank Vipond, formerly rector of St. Barnabas Church, Toronto, has been offered by the Bishop and has accepted the appointment and rector of Islington, and will take up the duties there in succession to Rev. J. T. McGonigle at the beginning of the new year.

—

The Men's Social Union of St. Barnabas (Parish of Chester) have just issued their syllabus for the season. It is very comprehensive, including several addresses by prominent men as well as some debates, a "mock trial" and a "mock parliament." The president, Mr. T. L. Hutchinson, is to be congratulated upon the outlook for the season.

—

The Rev. Herbert Broughall, of St. Michael's, Winnipeg, preached to a large congregation in St. Stephen's church on Sunday, November 17. Mr. Broughall is a son of the former rector of St. Stephen's.

—

At a well attended and enthusiastic meeting of the Women's League of St. Alban's Cathedral on Thursday, it was unanimously decided that the building of the Bishop's vestry should be the work to be undertaken by the women of the diocese.

The treasurer reported nearly half the amount necessary on hand, and the hope was expressed that the balance would be in by Easter. A project was also started for the children of the diocese to raise the money for their part of the work, the baptistry being assigned to them. The children also have a substantial nucleus towards their work.

The greatest spirit of optimism prevailed throughout the meeting.

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On Wednesday evening, in Victoria Hall, Lady Pellatt formally opened the "Fair of All Nations," which is being held for the benefit of St. John's church. The rector, Rev. Canon Gilliams, introduced General Cotton, chairman of the evening. General Cotton spoke of the church's long connection with the military, which was borne out by the presence of many men in uniform about the crowded booths. Mr. Hosken, the people's warden at St. John's, spoke of the poor financial standing of the church, and of the hope that the proceeds of the fair would greatly diminish the debt. The fair is highly attractive, and the wares displayed quite out of the ordinary. The display of military relics is also very fine. A splendid programme is provided each evening by the Girl Guides and the Boy Scouts.

The Trinity College Theological Society.

The first meeting of the Trinity College Theological Society for this academic year was held on Monday evening, the 18th of November.

The discussion was on the subject of church music. A paper was read by Mr. F. W. Colloton, in which he advocated the use of music of such a simple character that the whole congregation might be able to join in it. He pointed out the importance of a thorough study of the principles of church music, and advocated facilities for this in the theological colleges. He urged the revival of plain-song, though not to the exclusion of the simpler forms of modern music. He advocated the complete abandonment of the Anglican chant and the substitution of the Gregorian.

Messrs. P. J. Dykes, R. F. Palmer, and H. G. Willis spoke at length, the first named warmly defending the Anglican chant and modern music generally. Rev. W. J. Brain and Rev. J. F. Rounthwaite were present as visitors and made valuable contributions to the debate. The discussion was brought to a close by Rev. Dr. Boyle and Rev. Prof. Cosgrave.

Rev. C. Paterson Smyth resigned the presidency of the society, and Mr. S. F. Tackaberry, B.A., was unanimously elected president, Mr. P. H. Streeter being elected to the vacancy on the council.

The meeting was a very successful one, and gives promise of the continuance of the success which has attended the meetings of the society in the past.

WESTON.

At the meeting on Tuesday of the A.Y.P.A. of St. John's, the Rev. J. F. Rounthwaite delivered to an interested audience of seventy an illustrated lecture on "Prehistoric Animals." Three new members were proposed during the meeting, bringing the membership up to sixty. The society is divided into camps "Green" and "Red." The twelve members of five weeks ago were formed into two camps. The camp having the larger membership and the larger average attendance by Shrove Tuesday will be the guests of the other camp at an oyster supper.

DIOCESE OF NIAGARA.

The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

HAMILTON.

The mission services which have been held in Hamilton have been so far as attendance numbers go, an unqualified success from the very first services held in May, beginning with a corporate communion of the parish, on to the many services held at morning, afternoon and evening.

The Cathedral mission conducted by Rev. Owen had several hundred at its first communion. St. John the Evangelist found between two and three hundred communicants at the eight o'clock morning celebration, and so on with all the other churches. The interest has been most unfalteringly kept up, and the many lessons taught cannot fail to be pondered in many hearts.

St. John's Church.

The mission opened last Sunday, the 17th November, with a celebration of the Holy Eucharist at 8 a.m., at which the church was crowded with men, women and children. Over two hundred parishioners received the Blessed Sacrament. At the Choral Eucharist at 11 the church was packed.

St. Luke's.

Speaking to a large congregation the Rev. Canon Almond, of Montreal, told his hearers that it was his honest opinion that "If Christ Himself walked into the church, there would be many there would be daredevils enough to go out on the morrow and act as if they had never seen Him." The speaker told his auditors that no matter how good a man was on this earth, he would have to go through something before he went to heaven. It was out of the question entirely to believe that any man, no matter how good, could go direct from this world to gaze upon the face of God. According to Scripture, Christ descended into hell, but by that was not meant that Christ suffered the pains of hell-fire. The speaker did not believe that there was such a thing. Christ went to an intermediate place, which was Paradise, before he resumed his rightful place in heaven.

St. Mark's.

Venerable Archdeacon Davidson, M.A., St. Mark's Church, made an eloquent appeal to the unsaved, taking his text from St. Luke 18, 13: "God be merciful to me, a sinner." He said many were willing to ask forgiveness of the Lord for any sins they had committed, but balked when they thought they should ask forgiveness of their neighbors, who had really been the parties sinned against.

(*Continued on page* 14)

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THE Annual Convention of the Sunday School Association and of the Anglican Young Peoples' Association of the Diocese of Huron, opened on Monday, October 28th in Christ Church Schoolroom, Chatham.

The morning session opened at 10.30 with His Lordship the Bishop in the chair. After the opening service and business, the Rev. C. R. Gunne, M. A., of London, read a splendid paper on " the Preparation and Presentation of a Bible Lessson." Mr. Gunne stated that the preparation and presentation of a Bible lesson ought not to differ from the preparation and presentation of a secular lesson. It is true that the aim of a Bible lesson is spiritual but this means only that the direction of the teaching should lead to spiritual instruction.

EDUCATION IS THE FORMATION OF CHARACTER

and character itself is the formation of habits under direction. Thus it is that the direction of the teaching of a Bible lesson is spiritual in order that the habits acquired from instruction imparted may tend to form a spiritual character. Its aim is to show God's dealings with man and man's attitude to God and his neighbor. The first question the teacher must decide is what is to be taught. The teacher should select one truth and teach it thoroughly. Having selected the lesson the teacher should give some time to its study. The second requirement is cheerfulness of demeanor. This quality can be obtained by taking a few minutes before the lesson in putting oneself in the proper mood. Thirdly the teacher must have sympathy with the ways and wants of the pupils. Sympathy and cheerfulness go together and without them the teacher will be a failure regardless of other qualifications.

IN THE PRESENTATION OF THE LESSON

care should be taken that the class be not large. Ten should be the limit of a class. Secondly the lesson should be introduced in a manner calculated to arouse the sympathy and incite the interest of the pupils. Thirdly, the instruction should be given through carefully prepared questions. At the conclusion of the lesson an outline should be placed on the blackboard. Mr. Gunne, in concluding, illustrated his remarks by presenting the Bible lesson for November 3rd.

Discussion was opened by Rev. Principal Waller, of Huron College. The Bishop in summing up, urged the teachers to cultivate sympathy with pupils, to be full of the Bible and to pray for themselves and their pupils.

The next paper was read by Rev. C. K. Masters, M. A., of Thamesville, on "The Teacher's Relation to the Social, Mental, and Spiritual Life of the Scholar." The speaker stated that the relation must be very intimate and that the relation also must be based on an intelligent understanding of child nature. The grasping of this fact has led to the demand for teacher training.

THE CHILD IS THE DECIDING FACTOR.

A system must adopt itself to the needs of the child. And if the child's needs are to be met then there must be an understanding of what those needs are. The speaker dealt with the qualities which stand out in the moral and mental life of every child. The relations of the teacher to the mental and moral life of the scholar must always be regarded as in a sense secondary and incidental. The threefold aim of the Sunday School is:

(1) To teach the truth of God.

(2) To build up positive Christian character.

(3) To train the child for Christian discipleship.

Discussion was opened by Rev. Arthur Carlisle of Windsor. Mr. Carlisle impressed upon the teachers, the great necessity, the Christian duty of the teacher is to know each child and his environments.

At the afternoon session, Mrs. Atkinson of Detroit, taught a "Model Lesson" to a number of boys which proved very interesting.

Rev. Mr. Norwood, of London, followed with an address on "How to Grow Teachers." One of the great essential characteristics of the teacher is personality. The three features of personality in the teacher are: (1) Charm, (2) Loveableness, and (3) Sympathy with the child.

Discussion followed by Rev. Mr. Brewin of Woodstock in which he emphasized spiritual teaching upon the teacher. The speaker also urged the clergy to have intercessions for teachers.

An address on the Sunday School Commission's lessons followed by Mrs. Parsons, of Forest. The Sunday School Commission pleads for: (1) A simple reverent opening service, (2) A dignified acceptance of the children's gift, (3) Concrete teaching (4) Truth—not a formula of words, (5) Suitable buildings.

Rev. T. B. Howard, Diocesan Secretary was the next speaker on "How to Work a Branch Association." Mr. Howard outlined a programme of work with the officers and their qualifications.

Rev. R. S. W. Howard of Chatham, addressed the delegates on "The Financial aims of the Sunday school." The Sunday school should give to anything of interest in the parish. It should be

THE TRAINING GROUND FOR THE CHURCH

not only in doctrine but in giving.

With this address the Sunday School part of the Conference closed.

The A.Y.P.A. Convention opened with a report of the year's work by the Diocesan Secretary.

The first paper, on

"HOW TO MAKE THE A.Y.P.A. MORE EFFECTIVE

in the work of the Diocese," was read by Rev. W. H. Moore, of Kingsville. (1) There must be a genuine interest on the part of the rector of the parish. (2) The dissemination of knowledge concerning the diocese and the church. Mr. Moore urged the necessity of a union topic card for the diocese, for better organization, for inter-society debates, and for a citizenship department.

Discussion was led by the Rev. C. E. Jenkins, of Clinton. The young people should be used for work. Train them to a higher tone of churchmanship. The A.Y P.A. should be a nursery for candidates for the ministry.

The final address of the evening was given by Rev. Arthur Carlisle, of Windsor. The subject of his remarks was "How to make the A.Y.P.A. more effective

IN THE GENERAL WORK OF THE CHURCH."

As an organization of a church, that is missionary in character and work, the A.Y.P.A. must be of a similar nature. For it has now become a truism to say that any church or congregation which is not active and generous in missionary directions is dead. So also is it true that any church society which exists merely for selfish ends has no life in it. Life means activity, movement and growth. So that our A.Y.P.A. must, to prove and justify its existence, move and grow, by work in the parish, in the diocese, and in the world at large. In the working out of this principle Mr. Carlisle applied it to each of the four purposes for which the A.Y.P.A. exists, viz. Worship, Work, Christian Fellowship and Edification.

Discussion was led by Mr. Matthew Wilson, K.C., of Chatham.

Holy Communion was celebrated in Christ church on Tuesday morning at 8 o'clock.

At 10.30 the Conference reassembled. After the opening prayer by the Bishop, the Rev. C. R. Gunne, of London, gave an interesting address on the

ORGANIZATION AND POLICY

of the A.Y.P.A. Mr. Gunne urged the necessity of correlation. Each deanery should have a president. There should also be a Presidents' Association and a Diocesan Committee. Discussion was opened by Rev. Mr. Carlisle. He also moved that the organization and policy as outlined by Mr. Gunne be adopted. This was seconded by Rev. E. Appleyard, and was approved by the Bishop.

"How to Make the A.Y.P.A. Effective

IN COUNTRY PARISHES"

was the subject of an address given by Rev. E. Appleyard, of London. One great essential in making it effective must be the clergyman himself. He must be sympathetic and enthusiastic. Officers should be nominated and elected at frequent intervals. The programme must meet three needs, viz.: (1) Need of sociability. (2) Need of self-development. (3) The opportunity of knowing the Church.

Discussion was led by Mr. H. Trumper, of Delaware, who outlined the work in his own parish.

The next paper was read by Rev. Mr. Perkins, of Ingersoll, on "How to Make the A.Y.P.A Effective in City Parishes."

Mr. Mills, K.C., of Ridgetown, led the discussion, and short addresses were given by Revs. McDonnell of Tyrconnell, Ward of Essex, and Morris of Leamington.

The most successful Conference ever held in the diocese was then brought to a close by the pronouncing of the benediction by the Bishop.

The Difference

Republished by request, owing to a typographical error when originally published in this journal.

Press toward the mark of the calling high:—
From each height see another ascent,
A beckoning hand, an inspiring eye;
A voice your heart echoes still calling "Try."
'Tis the Angel of Discontent.
Learn the verb "To Get" and forget "To Be,"
Your heart on things madly bent,
That bring you no joy, no glow of the free,
But help Envy to scream, 'I'm as good as ye!"
That's the Devil of Discontent.

B.

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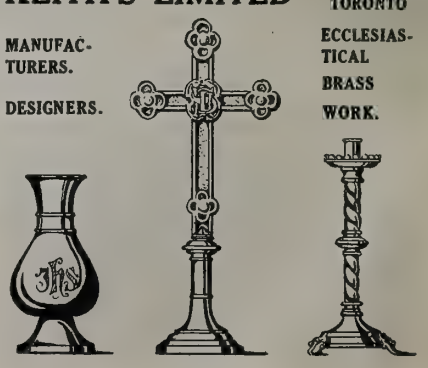


Letters to the Editor

(Continued From Page 4)

ceive you, go and seek the ministra-ministry." They would be merely encouraging them in schism. So also those who believe in Apostolic Succession should be willing to preach to schismatics and be willing to hear them, but as for admitting schismatic ministers into their pulpits, that of course is another matter.

GEO. S. HOLMSTEAD.

To the Editor:

Dear Sir: As one of the signers of the Circular on Unity, may I be allowed to comment on your article in the issue of November 14th. It is a somewhat striking commentary on the general terms on which religious controversy is carried on, that you should think it necessary to state that you credit us with the best and highest motives!

1. I do not know what the Bishops think about the matter, but as any petition must finally reach the House of Bishops for settlement, it would seem hardly fair to ask one of them to commit himself before-hand, on a matter in which he may be finally acting as a judge.

2. I cannot see that any real cleavage can be created by such a canon. It will be permissive (if passed), and no man can seriously quarrel with his neighbor, because he objects to the canon, while his neighbor makes use of it. The responsibility for creating the cleavage would rest upon men who don't want the canon, and don't want their brethren to have it. In any case, if the matter is worth while trying, in the cause of unity, we must take some risks, but the possibility you suggest seems to me to be a most unreasonable one.

3. You draw a very graphic picture of the evils of the day, and the need for a great spiritual war against the powers of evil. You assume that in the face of such facts, this circular should not be issued. On my part, it is the existence of such facts which induced me to sign it. If we are to win the world for Christ, we need all the help we can get. Shall we of the Church of England try to do it alone, or shall we join forces with those engaged in the same war? We look about us, and see many Christian bodies, waging war against sin, with at least the same vigor that we show, and with equal success. Can we without any sacrifice of principle, join with them in the battle? It is admitted on all hands that our want of unity is not only a loss of actual strength, but that it suggests that we have not ourselves grasped the fundamental idea of our oneness in Christ, and that we are not loyal to our Master's great wish. In other words, we are trying to convert men to Christ, when, in their judgment, we carry with us plain evidence that we ourselves are not converted. If we can unite at all, we must. The circular calls upon us to realize:

(*a.*) That a want of unity helps to condemn our preaching.

(*b.*) That it is a loss of strength,

(*c.*) That we ought to reconsider the whole situation, in order to find out how much part, mere tradition, or sentiment, or prejudice plays in our determination to keep to ourselves. We must ask "are all our objections to any move based on principle?"

4. I cannot see that a proposal to admit to our pulpits, ministers of other Christian bodies, gives away any principle, or suggests that we do not value our orders and sacraments, At one time preaching may have come under the head of the functions referred to in the preface of the ordinal, but all that is really needed now, is the Bishop's license. Men are preaching in our churches, every Sunday, and in many parts of the Church, whose only authority is the Bishop's license. I am told that a certain Bishop lately refused to allow a Presbyterian minister to preach in a Church under his jurisdiction, and gave as a reason that it was contrary to the Church's rule. I have not seen such a rule. It might be urged that an invitation to a lay member of the Church of England is a different thing to an invitation to a minister of another denomination, but that is a matter of opinion, and not of rule. It may be also urged that it is not the Church's practice, but our proposal asks that permission be given to start a new practice. It appears to me, that we would gain much if we had a wider range of preachers. The average clergyman, like the average lay man, moves very much in his own groove and he is not expected to be an expert in a number of things. No one man can be expected to shine in several departments, and so we get into a routine of subjects, and the number of clergy who can be expected to get outside that routine, is necessarily few at the same time. I think that the scope of the pulpit is widening, and people expect more than routine from us. We ought to consider the wisdom of making it possible to ask the aid of any man whose character would command respect, and who could speak with authority on any subject that is suitable for discussion in a church. I do not know whether the people I minister to, would care to listen to a man who was not episcopally ordained, but I am sure that there are men in the Church of England, and out of the Church of England, who could speak to us with knowledge, eloquence and spiritual power, on subjects which I cannot begin to handle. I submit, therefore, that this proposal means:

(*a.*) That we are trying to do something which will bring us closer to men who are doing the same work that we are doing; and that we are trying to get past the talking stage;

(b.) That we are trying to do our best to unite the divided forces of good, against the united forces of evil;

(*c.*) That we give up no principle, or run the risk of committing any breach of Church order, in making such a proposal.

5. We suggest that under certain conditions, and with permission, we admit to Holy Communion, members of other Christian bodies. Does not that suggest that we must reconsider our views as to the relation of confirmation to Holy Cummunion? We believe that we find confirmation in Holy Scripture, but do we find it practised as something absolutely necessary as a preliminary to Holy Communion? Baptism, confirmation, Holy Communion, form a natural progression of Church privileges, under ordinary circumstances, but that does not mean that there is any breach of principle, if under special circumstances, we admit men to Holy Communion without confirmation preceding it. The Church does not suggest that the absence of confirmation will empty the Holy Communion of its value. People who are ready and desirous to be confirmed are admitted to Holy Communion, before they are confirmed. In places where the Church of England is the only Church, permission has been given by learned and cautious Bishops, to administer Holy Communion to members of other churches. The question of confirmation as a necessary preliminary to Holy Communion is (in my judgment) a Church law, and can be relaxed by the authority that made it. Communion before confirmation, or without confirmation is now allowed in special cases. We ask that such a practice be legalized, and that the special circumstances shall be considered by the Bishop.

If it opens up the question of our own people trying to escape confirmation, because we admit others to Communion without it, we must urge that the proposal only applies to special cases; and that each case is to be considered on its own merits. Further, it may lead us to consider that we will be more in line with Catholic practice, with prayer book direction, and with practical wisdom, if we insist on getting our children to confirmation before they are old enough to discuss the question.

6. I wish to submit, that in making these proposals, we give up no beliefs (except perhaps, mistaken ones), we do not deny the need of the supernatural, and we only suggest breaking down barriers, which may have served a good purpose in the past, but which are now a hindrance to spir t-ual progress. If the attempt can be described as a "popular" move, it is by using the word "popular" as something that has to do with the welfare of the people. As regards the attitude of the earnest Presbyterian or Methodist, etc., we cannot help it if they dont welcome our movement. We are doing our best in what seems to us the right direction. But my experience does not lead me to expect that they wont welcome our move. I used to think as you do, but many a conversation on the subject has converted me. I find that earnest men recognize the value of any attempt to bring us closer together, and I also find that a thoughtful man recognizes that an ancient and conservative church has many traditions and points of view, which will not allow her hand of fellowship to be extended as far as he is inclined to extend his. As regards our privileges I have found that many men in other Churches, think that we ought to value all we have, and that we ought to be loyal to our Church; but that does not lead them to think that we ought to have hard and unbending rules about Church practices, and to allow those practices to be a complete bar to Church union.

7. In a letter which I wrote to the "Canadian Churchman," on the subject of the Athanasian Creed, I urged strongly that we ought to have a larger belief in the presence of the Holy Spirit in the Church and His willingness and ability to help us. The divided state of Christendom presents a problem unknown to former days, both as regards the extent to which division has been carried, and as regards the character of that division. At the same time, the Genius of the age we live in, gives evil a power and organization which was not possible in former days. The powers of good must try and meet the situation, and we must compel ourselves, without prejudice, to listen to the Voice of the Holy Spirit, in order that we may know what is the wisest thing to be done. He is just as much with us as He was with the Apostles, and when special circumstances call for special action, He is just as willing and able to meet the situation as He was then.

The cause of unity like any cause worth anything at all, will call for sacrifice, not of truth, but of prejudice and sentiment, and these are sometimes the hardest things to give up. Our proposals will not be passed or rejected without much prayerful discussion, and if we go about it in the right spirit desiring only to know the truth and to find the best way in which to carry out God's will. He will speak to His Church as He did of old.

Yours,
F. G. PLUMMER.

Corregenda

In "Our Old Country Letter" last week our correspondent inadvertently referred to the appointment of Canon Henson to the vacant deanery of "Lincoln." This should have been "Durham." A typographical error also in the same paragraph referred to Bishop Moule as Bishop Mouler.

The Mission of Help to Western Canada.

CENTRE OF MANITOU GREATLY BLESSED.

A MEMBER OF THE "MISSION" ON WESTERN CANADA.

Missioners' Simplicity and Power of Appeal—Others Than Our Own Communion Reached—"Effect of Real Spiritual Effort Coupled with 'Common Sense'"—Wisdom of Eight or Ten Days vs. Shorter Mission—"Now Thank We All Our God"—But What Next?

MANITOU was chosen by the Central Committee as one of the Mission of Help centres partly because its geographical position makes it more accessible to the southern and western portions of the Pembina Deanery than any other point capable of accommodating visiting Anglicans, and partly because Manitou was able to make such accommodation. It also happens that the rector of Manitou, Rev. Jno. H. Gibson, is rural dean and that according to the last synod statistics Manitou heads all other parishes in the deanery in the matter of offerings. The church edifice, which is capable of accommodating nearly 250 people, is one of the finest rural churches in Manitoba in the matter of furniture and fittings and basement room.

In view of the fact that the band of

MISSIONERS CONSISTED OF PICKED MEN

it would be quite invidious to say more of our missioner than that his simplicity and directness of spiritual appeal made a great impression on all who came ready to receive his message and on many who came for quite different reasons. At the meeting of welcome of the citizens of Manitou on Saturday, October 26th, the Rev. Mr. Devereux emphasized the point that we were to expect

THE BLESSED INFLUENCE OF THE HOLY SPIRIT FROM GOD

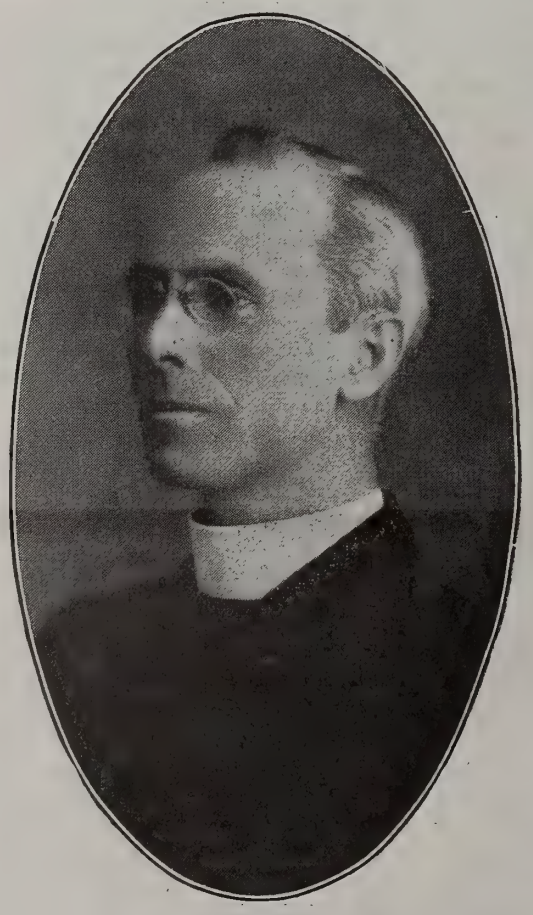
not from (though through) the missioner. Nevertheless personality counts always in every operation of the work of the church and on behalf of those who enjoyed contact with our keen missioner, the present writer, would like to record the sincere affection and esteem inspired by our missioner not only amongst Anglicans but amongst those who call themselves differently. While absolutely and unmistakeably an Anglican clergyman it is certain that Mr. Devereux had a powerful hold on these latter as one ought to expect from a minister of the Holy Catholic Church. It may be in order here to record his antecedents as related not only in the Winnipeg Press but also in the special supplement issued by the local committee to all the five local weekly newspapers.

Briefly then, the Rev. Edward Robert Price Devereux, M.A., L.L.D., of Christ College, Cambridge, born in 1870, is the present Vicar of Christ Church, Woking, Surrey, in the diocese of Winchester, a parish of 11,000 people in what is practically a suburb of Greater London. In this parish are three Anglican churches with six other parochial buildings, quite a number of which have been erected during the seven years of the present incumbency. The educational committees of his diocese and of the county of Surrey are a special hobby of Mr. Devereux, who sits on both C. M. S. and C. & C. C. S. committees also. Last Easter day the woking communicants numbered nine hundred and forty-nine. The Sunday schools have 1,178 scholars on the roll; the Bible classes 298; and the temperance society 224. As there is no endowment worth mentioning in the parish it is noteworthy that it raised $14,500 in voluntary subscriptions, of which about $4,000 were devoted to foreign missions. Before coming to Manitou Mr. Devereux was missioner to High River, Alta., and Battleford, Sask., and left Manitou to take his final mission at Minnedosa, Man. Soon after Mr. Devereux accepted the call to be one of the missioners to Western Canada the prayer circles in Woking undertook regular and definite prayer for his mission points as well as the whole movement.

The mission at Manitou was well and thoroughly advertised throughout the deanery. Moreover, the parish of Manitou offered to house and board all visiting Anglicans free of charge. While this showed a right conception of its duty to the church at large, it is only fair here to record the high appreciation of this action by those who came as visitors. Moreover, the financial result shows how closely linked are the effect of

REAL SPIRITUAL EFFORTS COUPLED WITH COMMON-SENSE.

The local committee did not worry about the expenses which were amply covered by the thank-offerings volunteered during the mission week, a substantial balance being turned over to the central fund. Indeed, it will not be surprising if the central expenses are exceeded by the thank-offerings and subscriptions. If such an excess occurs, it is suggested that a fund be established to finance another such spiritual movement in three or four years' time diocese by diocese. The present writer firmly believes that the much-talked of shortage of stipends would then disappear to a large extent. Our people will never respond to "dry bones," but they cannot help responding to the exhibition of a living working and workable faith in the living Christ. This is at the bottom of the whole difficulty.



THE REV. E. R. P. DEVEREUX, M.A., L.L.D.

The wisdom of holding the mission for eight days in one centre was amply justified by listening to the conversation of those who stayed for only a day or two of the mid-week part of the Mission. Had they remained longer, they would have seen that, despite extraordinarily bad weather and a depressing threshing season and the curious conjunction of Thanksgiving Day and All Hallowe'en in the same week, the missioner secured a remarkable hold on those who were able to come often. Two days here and two days there and a day in another place would

DISSIPATE ENERGY AND INFLUENCE HOPELESSLY.

While the local committee feels much encouraged by what did happen, yet the fact remains that our Anglican people as a body neither realised the extraordinary opportunity for spiritual refreshment, which was worthy even of sacrifice on their part, nor appreciated the call to loyal co-operation which is so much needed in Rupert's Land. As to results, these we leave unrecorded. Suffice it to say that the present writer had the happiness of a short visit from the missioner, and is able to testify without breach of confidence to much definite evidence of the work of the Holy Spirit. The final services on Sunday, November 3rd, whether one recalls the morning Communion, the full attentive audience in the town hall of nearly 500 people listening to the simple but strong appeal of "The Call of God to the Age," or the final and packed service of thanksgiving in St. John's church, all these have caused our undying optimism "to thank God and take courage."

The illustration here offered is a sample of a pleasing type of rural church architecture. The church is St. Paul's, Moore Park, about 20 miles north east of Brandon, Man., which was erected at a cost of $2,000.00 during the active and effective incumbency of Rev. P. G. Powell, now in charge of Pilot Mound Mission. Too often the exterior of our country churches is painfully ugly, while the interior lacks means of ventilation. In this case the window and roof ventilation are designed in accordance with common sense. The entrance is beneath the spire. An important point is that this church is not only built, but paid for.

It may be interesting to many to note the course of instruction adopted by the missioner, who struck the true note of direct simplicity. "In a word," to quote a familiar passage from South, "the preaching was therefore

MIGHTY AND SUCCESSFUL, BECAUSE PLAIN,

natural, and familiar, and by no means above the capacity of the hearers; nothing being more preposterous than for those who were professedly aiming at men's hearts to miss the mark by shooting over their heads." On Sunday, October 27th, the appeal was to "Draw nigh," with the reflection "Why be religious?"

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS

and the reason that it is "The Lord that longs" for our spiritual development in devotion and service. The next three days were occupied by the effect on active discipleship of (1) sin which causes us to wander, illustrated by the Prodigal Son; (2) sin which diseases and corrupts, as illustrated by the Leper, and (3) sin which dulls even to death, which received illustration from the incident of Lazarus. On the Thursday the warning note was struck that there is a Judgment for all our lives; and at the close of the week the appeal first of Gethsemane and then of Calvary; the appeal of personal sacrifice for our sins came in with great effect. On the final Sunday our Saviour's query, "Answer me?" and the replies thereto, "Believest thou? Lovest thou? Doest thou?"

STRUCK HOME TO THE HEARTS

of the listeners, who one and all later on in the evening gave thanks to Almighty God for the great help to their souls afforded by the Mission. Many gave personal demonstration of this by coming forward for memorial cards.

The Mission of Help has passed over the prairie provinces. We know that the spiritual help it has afforded to very many has been wonderful. For this now thank we all our God.

BUT WHAT NEXT?

I venture as an individual churchman to put forward the following suggestion. It is true that I am on the Central committee, but this suggestion is quite independent and unofficial. In about three or four years time, or even earlier, will it not be feasible for each diocese to hold a sustained mission in detail, and conducted over a much wider space of time than two months? The Provincial synod has given us the start. The mission idea, so to speak, is now understood where before it was misunderstood. Some too late lament having misjudged the opportunity. Let us give everyone another chance.

H. M. S.

—

Canada and the Church as Seen by a member of the Mission.

A member of the Mission of Help who is now back in England gives in "Church Family Newspaper" of November 8th the impressions which were formed while in Western Canada, and which he says "are not likely soon to fade from mind."

ESTIMATE OF INCREASE IN POPULATION.

The people, who, roughly speaking, are increasing in their numbers at the rate of some 200,000 a year, and who are gathering this increase not only from Britain, but also from Norway, Sweden, France, Russia and other countries, give an impression of general prosperity, of splendid industry, of wonderful adaptability, of generous hospitality, and of strong Imperial loyalty.

One's outstanding impressions with regard to

WESTERN CANADA'S GREAT NEEDS

at the present moment are that it requires capital and it requires character. Capital to develop its great natural resources, and character to use its opportunities and future influence aright. Capital is coming into the country rapidly, and a great deal of it from Britain. And it is also from Britain that it may rightly expect those influences and helps which are to bring it a character that shall be Christian. A leading Canadian layman said in a recent interview that he trembled to think what Canada might become with all its wealth if it acquired not a Christian character.

This brings me to the thought of one's impressions of the work of the Christian Church in Western Canada. It is being done clearly, in the first place,

UNDER GREAT DIFFICULTIES.

There are the difficulties arising from the distances that have to be covered, the rapid growth that has to be overtaken, and the strong materialistic tendency that has to be met and overcome. All denominations of the Christian Church realise these difficulties and are endeavouring to overcome them. The Church of England has particularly great difficulties in the West at the present time. It has begun its forward work rather late; it has sometimes lacked strong leadership; it has found it hard to enlist men of the right kind for the work; and it has been sadly ill supplied with the necessary financial help. Gradually, however, the difficulties are being overcome—splendid work is being done in many places, and often a remarkable self-sacrifice and heroism is to be seen on the part of the clergy whose lot is frequently a hard and discouraging one.

Altogether one is impressed by the gloriousness of the opportunity that North-West Canada presents. An opportunity which is essentially *now*. In ten years' time or in less the opportunity may have passed. The opportunity is to build Imperial greatness in every meaning of the term.

A NEW NATION IS COMING TO BIRTH

within the Empire, and what that nation is to become depends upon the using of the opportunity of to-day—the opportunity to which all sons and daughters of the "old country" should rise, the opportunity to make the new land great and of world-wide influence for Christ and His Church.

THE QUIET HOUR IN WINNIPEG.

The devotion known as the Quiet Hour, which has been a marked feature of the Mission of Help services lately conducted in Winnipeg by the Rev. Fr. Hepher, originated in New Zealand, and was found by him to be so helpful and so rich in spiritual benefit that he continued it in his own parish. In the Mission of Help, Fr. Hepher said he would like the same devotion as an introduction to the Mission, and it was found to be a special means of blessing, and has been continued in Winnipeg since the Mission. The leading idea was that in fellowship there should be a conscious realization of the promise, "Where two or three are gathered together there am I in the midst of them." God is everywhere, but the Divine Presence is more easily realized in some places and at some times than others, and we must do our utmost to become meet to be inheritors and partakers of the Divine nature. One found that silence seemed to enter in to a greater extent than one had realized. "In quietness and confidence shall be your strength" conveyed a lesson implied in many other passages of Scripture. In communities devoted to the religious life silence is a part of the rule, but we have accustomed ourselves to thinking of it only as a means whereby waste of time may be avoided, and as an opportunity of communion with God.

Some very practical suggestions were given as to the best means of obtaining this end. The half-hour was divided into three parts. In the first place, make the body comfortable that it may not hinder the spirit; bring the mind to a condition of stillness; breathe deeply and slowly; fix the mind on God; think of a single word, such as "God" or "Jesus," to help concentrate thought. Secondly, adopt the attitude of the child Samuel, "Speak, Lord, for Thy servant heareth;" and thirdly, open the heart to receive God's grace that we may carry into effect the message received. The devotion began with the Lord's Prayer, and closed with the Nunc Dimittis. To many in this Quiet Hour the message of God has become articulate, and God has become known to them.

Brotherhood of St. Andrew

NOVEMBER MONTHLY LETTER

23 Scott St., Toronto.

Dear Mr. Secretary,—

At the recent Dominion convention in Toronto the following resolution was passed:—

"The Brotherhood of St. Andrew in Canada, in their 18th Dominion convention assembled, recognizing the supreme importance of regularly maintaining family worship in the home, strongly urge all Brotherhood men to do their utmost to make this practice universal, and as a guide and help to such devotions, it is suggested that suitable books of family prayers be recommended through the columns of the Church press and the St. Andrew's Cross, the monthly news lette and otherwise from time to time."

This resolution makes it incumbent upon all our members to see that we are ourselves observing the custom o family worship, because it would be obviously impossible to advocate it for others unless we are carrying it into force in our own homes.

We feel sure that you must approve of this needful act of daily worship, and believe, with us, that no Christian household should begin or end the day without, as far as possible, gathering all its members together and consecrating a few minutes at least to prayer and thanksgiving for their manifold blessings.

As a preliminary step, therefore, we would suggest that the matter be brought up and carefully discussed at your Chapter meeting, and an endeavour made to ascertain just how universal the custom is. Then let those who are not observing it, and who are the heads of families or are able to advocate it within their own homes without causing strife, make a fixed principle of carrying it into effect.

We would further suggest that, when you have decided, as we feel sure you will decide, that this should be done, you should waste no time before starting to introduce it into your home. We all of us know how prone we are to put things off from day to day, until the inspiration has gone, and then nothing is done. Do not let it happen in this case.

We have the names of various excellent little manuals on family prayer, and will gladly forward the names, with instructions as to how they can be obtained, to any who desire such information.

Consult with your rector as to the best method of making our daily services bright and inspiring, and get his advice as to what manual, if any, you should use, and also as to just how far outside the circle of your own members you should endeavour to advance this helpful custom.

We will depend upon our Chapter secretaries and directors to bring this matter fully before their members, and by personal attention endeavour to earnestly and persistently make a determined effort to increase the number of homes regularly observing family worship.

Yours sincerely,

THE DOMINION COUNCIL.

(*Continued on page* 16).

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BLACHFORD

114 Yonge St., Toronto

Women's Work and Social Service

A MATTER of extreme importance and of more than national urgency is that of the Criminal Law Amendment Bill, which on November the first reached the report stage in the British House of Commons. The whole difficult and dreadful matter of the white slave traffic is one of many aspects and many ramifications, and though this particular measure applies to the trade in Great Britain, yet its passage into law will beyond doubt exert a more than national influence. The bill has been supported by all the large associations of women and by many influential groups of men inside and outside the House, but it underwent serious mutilation in the committee stages, many of the most important clauses being so greatly weakened as to become practically useless. Now, however, pressure of public opinion and ventilation through public discussion have combined to restore these clauses to their original form.

* * *

The bill provides for the punishment of persons in charge of premises habitually used as a brothel; of men convicted of the offence of soliciting; of men who habitually control and superintend the movements of prostitutes; it empowers landlords to terminate the lease of convicted tenants, and holds them responsible if tenants are permitted to remain after conviction. A great deal of discussion has centred round the power of arrest, and in one stage of the bill this was granted only to specially deputed police sergeants, but it has been shown that for an innocent person the fear of arrest is small; the Royal Commission of 1906 found that out of 378,000 arrests there were only 12 of which complaint had been made, and these 12 were reduced upon investigation to three complaints with reasonable foundation.

Well, the bill arms the ordinary constable with the power of arresting without warrant any person suspected of having committed or being about to commit the offence of procuration (similar to the power that he already possesses in regard to burglary). It is essential that the constable nearest at hand should have this power, so that not merely the offender may be arrested, but that the victim may be saved, and this is often made impossible by the few hours' delay needed to obtain a warrant.

Another important clause imposes the penalty of flogging upon a man convicted of procuring. Some curious sentiments were expressed in the debate by the so-called humanitarians who opposed this provision, but the view which prevailed to carry the clause was that a man who lives by bullying women into prostitution and appropriating their earnings cannot really be further degraded by any particular form of punishment, and that the punishment inflicted must be severe enough to act as a deterrent to those who fear neither fine, imprisonment nor deportation. It was pointed out, too, that these offences are not acts of sudden passion, but are part of a calmly deliberate system and plan. Men, of course, are not the only procurers, but hitherto they have been dealt with leniently compared with women offenders.

* * *

It is of special interest to recall the profound impression created by the "Maiden Tribute of Modern Babylon," which contained the report of the secret commission organised by the late W. T. Stead, then editor of the Pall Mall Gazette, for the purpose of investigating the situation. This pamphlet, originally published in 1885 for two-pence, and now out of print, has been in part republished by the Review of Reviews in memory of its founder and late editor, who was lost in the "Titanic." When one thinks of the burning passion for social righteousness which animated Mr. Stead and made him a true Crusader, one is amazed at the moderation with which he speaks of these unimaginable evils. "I do not ask for any police interference with the liberty of vice," he says; "I only ask for the repression of crime. Sexual immorality must be dealt with not by the policeman, but by the teacher . . and the more freely we permit legal liberty of vice to adults, the more stringent must be our precautions against the innumerable crimes which spring from vice. . . . To extirpate vice by act of Parliament is impossible, but that is no reason why we should acquiesce helplessly in the perpetration of crime."

People imagine that the house of ill-fame fills itself. Mr. Stead's investigations showed him,—and it is equally true now,—that it is a "reservoir of vice fed by a multitude of tributary rills . . . the centre of a network of snares and wiles intended to bring in fresh girls."

* * *

The whole article provides abundant food for thought, and its message to us, the message of the present bill to us, is that we must look to ourselves. No, this is just what some of us would rather not do. It is much easier, much pleasanter, to refuse to know what is disagreeable and what we feel we "can't help." But whether we can help it or not, it is no longer possible for us to adopt the ostrich attitude of refusing to know anything about this greatest of all social evils. There is too much publicity now given to this class of fact for us to be able to preserve an ignorance that can be free from blame. The traffic does exist on this continent, in this country; girls do disappear; sometimes perhaps voluntarily, more often entrapped through their own ignorance, deceived or overpowered. A party of girls is coming from England; one of them, or it may be more than one, never reaches her destination; the agent of the Travellers' Aid or of the Y.W.C.A. does not find her with her party at the station; no one of her companions can give any information about her. She has disappeared. She may have been a party to her own disappearance; more probably she has been decoyed by someone masquerading in the guise of a friend.

There are innumerable ways of doing it; some woman dressed as a deaconess or a widow, with a gentle air and kindly ways, will disarm a girl who is perhaps feeling lonely or discouraged; offers of little outings and other simple pleasures are made until she has become completely unsuspicious, and a box of chocolates will put her into a sleep, from which the waking is to a shame and horror out of which she may know no way of escape. Alcohol will, of course, effect the same purpose, and is an indispensable agent in the trade.

Sometimes a girl is ambitious, and hears of a good offer in the States or some large and distant place which dazzles her imagination with pictures of rapid advancement. Possibly "mother" doesn't want her to go; or "mother" may be ambitious for her daughter and ignorant of the perils often lurking behind these tempting advertisements; or there may be no mother to advise. At any rate our girl starts off full of glad hopefulness. She is not heard of again. She has just disappeared.

Or again, a girl may be betrayed by her affections; she has not many outlets for them perhaps; the man in whom she trusts overpowers her, and after that she is afraid to face her friends again. Or perhaps she has no money. Jane Addams says that there is no knowing at what point a girl's virtue will give way under economic pressure. For many, "the effort to obtain a livelihood eclipses the meaning of life." Think of that, —those are the words of Jane Addams, an expert, the moderation of whose utterances is an impressive testimony to their truthfulness. The way of honesty is hard, and to many the earnings of virtue are not sufficient to offer much possibility in the way of relaxation or of the simplest pleasures. What would our lives be, yours or mine, without the little extras which we never think about, they are such a matter of course. I daresay we are neither of us very extravagant,—or we think not at any rate,—yet we are not obliged to think very seriously before giving ourselves some little extra in the way of food, or dress, or amusement, which we desire. But when a girl finds that her hard and honest work will only give her $6.00 or $7.00 a week and that there are other ways of earning three or four times that amount,—well, think of the temptation.

Then there is the utter ignorance and unpreparedness of the girl from the country, who, allowed by her parents or perhaps in spite of them, comes to the city to get on, to gain experience, to see and learn something beyond what the home surroundings can provide for her. It is a natural and innocent desire that brings her, but the very lack of experience exposes her to special danger. Still more does this apply to the foreign immigrant, whose ignorance of the language and customs about her makes her a most valuable asset to the trade, especially at first. Slack seasons, too, and periods between employment are times of special temptation, and this is increased by the constantly increasing nervous strain of life, which helps to weaken the power of resistance to any external pressure. And there are other accompanying causes which perhaps need not be mentioned now.

Jane Addams draws attention to another source of danger in these striking words: "The public entertainments permitted in Roman Catholic countries, where they are accompanied by the restraint of the confessional, are now permitted in cities where this is unknown. Thousands

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BLACK, GREEN or MIXED 052

of young people in every great city have never learned the lessons of self-control imparted even to savages. They are further from all community restraint and social control than the youth of the community have ever been in the history of civilization. Only the modern city has offered at once every possible stimulation to the lower nature and every opportunity for secret vice."

* * *

But this is the United States, Chicago, London. What has it got to do with Toronto, with Montreal, with Hamilton, for instance? Listen to this:—"A pitiable sight was encountered. There was blood on the floor, and three unfortunate women cowered in the corner. One told how she had received a black eye from her master because he wasn't satisfied with the wages of sin which she earned for him. She had only brought seven men into the house in two days. Another girl, she declared, had for insubordination been bound to her bed with a sheet, while a third was thrown out of the window. He's not satisfied to have us working for him. He gets us there and knocks us about, she said." This is a morning paper's account of an occurrence which took place the other day in the heart of Toronto. The man got six months only.

* * *

I have not referred to the lucrativeness of the trade. In Chicago annual profits have been as high as 15 million dollars. A house let for this purpose will fetch three or four times the rent that it can get under ordinary circumstances, and the letting of houses or of rooms without asking questions or learning anything of the purpose for which they are used is one simple way in which ordinary people may and do promote the trade.

* * *

If the Criminal Law Amendment Bill becomes law in England, it will give us a lead in strengthening our own law and practice. Meanwhile and in any case, is there not urgent need for greater devotion to the work of moral training,—the special duty of parents, though not theirs exclusively,—and to the accompanying work of building up and strengthening all preventive agencies; of providing playgrounds, social centres, right recreations, wholesome outlets for the thousand and one energies of boys and girls; and to the upholding of an adequate and equal moral standard for men and women. To quote once more the splendid woman who has been called teacher of ethics to the United States, Jane Addams, of Hull House, Chicago: "One of the most obvious of our resources is the overwhelming sense of pity and protection roused for the victims of the traffic. This state of emotion is invariably the organic preparation for action, and is essential to any profound spiritual transformation." We—you and I—must bring our hearts and minds to bear upon this question, remembering, in words quoted before in this column, the tremendous power of thought concentrated upon any evil. The way of escape, the road to action, lies through this painful effort of thought, of concentrated spiritual energy turning into prayer and leading the way to right action. We need a new social conscience.

Honour Bright.

M.S.C.C.---Here and There

Word has been received at the office from Miss Benbow and Miss Nash of their safe arrival in San Francisco en route for Shanghai and Honan. These two ladies with Miss E. E. Howland, will travel together.

* * *

Miss A. E. deBlois writes from Liverpool, speaking of her good passage and of having met a party of Canadian Baptist lady missionaries on their way to South India

* * *

A marconigram was received on board her vessel, stating that the Royal George, which they had passed, had run aground in the St. Lawrence. Miss deBlois is well, and remains a short time in England before proceeding to India.

* * *

The Rev. J. C. Robinson writes from Niigata, Japan, as follows:—"This is a new station of our Church, and we have to begin at the very foundation. I was at Nagoya at the time of the great typhoon, and was not inconvenienced in any way beyond losing a few hours' sleep. It was about like one we experienced there 15 or 16 years ago, and the fences went down around the house, but the dwelling itself suffered no very serious damage. The Church at Gifu suffered severely as you will have heard.

Mrs. Robinson writes from Marseilles, saying that they had a very bad time crossing the Bay of Biscay. The waves broke over the ship and flooded the cabins—the storm lasted for two days and seems to have arisen suddenly, for two of the ladies occupying berths in the same cabin were unable to get down from the upper deck and had to spend two nights in the smoking-room."

Mrs. Jones at Kaifeng, has not been very well, but she is almost herself again.

Miss Wade has reached China, and is now in charge of the school at Sang-iong. She writes that the Chinese new way of spelling Kucheng is Kutieng.

* * *

Mr. Haslam writes from India, stating that the Reverend F. S. Ford has arrived safely, and immediately takes up the study of the language.

Bishop and Mrs. Hamilton sail on November 29th from San Francisco, returning to their diocese in Japan.

* * *

Mrs. Mary Louisa Gibb, who died recently in Como, Quebec, was one of the saintly women who did much for the clergy. Her home at Como was really a House of Refuge for the clergy and bishops. One bishop has said of her:—

"One derives from her home quite an additional meaning of the term, 'House of God!'"

Word has been received that Dr. and Mrs. Taylor have arrived safely at Shanghai after a very pleasant voyage.

Diocesan Examination for Candidates for the Ministry,

(*By the Examining Chaplain*).

At the last general synod the Committee on Holy Orders recommended and the synod adopted "a suitable measure (which has become a canon) for promoting the largest possible co-operation between the church universities and colleges of the Dominion as a while . . . for establishing a common curriculum and maintaining a uniform standard for Divinity degrees." While congratulating the church on the adoption of this important canon we would go further. It is most desirable that there should be established a "uniform standard" for the examination for both deacon's and priest's orders in our several dioceses. At the present time such a uniform standard does not exist. Not only are there different text-books but different subjects appointed in different dioceses. Some bishops accept the college examinations on certain subjects, some on all. All the dioceses do not require the same percentage of marks. We understand that some of the examining chaplains are moving in the direction of this "uniform standard" of marks and subjects. That their efforts may be successful is most earnestly to be desired. There should be no diocese where it is easier to enter the ministry because of a lower standard of requirement in the examinations.

In our present system of the diaconate being only a stepping stone to the priesthood the examination for deacons naturally is the more important examination, that for priests' orders should be such as will encourage the habit of reading throughout the diaconate, that the young clergyman may learn, during the first year of his active work in the ministry to "give attention to reading." We regret the habit which too many rectors have of exacting so much work from their curates in the diaconate that "ample time is not given for reading, rather let the rector realize 'my curate in the diaconate is with me at a lower stipend than one in priest's orders not only because his functions are limited but also because it is my duty to train him for his future work.' If our clergy are to give their best to the church both the rector and the laity must realize that they must give attention to reading." This habit formed in the diaconate immediately after the discipline of college life will grow into a life habit and result in far greater efficiency in the work of the clergy.

O Lord, my Maker and Protector, who hast graciously sent me into this world to work out my own salvation, enable me to drive far from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which Thou hast required. . . . And while it shall please Thee to continue me in this world where much is to be done and little to be known, teach me, by Thy Holy Spirit, to withdraw my mind from unprofitable and dangerous enquiries, from difficulties vainly curious and doubts impossible to be solved. Let me rejoice in the light which Thou hast imparted; let me serve Thee with active zeal and humble confidence, and wait with patient expectation for the time in which the soul which Thou receivest shall be satisfied with knowledge.

Dr. Johnson.
"Prayers and Meditations."

To the Clergy and Our Agents

TO THE CLERGY:

Many of you have testified very warmly to your appreciation of our paper.

Some have appointed agents for the sale of "Church Life" in your parishes.

A few have seen that those agents have had their enthusiasm **thoroughly aroused.**

Cannot more clergy help us in our endeavour to establish a paper which a Canadian Bishop has said, is **"definite, loyal, and charitable."** The same Bishop added that, "We have long felt the need of such a paper. It will do much to develop Christian character and bring home to our people the obligations that devolve upon them as members of the most glorious Church in Christendom." **Please do not assent to this and then lay the matter aside and do nothing.**

TO THE AGENTS:

We have not heard from some of you since you were appointed. Get busy,—don't be mere figure-heads. Your name and address in "Church Life" will not do you or us any good if you are not at work, though it may look nice to see it in print.

Please do not be upset at this remark—**it only applies to some. TO ALL WE SAY—GET BUSY.**

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THE CHURCH IN CANADA (Continued from page 7)

CHURCH OF THE ASCENSION.

Craig, as in quiet tones, but with deep effectiveness, he spoke of the all-absorbing subject of the knowledge of God.

In opening, the speaker remarked that he had once looked through a miscroscope at a single drop of

A very large congregation listened with breathless interest to Rev. Mr water, and under the tuition of an expert he noticed a multitude of living organisms, many of which devoured thousands of others that were invisible even to the eye of the microscope. This was one method of seeing, but if you entered one of the great art galleries of Europe and took the same microscope to look at the masterpieces of paintings, you would not obtain an ideal result. The microscope is not the method for understanding paintings, and so it is in seeking to know God. There are many who are looking with the microscope when they should be looking with the eye of the philosopher or the poet.

BURLINGTON.

Rev. W. I. Davis, Stoney Creek, preached at ST. LUKE'S. The rector is arranging for the social life of his parishioners by having a musical gathering of the choir once a month, when the members of the church may unite in a pleasant way for mutual edification and friendship.

DIOCESE OF ALGOMA.

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

GRAVENHURST.

The Lord Bishop of Algoma visited the parish of Gravenhurst on Friday, the 15th inst. The rector, the Rev. Percival Mayes, presented seven adult candidates for the rite of Confirmation. The Bishop also dedicated a beautiful brass altar cross, a thankoffering from Mr. and Mrs. C. A. Garsage, now of Hespeler, for the recovery of their son, Brooks, from a serious illness. He further dedicated a set of violet book markers, a thankoffering from Mr. and Mrs. Dudley Hill. Among other gifts recently presented to this church was a brass altar desk as a thankoffering from Mrs. H. Ditchburn, a silver chalice from the communicants of the church, a set of green book markers, and new matting for the aisles.

FORT WILLIAM.

At the close of the regular evening service, October 27, at ST. PETER'S Church, Callander, which was the last conducted after an incumbency of five and a half years by the Rev. R. Cain Bartels, B.A., who is removing to Fort William, an address, accompanied by a purse, was presented by the large congregation present, including L.O.L. 429.

DIOCESE OF HURON.

The Rt. Rev. David Williams, D.D., Lord Bishop of Huron, London, Ont.

KIRKTON.

One of those interesting events that mark church progress took place on Sunday morning, November 17, in ST. PAUL'S Church, when the Rev. Geo. N. Racey dedicated a brass pulpit erected to the memory of the late Francis Robinson and his wife, Mary Jane Burns, by their son, Mr. J. B. Robinson, of Minneapolis. The pulpit was made at the Dennis Wire Iron Works Co., London, Ont., and its workmanship reflects great credit on that company.

BRANTFORD.

A very pleasant evening was spent on Wednesday, November 13, at ST. JUDE'S, and a large number of people were present. The occasion was a musical evening, given by the A.Y.P.A. The chief items on the programme were contributed by Mr. Percy Unsworth, Miss Effie Burr, Miss N. Gaffney, and Mr. Terence Martin.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

WINNIPEG.

Rev. A. E. Cousins has resigned ST. ALBAN'S, WINNIPEG, to accept a curacy in England, to be gone at least a year. We hope he may return to our diocese, as he is a priest of much ability and a hard worker.

His Grace, Archbishop Matheson, visited KELLWOOD AND BIRNIE on Sunday, November 17, and held most satisfactory services and preached with his usual force.

The consecration of the Venerable Archdeacon E. F. Robbins, M.A., takes place (D.V.) at St. John's Cathedral, Winnipeg, on Sunday, November 24. The consecrator will be His Grace the Primate, and the co-consecrators are the Bishops of Saskatchewan, Keewatin, Qu'Appelle, and Moosonee. The preacher will be Rt. Rev. W. D. Reeve, D.D., assistant Bishop of Toronto.

MELITA.

The parish of CHRIST CHURCH, though not on the regular list for the Mission of Help, was nevertheless privileged with a visit from Dean Robinson, lasting three days, after his mission at Souris. Every advantage was taken of the services, which were held at 8.30 a.m., 3 p.m., and 8 p.m. The Dean also spoke to the children in the public school. Though the mission was of short duration, no one could doubt but that vast amount of good was done. It is sometimes the smaller country parishes that need the helping hand most, and the parish of Melita will always be indebted for many blessings received through the Anglican Mission of Help to Western Canada.

SOURIS.

Rev. H. Cawley, of Souris, has been elected Rural Dean of Souris.

DIOCESE OF ATHABASCA.

Rt. Rev. E. Robins, Bishop of Athabasca.

ATHABASCA.

The Annual Festival of Harvest Thanksgiving was held in the Church of All Saints, Athabasca Landing, on Sunday, November 10th, which some of the ladies of the congregation had tastefully decorated with sheaves of fruit. The sermon in the morning was preached by Rev. A. Speechly White, who is temporarily filling the post at Athabasca Landing; and in the evening by the Bishop-Elect. The usual harvest hymns were sung with great heartiness, which bespoke the general feeling of thankfulness not only for harvest blessings but also that the diocese has again a Bishop at its head who understands and can voice its needs. The offertories were devoted to the M. S. C. C.

College President—"You can't get into our college. You aren't qualified in the entrance requirements in Sanskrit, Greek, or Calculus."

Prospective Student—"No, but I am very well grounded in reading, writing, and arithmetic."

College President—"Great Scott, man, you don't need a college education! Why don't you go into business?"

The British News of Canada
(Weekly)

For those who love the Old Land and the New

Edited by ARTHUR HAWKES

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Drift and Diversity

(*Continued from page 5.*)

land. And most of them are nominally connected with some one or other of the Christian bodies which occupy the whole land. Whether they are all consistent members of these bodies is quite another matter. There are Anglicans, Baptists, Methodists, Presbyterians, Quakers, Lutherans, Roman Catholics, and even "Christians," Marshalites, and Mormons. The other day the burning of the wonderful glazed temple at Sharon reminded us of a sect of a day called the "Davidites," which, like Jonah's gourd grew up in a night and disappeared, all but the rind—in a night. Thus the land is divided up, and the people, as though the policy of the enemy had been "Divide et impera."

We inherit much of this diversity of form which our Canadian Christianity has assumed from Britain. It is part of the heritage of the Reformation and of subsequent events in our religious history. It marks the fact that a great people have not been able to reach agreement in that which is fundamental; and therefore, it is evidence of one of the failures of the English-speaking races. It can almost be said that it distinguishes English Christianity from any other, for other races have diversity of form, but hardly to the extent that it prevails with us.

Yet England itself does not exhibit a diversity such as exists in Canada. There may be as many or more divisions, but they are not so evident as they are here. And the reason for this is not hard to discover. The Church of England in England is still "the Church," and as "the Church" it still dominates the religious situation, and is an institution of national importance. Its cathedrals, its parish churches, hoary with age and venerable in historical associations, its Bishops ranking with the righest in the land, its scholars the peers of the foremost in the world's learning, its clergy still occupying undoubted social position and respected for learning and culture, and cherishing a spiritual life such as must always characterize a true priesthood, distinguish a Church which is strongly entrenched in the life of the nation, which impresses the imagination, and not only creates respect but exhibits an ideal, rich in its varied aspect, which exalts the church, exalts religion, and exalts the ministerial calling in the mind and heart of the people of England. It is difficult for any one brought up in the colonies to realize this, without considerable study and first hand experience. But it accounts for the immense power of recovery inherent in the Church of England, and for the fears which inspire the political nonconformists to aim at distestablishment.

Here in Canada we are not well able to understand that the break of nonconformity with the Mother Church is not yet absolute. In some measure the Church is to the nonconformist still "our Church"; and even when he tries to disestablish it he does it from the standpoint of one who claims a right to dispose of an institution which is not wholly alien to him. He is obsessed with the vision of the Church, and he shares to some extent the impression and the high enthusiasm imparted to the nation by the fact of the National Church.

But here, alas, the Church of England possesses no such power; and what is more to be regretted there is no other to occupy such a place in the esteem of the Canadian as the Church of England occupies in that of the English people. Our religious life is not impressive with that impressiveness which is derived from powerful associations, from the patriotic spirit, from the sense of national unity, from the continuity of historic life, from a noble architecture, from the inspiring record of a long succession of great missionaries and ecclesiastical statesmen, and from the sense of mystery which attaches to the age-long Church. Instead of this the dawning manhood of the young Canadian awakens to the well-known appearance of religious life as we have it here. We are not now dealing with the genuine good that has been done by the Christian forces which have battled nobly for Christ in our midst, and have made our religious life what it is. That is doubtless incalculable, and should be minimized by no one. But we are pointing out that the outward aspect of our Christianity, as it must appear to our young men and young women, fails to make that impression of the true greatness and necessity, the worth and pre-eminent glory of religion, the power to make which is an asset of very great value.

Instead of it they are greeted in their early years by the spectacle of four or five small bodies of Christians, whose differences they little understand, an equal number of struggling ministers, each congregation occupying a comparatively insignificant building without an inspiring feature about it, each having an organization and working force which contrasts unfavourably with those of education and of commerce, and each bidding as rivals for their patronage and support. They may not be alive to the defects of the system; let us hope they are not, but whether conscious of their loss or not they spend their early years without the refining and informing and ennobling influence of a sense of the greatness of religion and of its pre-eminent claims upon them, not only as those who have lives to live, but as those who have lives to give. Those who have the cause of diocesan missions, which is one with the whole cause of the Church in the country parts, might allow some place to this thought, viz., to the need in our country of the inspiration of religious ideals visibly embodied and finely expressed in a great institution as containing all that goes to furnish the foundation of the best possible life of a people.

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Every home ought to have a copy of the "CARE OF THE DEAD" in case of need.

This pamphlet was, at the request of several subscribers, amplified from a recent article in CHURCH LIFE. You can obtain a copy for 5 cents, post paid. As a clergyman said to us just lately, **"No home should be without a copy in case of need."**

The following pamphlets can also be obtained from the Manager, Church Life, Confederation Life Building, 7 Queen Street East, Toronto:

"Church History from the Canadian Archives."

By Canon Kittson. 12 cents per copy, including postage.

"The Catholicism of the Prayer Book."

By Rev. E. Soward, with preface by Canon Spragge, of Cobourg. 3 cents per copy, including postage. Buy it for distribution. It says the right thing in the right way.

GENERAL SYNOD JOURNALS.

A sufficient number of copies to supply every clergyman in the diocese with the journal of the General Synod, 1911, was sent to the secretary-treasurer of each diocese in the Dominion last May. Will the clergy who wish copies kindly communicate with the secretary-treasurer of the diocese to which they belong? Chas. L. Ingles, 408 Brunswick Ave.

To the Clergy

Anglican Priest can take parochial duty for Rector absent on holiday, or in illness. Write or telegraph

ANGLICAN PRIEST,
202 Flora St.,
Ottawa.

PRAYER.

Often the western wind has sung to me;
There have been voices in the streams and meres,
And pitiful trees have told me, God, of Thee;
And I heard not; O, open Thou mine ears.

The reeds have whispered low as I passed by;
Be strong, O friend, be strong, put off vain fears,
Vex not thy soul with doubts, God cannot lie;
And I heard not; O, open Thou mine ears.

There have been many stars to guide my feet;
Often the delicate moon, hearing my sighs,
Has rent the clouds and shown a silver street;
And I saw not; O, open Thou mine eyes.

Angels have beckoned me unceasingly
And walked with me; and from the sombre skies
Dear Christ Himself has stretched out hands to me;
And I saw not; O, open Thou mine eyes.

ALFRED DOUGLAS.
"The City of the Soul."

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Corporation and Convocation in Annual Meeting

SPLENDID GATHERING AT TRINITY

Twenty-three Canadian Dioceses Represented—Optimism Marked—Divinity Staff to be Enlarged.

THE college last week saw the annual meetings of its two representative and governing bodies, convocation and corporation. Of the former, Dr. D. J. Goggin was re-elected chairand corporation. Of the former, Dr. D. J. Goggin was re-elected chairman, and Professor Young clerk. A quarter of a century has passed since the revival of convocation by the late Dr. Body, and it has proved a very successful medium of keeping in touch with the numerous friends of the college throughout the Dominion. The numerical increase of members and associate members, especially during the last few years, shows that old friends of the college are remaining and many new ones being added.

The convocation service was held in the chapel, Wednesday evening, the edifice being filled with students and visitors. Evensong was intoned by the Dean, the lessons were read by Professors Cosgrave and Boyle. The preacher was the Rev. Herbert Symonds, D.D., LL.D., of Christ Church Cathedral. We can only do justice to the sermon by printing it in full, as we hope to do. The Bishop of Ontario pronounced the Benediction.

The annual meeting of corporation was marked by a degree of optimism exceeding by far that of the last few years. The usual reports were read, financial and otherwise, all of them being extremely satisfactory. Suitable resolutions were passed appreciative of the life and work of the late Dr. Body, second Provost, and of the late Dr. Clark, Professor Emeritus. The feature of the meeting was the appointment of a special committee, consisting of three of the Bishops with leading representatives from the Ontario dioceses, to take steps immediately to strengthen the Faculty of Divinity. The needs of the Church demand such enlargement of the staff, and of the Faculty generally, as will enable the Divinity school to turn out more and better trained men. It was resolved to take this matter in hand at once. All the dioceses of Ontario were represented except Algoma.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Is there any society in Canada to which I can apply for a free grant of Prayer and Hymn books for use in my mission?—J.

A. Yes, the Church Bible and Prayer Book Society. This society makes free grants of Bibles, Prayer and Hymn Books, Library Books, etc., to poor mission stations of the Church of England all over Canada, in response to applications received from missionaries. The application must be endorsed by the Bishop of the diocese from which it comes. The society was organized in 1898 and incorporated in April of the same year under the Benevolent Societies' Act. It was also reincorporated under the Ontario Companies' Act in April, 1910. It has the endorsation of the General Synod of Canada and the approval of the House of Bishops. The management of the society is in the hands of a board of directors consisting of representative clergy and laity, with headquarters in Toronto, the Bishop of Toronto being president. We see on a reference to the annual report of the society that over eight thousand volumes were distributed in free grants over fourteen dioceses of the Dominion, special attention having been given to missions in North Western Canada. Subscriptions in aid of the work of the society may be sent to the secretary, Rev. A. S. Madill, 102 Wells street, Toronto, to whom also, or to Rev. H. O. Tremayne, Mimico, Ontario, may be sent requests for "Forms of Application" for free grants.

BROTHERHOOD OF ST. ANDREW. (Continued from page 11)

The Follow Up Department of the Brotherhood of St. Andrew has become such a recognized institution that, for the benefit of those who may not be familiar with this work, a few words of explanation may be helpful. Originally introduced many years ago for the purpose of keeping men and boys, moving into different parts of the country in touch with the organization in their new home, it soon became such a valuable means of keeping men in touch with the Church that its scope was widened to include men who were not members of the Brotherhood. During the past year over 1,000 names, individuals and families were passed on through the Head Office alone, and many of these were received from England. That such a means of identifying men with the Church in their new homes is a necessity will not be questioned. Any who have had any experience along these lines and particularly among the younger men who leave their homes to seek their own fortunes in the world will readily understand the need. The system is simplicity itself. At the Brotherhood Head Office, 23 Scott St., Toronto, is kept an up-to-date list of men, clergy and others in every parish and mission throughout the country, and all that is necessary in order to have anyone looked up and welcomed in their new home is to send a post card to the above address, giving name and address and any other helpful particulars. Upon receipt of this it is immediately dispatched to someone whom it is known will make a point of calling on the very first opportunity and bringing the new comer into touch with those who will gladly befriend him.

If possible any news which may be received of calls such as these is passed on to the original sender of the name.

The Brotherhood of St. Andrew places the services unreservedly at the disposal of all who may care to use them, and earnestly requests that any one who may be interested or who has a friend whom they would like looked up, would make use of our facilities in this direction.

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QUARTERLY DIVIDEND NOTICE

Notice is hereby given that a Dividend at the rate of SEVEN PER CENT. per annum upon the paid up Capital Stock of this Bank has been declared for the THREE MONTHS ending the 30th November prox., and the same will be payable at its Head Office and Branches on and after Monday, the 2nd December, prox. The Transfer Books will be closed from the 16th to the 30th November, 1912, both days inclusive.

By Order of the Board,
JAMES MASON,
General Manager.

Toronto, 9th Oct., 1912.

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Church Life

TORONTO, ONTARIO — THURSDAY, DECEMBER [illegible] 1912.

DEC 9 1912

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TO THE AGENTS:

(See Page 16).

We have not heard from some of you since you were appointed. Get busy—don't be mere figureheads. Your name and address in "Church Life" will not do you or us any good if you are not at work, though it may look nice to see it in print.

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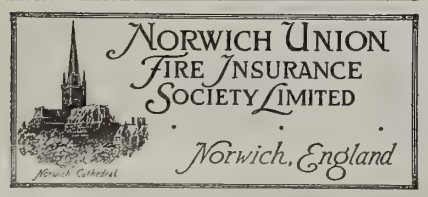

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The Week.

"STIR-UP" Sunday — from the opening words of the collect for the day, the last Sunday in Trinity, used to have a special domestic significance in the Old Land and still has in some of the more old-fashioned parts. The week of "Stir up" Sunday witnessed the preliminary household preparations for Christmas. Not until after "Stir up" Sunday would the housewife lay the foundations for the Christmas dinner by "putting down" the Christmas plum pudding. But "Stir up" Sunday having come and gone, raisins were stoned, the suet chopped, and all the ingredients prepared; and then at an appointed hour, not too late to prevent the participation of the youngest members of the family or too early for the male "grown ups," whose duties would keep them away during the day, everything would be ready for the "Stir up." The large bowl containing all the ingredients of the Christmas pudding would be placed on the table and all the family and household from the seventy or eighty-year old grandfather to the two-year old baby would gather around, and every one would give a "stir up" with the large wooden spoon to the ingredients of the Christmas pudding. The following weeks were busy ones, busy for the mother and housewife in preparation for Christmas, and they were weeks of joyful anticipation of Christmas for the little ones.

A SIMPLER "CHRISTMAS" NEEDED.

* * *

Anticipation of Christmas has lost none of its power. Mothers, and housewives, and fathers too, are kept busy for weeks, and the little ones go to bed as excitedly as ever, perhaps more so. But we doubt if there is the old time joyousness about the parental anticipations and preparations or the same measure of wholesome joyousness in the anticipation of the children. Not only has "stirring the Christmas pudding" passed, but also many of the old characteristics of Christmas preparations and of Christmas itself. Back of all is doubtless the old, old time desire to make people happy—the old Christmas spirit of "Peace on earth, good will to men," but the method of manifestation has changed—for the worse we believe. Not only the home-made Christmas present requiring a real sacrifice of time and effort and labor, but much of the old time home-made Christmas fare has given way to the product of the factory. The home now-a-days after "Stir up" Sunday does not echo with the hum of personal preparations. This is transferred to the stores. The preparatory work at home is largely one of mental scheming and calculation around dollars and cents. The old time personal preparations might be tiring, but the fatigue of the day brought its own power of rest for the night. Not so the anxieties and worries of financial scheming to give to so many friends as costly a present as are received from them. Much of the "home" aspect of Christmas preparations and Christmas presents has given place to a "social custom" that has little to commend it. Wealthy people give costly presents to their less wealthy friends. The latter feel they must reciprocate, and in many a household, behind the piled up parcels of Christmas presents, lurks that peace-destroying ghost—debt,—which will not be laid until many weeks or months have passed. Children are loaded to satiety with toys, not only destroying the powers of enjoyment of the recipients, but fostering a taste for extravagance which will add anything but peace to their lives in the future.

* * *

No one except "an unvisited Scrooge" would desire to diminish any legitimate efforts to give outward visible manifestation of the Christmas spirit of giving joy to others, but many of the present day efforts, with their train of extravagance, debt, anxiety and discontent, are not legitimate. We are strongly convinced there would not be any diminution but an increase of the true spirit of Christmas in our Christmas festivities, if we called a halt in the insane helter-skelter which marks much of the season nowadays, and harked back to the more simple, more rational and more pleasure-giving efforts and presents of the days when "Stir up" Sunday was a red letter day in the home calendar. Much has been said, and justly so, against the growing tendency to lose sight of the real significance of Christmas—of the holy day becoming a holiday; if the present drift be not checked, it will become a "folly day."

FROM hundreds of pulpits representing, we suppose, every religious communion an effort was made last Sunday to rouse the people of Ontario to action in the matter of further curtailing the destructve power of the liquor traffic. Without committing ourselves to endorsation of prohibition, nationally or locally, which is a matter on which many real "temperance" men are divided, we must welcome any legitimate and far-reaching effort to rouse people, not merely the rabid drinkers, but the self controlled moderate user of alcohol—to the evil, the frightful sinfulness of drunkenness, We refer to the "moderate user," the self controlled man, the really temerate man advisedly; because we are firmly convinced that he holds the key of the situation so far as sane legislation is concerned. Obviously, little can be expected from the wilful misusers of alcohol, numerous though they may be; and we must confess we have little faith in the permanent influence of the rabid extremists in the prohibitionist ranks. The first class want alcohol, and will not give it up if they can help it. It is, alas, a first thing with them.

UNFAIR TO THE CHILDREN OF THE NATION.

* * *

The latter class do not want alcohol; they hate it and they want to make the others give it up. The middle class, the users, but not misusers, the truly temperate men—they want alcohol; but if they should realize that they and their moderate use constitute a stumbling block to the first class, and provide, perhaps, recruits by force of example for the first class, and should call for legislation that will mean denial to themselves of something they want and appreciate; then the voice of self-denial and of reason will be heard and we feel sure will find a much more sympathetic hearing from all classes, including statesmen as distinct from politicians, than the denunciations of any other class.

* * *

To our mind one of the saddest reflections in connection with the temperance campaign is that it is so much effort to recover lost ground, much, not all, of which was wantonly lost. Temperance movements or social and moral reforms will have no staying power, they will not grip the national character, apart from the power of religion. A hundred arguments, plausible and commendable in themselves though they be, based upon financial, social or physiological grounds will not have one tenth the force of the conviction that flows from religious belief. It is accepted as fit and proper to teach not only from the pulpit but in the public schools, the evils, physical, financial and moral, that flow from drunkenness, but what tremendous power is lost in that the children may not be taught the power of Christ in their battles against temptation: that in their daily school life, some time may not be devoted to a real study of the incarnate life of Him—perfect God, and perfect Man., of a reasonable soul and human flesh subsisting; that His examples of fasting and prayer should not be real object lessons in the daily instruction of those who are appealed to on behalf of temperance from a dozen other points of view, not one of which will reach the heart with the power that flows from a knowledge and following after the life of Him who prayed and fasted not merely for His own sake but as an example for the whole world—even for the children of the public schools of Canada, who are by our system taught inferentially that the Christian religion, the Life of Christ counts less in their lives than the biography of any successful politician, or than any one of the secular subjects with which the curriculum is surfeited.

* * *

"But this is a plea for religious instruction in our public schools," it will be said. Certainly it is. And not until the Christian parents of Canada not only plead, but demand, and make good their demand, for the daily religious instruction of their children, as part of, a very real and essential part, of their school life, will Canada find the power to build up a national character that will be really great. The nation is but an aggregation of families; an aggregation of units. As a majority of the units are, so must the nation be. It logically follows that cutting out of the lives of the vast majority of those who will form the nation in the future, the right and privilege of opportunity for regular instruction in the life and

teaching of the Light of the World, the nation of the future will not walk in that light.

First things first; and the first thing for this or any other nation should be, to secure to its children the fullest opportunity to learn of that righteousness which alone exalteth a nation.

*

WE claim for the Services of the Church of England, among other things, an unsurpassed devotional value; that they are a check upon fussiness and the idiosyncrasies of the individual minister, which unchecked tend to congregational distraction and the transforming of the spirit of worship and devotion to one of irritation; that our services make for congregational worship "decently and in order." Many non-churchmen, both ministers and laymen, admit this claim to be justified, and that therein is to be found the attraction of the Church of England for many who do not accept the whole faith of the Church. It is much to be deplored that some of our own clergy, to judge by their practices, do not appreciate this heritage of orderly services. Visits to many churches in different parts of the Dominion, including cities and towns, and representations from other parts, reveal that in not a few cases the services are robbed of much of their power by sloppiness in their rendering, in "little things."

Not Decently and in Order.

* * *

No service is exempt from the undoubtedly unintentional vandalism. Take Morning Prayer or Evening Prayer; the intention of either service up to the Versicles is to prepare the worshippers for the Service of Praise.

* * *

The Rubric after the Versicles says: "Here all standing up the priest shall say."

Some priests evidently read this: "While all are getting up," or "While all are preparing to stand up,"—and so they say the Gloria—they offer the address to the Holy Trinity—to the accompaniment of shuffling feet and creaking seats. It may be a "little thing" but in its effect, particularly upon the young in fostering formalism and unseemly if not irreverent rush in their devotions and worship, it is by no means a "little thing." The writers of the Rubric naturally presupposed priest and people with minds set to things "decently and in order;" otherwise the Rubric would surely have been more explicit and have been "The people having all stood up the priest shall say." It would take away not a little of undesirable haste, and at least seeming irreverence which painfully mars the services in some of our churches, if the priest did so read the Rubric and wait until all had stood up and there was reverent quietness before saying the Gloria.'

* * *

The Lesser Litany is also a stumbling block to those who give such an inapt interpretation of the "King's business requires haste." "Let us pray"—and the cry for mercy instantly follows to the noisy accompaniment of shuffling feet, rustling dresses and creaking stools and seats, that drowns the voice of the priest and is too pronounced to be even lost in the swell of the organ, if the service be choral. All clergymen deplore a lounging attitude during prayers or other worship, and possibly some remonstrate with the offenders; yet some clergymen by their unseemly haste encourage irreverence in attitude of mind and body among their flock. We do not wonder that in churches where such things occur that the Vesper hymn or even the Benediction, becomes an opportunity for putting on rubbers, buttoning coats or gloves, and making other preparations for a hasty departure as soon as the clergy shall have left the chancel. Such ministers are reaping what they have sown.

* * *

The worst case of absolute indecency and irreverence that we have come across occurred during the Holy Communion. At the close of the prayer for the Church Militant, while a majority of the congregation were hastily, and not quietly, leaving the church, the churchwardens approached the Sanctuary and received from the Celebrant the alms offertory. with this they retired to the vestry, which opened into the chancel. The door was closed behind them, but this notwithstanding, the clink of the coins they were counting and assorting could be heard in the church. Bad as this was, worse still remained. After all in the church had received the Sacrament, one of the communicants knocked at the vestry door. This was an intimation to the one warden who was a "communicant.' He "hastily" left the vestry, "hastily" knelt at the rail, received the Sacrament, and "hastily" returned to his colleague in the vestry to continue the churchwardens' "business."

* * *

This shocking irreverence, if not mockery, had been the practice in this church for a few years, and had been allowed to continue notwithstanding that two years previously an earnest and devout member of the congregation, who had the courage of his convictions, had, at a Vestry meeting, in the presence of the rector and churchwardens pleaded for the discontinuance of a practice which to him and to many others was painful in the extreme. That the practice or malpractice was repugnant to the rector's personal conceptions of "decency and order" and to the traditions in which he must have been trained, would make it all the more deplorable and indicative of a spirit of fear rather than of a sound mind, that he should have allowed himself to be an accessory in the perpetuation of such an irreverent parochial or churchwarden tradition and practice.

Our Old Country Letter

November 19, 1912.

THE Royal Commission on Divorce and Matrimonial Causes, which was appointed three years ago, has issued its report. This document is one of the most important that has appeared for a long time. There were twelve commissioners, including two ladies. The chairman was Lord Gorell, the well-known Divorce Court Judge; and the Archbishop of York officially represented the Church of England. The Commissioners were unanimous in finding that the equality of the sexes should be recognized in considering grounds of divorce; they also agreed in recommending the legislation of additional grounds for declaring nullity of marriage in certain cases; and in suggesting improvements in procedure.

At this point the unanimity of the Commission comes to an end. The majority of nine make certain drastic recommendations, the most important of which is the addition of five new grounds for divorce—desertion for three years, cruelty, insanity after five years' confinement, habitual drunkenness, and imprisonment under a commuted death sentence. They also advise the opening of local divorce courts on an extensive scale, and the abolition of the present system of police court separation orders.

The minority report, signed by the Archbishop of York, Sir William Anson and Sir Lewis Dibdin, strongly dissents from these conclusions, and subjects them to a damaging criticism which most churchmen will consider absolutely convincing. Taking for granted that the repeal of the Divorce Law of 1857, however desirable in the opinion of many church people, is not now practicable, it declares that the wide extension of facilities for, and grounds of, divorce, must inevitably end in lowering the moral tone of the nation. Such an extension, it declares, is not demanded by the working classes. The suggestions of the majority that desertion and cruelty should be made grounds of divorce would, if carried out, open the door to collusion and the multiplication of divorce cases. and would bring in the evils which have become such a scandal in America. and which thoughtful citizens of the United States so sincerely deplore.

It is impossible to say when the Government will introduce legislation on this all-important subject. Their programme is at present over-loaded. It is to be feared that legislation in the direction of some of the recommendations of the majority report is inevitable, but the country is hardly yet ripe for the sweeping revolution therein outlined. Convinced and intelligent churchmen will have no doubt as to their duty, but there are many churchmen to whom those qualifications do not apply; and under our present political system issues are never presented to the electorate singly.

An interesting extract is quoted in a weekly paper from the Life of Lord Wolverhampton (Sir Henry Fowler), sometime member of the Liberal Cabinet. Referring to the introduction of the first Bill for the Disestablishment of the Welsh Church, Sir Henry says: "I told Harcourt when he introduced his Welsh Bill that he did not seem to realize the hold which the Church has upon the English people. 'If you attack it you will lose your seat, and if you persist in it our party will be swept out of office.' He lost his seat, and no one knows how much that Bill has had to do with our being out of office all these years." Additional point is lent to this reminiscence when we remember that Sir Henry Fowler was an ardent Nonconformist.

—

Belfast and the "Protestant North" having been grossly libelled by a certain section of the English press, the Bishop of Down (Dr. D'Arcy) took occasion at the diocesan synod to enter a vigorous defence on behalf of the people he knows so well. He quoted statistics showing the vigour, prosperity and morality of the people of Ulster. The marriage rate for Belfast is the highest in Ireland; the birth rate is 30.4 per 1,000, against 23.1 for the whole of Ireland. As regards the housing of the people, the city stands easily first in Ireland. To stigmatise Belfast as a city of slums is glaringly contrary to truth. The statistics of pauperism show Belfast to be ahead of every city, not only in Ireland, but in the United Kingdom. In Ulster 1 person in 105 is a pauper; in Leinster and Munster 1 in 41, in Connaught 1 in 77, and in the city of Limerick 1 in 35. Further, the proportion of insane persons is lower than in any other part of the United Kingdom. For Antrim and Down the proportion is 39 per 1,000, for Dublin 63, for Cork 59, and for Waterford 81.

The Bishop of Bristol's statement as to the number of conversions from the Church of Rome having been challenged, he repeats it in greater detail. The number of Roman priests desiring admission to minister in the Church of England is not only relatively but absolutely greater than the number of our clergy who join the Church of Rome. A considerable number have actually been received; but in his own experience he was not able to recommend to the Archbishop any of the priests who came to him. "The usual result of our conversations was that I quite saw the force of their desire to leave their ministry, but I could not see why they should come to us."

Wm. O'Connor.

The Bishop as Father-in-God.

THERE are two facts dealing with the Episcopate that are historical. As regards the office, the Church of Christ has never failed in holding to the episcopate, and so we have a succession from the earliest times, which has no breaks; and as regards the men who have held the office we have the sarcasm "*episcopi semper pavidissimi.*" Hence a few names like those of Grosseteste, Peckham stand out with an unenviable prominence. The two facts, when taken in conjunction, are a marvel. Bishops are supposed to be beyond criticism, except by those without the Church, though why this should be so it is not easy to say. What should a Bishop be like and what is the standard of the perfect holder of the office? The expression Father-in-God aptly and completely sums up all that is needed, all that the sons and daughters of the Church have a right to expect from their Bishop. The term father is expressive of the control and advice, such as a father gives and exercises in his own home, and we cannot but lament that since the term Father-in-God has been overshadowed, lost, or defaced by the use of the expression Lord Bishop, the fatherly advice and control has changed in the same proportion. With the latter designation Bishops have shewn a tendency to become prelatical, that is, to be holders of dignities; to become the heads of a business concern run on business lines, which issues orders as from the manager of a departmental store. The modern tendency of the diocese is towards a practical organization with very little of the fatherly about it, but with very evident marks of tabulated results, and a profit and loss account. Results, statistics, numbers, and concrete facts have become too much the criterion of episcopal and diocesan success—and the Bishop sometimes is a painful compound of the chief hustler in his Diocese and the wise business manager of its affairs. His flock have also a right to expect fatherly advice from their Bishop, as children from an earthly father. Such a capacity predicates that the Bishop is a man of study, a man who feels it a plain duty to read and to be up to date in spiritual life and experience, in theology, and in liturgics. Here, too, we cannot but deplore the bureaucratic development of the episcopal office which deprives a Bishop of the time to be given to study and which makes him a labourer instead of a teacher. As a consequnce we do not hear words falling from the lips of the Bishops that shew any measure of scholarship, of profound knowledge of the Bible, or of even a scanty acquaintance with liturgics. If pronouncements, that have wide-reaching effects, are made, they come usually from the lips of the clergy, and are eventually adopted by the occupants of the bench, apparently coming to them as a surprise, or a doubtful blessing. Yet, as regards the study of the Bible, a Bishop makes a solemn declaration at his consecration that he will give time to its study. No man needs it more in the present day, when so much of the sacred writing is supposed to be in the melting pot of criticism, and when we expect the last and definite word to be said by the Bishop. Nothing but a life of great spirituality and deep thought can carry a Bishop through the ordeal of seeing the seamy side of clerical and lay life, as witnessed in his intercourse with them in his office. Nothing but an intense spirituality can give him the power, as well as the right, to speak plain words of fatherly rebuke. If he speaks as the head of a great and flourishing organization, his words will be treated with just as much respect as he has power to enforce or to declare his power in judgment and penalty; if he speaks as a man very close to God, with a solemn realization of his office and responsibility, he will be listened to with a chastened conscience that will render obedience. Decisions that are merely statesmanlike, or that make for peace at any price, will produce nothing but irritation, or mediocrity. His flock have a right to expect him to be a leader, not a self-willed leader, but a man who is pressed on ahead of his people by a more intimate power of prayer and grace, and by the Divine guidance given to his prayers and his office. To choose his own line, and, because it is his, to demand a placid obedience, will produce nothing but a ragged following of claimants upon his episcopal bounty with small respect for his office. To feel no Divine compulsion that places him ahead of all his Diocese, implies a lack of the father's responsibility, or of the sense of being "in God," and leaves upon his Diocese the impression of sitting on the fence, of compromise, or of a kind of Gallio statesmanship. The devotion of a Bishop to his office work, the kindly large heartedness of a head for his followers, or the abundant energy of being all things to all men, may and often do produce a respect for the versatility and industry of the man who has these qualities, but they are not the qualities foreshadowed in the office for the consecration of a Bishop. Some people may think that we are going outside of our duty in thus discussing the sacred office of a Bishop, but to fair and frank criticism none of us can object. In a time when there is a great need of strong men and firm guidance, we all have a right to look to the Bishops for these things, and it would be an unheard-of blessing to find all the Bishops of the Church in Canada united, speaking out boldly, and taking the lead even if it meant a measure of unpopularity or of attack. On the question of prestige or prerogative they seem far more of one opinion than they are on the Athanasian Creed, the Sacraments, and Orders.

Question Box.

Q.—Why is it that in the marriage service the word "obey" appears in the woman's oath, and doesn't in the man's?

L.

A.—The woman seems always to have been under authority, for we notice that in the service the woman before marriage is under the authority of the father, for he is asked to give that authority back to the Church, and the priest having received it from the father, gives it to the man, for he takes the bride's hand and places it in the husband's. There must be some authority in the family in case of final decision, and that is naturally the man's. The modern idea that it is derogatory to the woman that she should be under obedience is provided for by the wording of the service, for the man promises love, not rule, and where that is there will be no coercion, but only wise control when necessary. Indeed, where true love is, there obedience will follow as a natural result.

Brotherhood of St. Andrew.

Many encouraging meetings have been held by Mr. Birmingham, the general secretary of the Brotherhood of St. Andrew, in connection with his Maritime trip.

Early in November he attended the Synod in St. John and through the courtesy and kindness of His Lordship, Bishop Richardson, was permitted to bring the work of the Brotherhood to the attention of the clergy and synod delegates of the diocese of Fredericton.

Meetings were also held in most of the parishes in St. John and in Fredericton and Moncton.

In the diocese of Nova Scotia, Summerside, Charlottetown, Pictou, Westville, New Glasgow, Stellarton, Mulgrave, the Sydneys, Glace Bay, Reserve and Whitney Pier have been visited with splendid results.

A number of meetings have been arranged for Halifax, Dartmouth, and other places in Western Nova Scotia, and early in December Mr. Birmingham will return to New Brunswick to complete his itinerary in that province.

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The Church in Canada

DIOCESE OF QUEBEC.
The Rt. Rev. A. Hunter Dunn, D.D., Lord Bishop of Quebec, Quebec, P.Q.

THREE RIVERS.

The C.E.M.S. held a very successful concert on November 18, when a good programme was rendered to a crowded audience. On Sunday evening, November 24, six new members were admitted to the society. The admission service was taken by the Rev. H. R. Bigg.

DIOCESE OF MONTREAL.
The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, Montreal, Que.

MONTREAL.

The Bishop and his committee are still at work upon the quarter million dollar fund for diocesan purposes. The last amount we heard of was $164,000, but this was some days ago. Doubtless more has been subscribed since then. An appeal is now to be made to the rank and file of the city in the different city congregations. A prompt response is necessary in order to reap the advantage of Mr. Reford's $25,000, given conditionally that the whole amount is raised by the end of the year.

St. George's.

The topic of church interest at present is the proposed sale of St. George's Church. It seems to be the mind of the vestry to sell if they can get the sum of money they ask for the property, viz., $1,250,000. Public opinion is divided upon the question of the vestry parting with such a property. On the one hand it is stated that few parishioners (I presume this means well-to-do parishioners) live in the parish, that the membership will decrease possibly, and that the expenses of running the Church are very high, that the parishioners are moving away—these are the chief reasons apart from the attractiveness of the financial offer. On the other hand, the Church is dedicated to God, and what is given to Him appears to be too valuable to be retained; there will be doubtless a big down-town population to minister to. For them, why should not this property remain? But there is no endowment. This is true. No one will question that there is no congregation in the city better able to endow their city than St. George's congregation—men who have become wealthy with the city's sudden development. Here is an opportunity to have an institutional Church in the midst of the down-town population with a congregation able to finance such a proposition, but we lack vision and the property will be sold no doubt —where the new St. George's will locate will be an interesting question when the time for decision arrives.

St. James

have secured a new rectory for the Rev. A. P. Shatford at 452 Mackay street, just below Sherbrooke. The late Canon Ellegood, facing on St. Catherine street, is on the market, and will doubtless soon be sold. A transept is to be added to the east side of the Church in the spring to provide accommodation for the increasing congregation.

DIOCESE OF OTTAWA.
The Most Rev. Charles Hamilton, D.D., Lord Archbishop of Ottawa and Metropolitan of Canada, Ottawa, Ont.

MERRICKVILLE.

Rev. W. F. Fitzgerald, M.A., vicar of St. Paul's Church, Kingston, gave his celebrated lecture on "Ireland and the Irish" in this town on November 22.

PEMBROKE.

Holy Trinity.

During three days of last week the congregation held a bazaar in the Town Hall for the reduction of the debt on the new rectory. Those who took part in the work, to the number of about forty, were dressed in costumes to represent characters from Dickens' novels. The receipts amounted to between eleven and twelve hundred dollars.

DIOCESE OF TORONTO.
Rt. Rev. James Fielding Sweeny, D.D., Lord Bishop of Toronto. The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop.

TORONTO.

Last Sunday morning the Bishop of Toronto preached, and in the evening commenced his series of Advent addresses to be continued each Sunday.

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The clergy of the down-town parishes west of Yonge street have for some time had under discussion the union of the workers of their parishes to systematize the relief work of these parishes. For this purpose the "Down Town Church Workers' Association" has recently been formed by members of the Church of the Ascension, St. John the Evangelist, St. George's, St. Philip's, St. Matthias, and Holy Trinity. The work is organized under a central board, with Miss McCollum as president, and a representative from each parish, and also one from the Bishop Strachan School Association. The visiting among those who have never been reached by any Church is considered to be a most important part of this work.

St. Stephen's.

A Men's Club has been started in connection with this parish. Mr. J. P. Clougher is president, and Mr. H Drury is secretary. The organization meeting was largely attended, and a successful programme presented.

St. Martin's.

A fire broke out in the basement of the church on November 28, and in a short time the interior was entirely gutted. The altar draperies and vessels were saved, but all the church fittings and furniture was destroyed. The Rev. Mr. Sweatman, rector of the church, has decided to hold services in Perth Avenue Public School during the reconstruction of the church.

St. Chad's.

The Men's Club held a very successful smoking concert and supper on Tuesday evening, the 19th of November, which the rector, the Rev. A. J. Reid, and the Rev. W. A. Graham, attended. Many speeches were rendered by different members of the club, and altogether, a very pleasant evening was spent.

We learn with much regret that Mr. F. R. Dymond, who has done so much work for the building up of the mission, has severed his connection with the parish, the reason for his resignation being on account of his health and lack of time to do what he deems the work in that part of the city demands.

Grace Church.

The foundation stone of this church is to be laid on Saturday, the 7th inst. next, by the Lord Bishop of the diocese. The foundation stone of the old church, which was laid on the 19th of June, 1875, will be relaid with the new stone.

St. Luke's.

The members of the congregation presented to Mr. and Mrs. Harry Adams a handsome cabinet of silver on the occasion of Mr. Adams' departure to the West. Mr. Adams was rector's warden and for twenty-two years was a faithful officer in the Sunday school.

SMITH'S FALLS.

Referring to the mission recently held in this parish and of which we had a short report last week, our correspondent says:—

"The missioner. Rev. Dr. Llwyd, took the parish by storm. His magnificent address, the deep spirituality of his teaching, his marvellous insight and knowledge of human needs, his intellectual powers, his wonderful versatility, his clear exposition of the catholic faith as embodied in the Apostles and Nicene creeds, and man's responsibility to Christ and His Church, will long linger in the memories of the men and women of this parish and are bound to be far-reaching in their effects. On all sides the congregation are expressing to the rector their high appreciation of his having given them the opportunity of profiting by such a mission, the first ever held in the parish, and both rector and people are greatly cheered by the gracious farewell words of this missioner."

DIOCESE OF NIAGARA.
The Rt. Rev. William Clark, D.D., Lord Bishop of Niagara, Hamilton, Ont.

HAMILTON.

The Mission.

The mission which has been in progress for more than a week, is over, and there can be no doubt that the spiritual life of very many has been quickened, as the earnest missioners have striven to arrest the attention of the thoughtless, and to bid them consider that God was the one essential in the world.

The course of sermons preached at St. Peter's by the Rev. J. W. J. Andrews has been highly appreciated and has proved a rich blessing to many. At the Sunday evening service the preacher filled his hearers with inspiration and high ideals as he preached from the text "Choose ye this day whom ye will serve," and called upon all to take a definite stand for Christ, and to come to something definite in the vital matter of religion.

The Rev. H. C. Staunton, of the parish of the Good Shepherd, Binghampton, N.Y., and the Rev. Father Hestridge, of Oswego, N.Y., were the missioners at the church of St. John the Evangelist, and delivered their message with no uncertain sound. The people of the parish have been deeply moved by their stirring and eloquent addresses.

At All Saints, too, many have expressed themselves privately as having derived help and spiritual benefit from the mission. After the sermon on Sunday evening, the rector, Archdeacon Forneret, paid a tribute to the missioner, the Rev. A. W. MacKay, of Ottawa, for his self-denial and goodness in leaving his own parish to come and help in the mission, and also alluded to the benefits of Mr. MacKay's appeal to the intellect rather than to the emotions, the former being more likely to leave an enduring result.

At Christ Church Cathedral the Rev. Derwyn Owen, of Toronto, held the congregation by his direct and simple way of telling the fundamental facts of human nature and of religion.

On Sunday afternoon a big mass meeting was held in the Temple Theatre. Devotional exercises were conducted by His Lordship Bishop Clark, and Dean Abbot, after which interesting addresses were delivered by Rev. Mr. Owen and Rev. Canon Almond of Montreal. Mr. Owen chose as his theme the story of the

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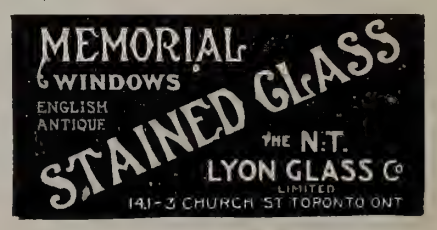

Prodigal Son, and applied the lesson to people in general, who, under a delusion that they could manage without God, always found out their mistake, and if not too late, were glad to return unto Him from whom all good things come.

Canon Almond in a brief but pointed address emphasized the absolute necessity of man's co-operation with God, and declared that it was through the sacramental gifts of the Church that Canadians were to be lifted up.

ST. MATTHEW'S.

Bishop Clark occupied the pulpit last evening and preached a sermon urging a deeper spiritual zeal among the church members. During the evening the Bishop dedicated a memorial lectern that had been placed in the church by the Burton family in memory of James and Mary Burton their parents. James Burton was warden of the church for fourteen years.

"Would there were more memorials placed in God's house." said the Bishop. "It would be better for children, who desire to have their parents remembered, if they would erect memorials in the church, than to build towering monuments in the cemetery. A plain stone is enough to mark the grave of the departed one."

BROCKVILLE.

ST. PAUL'S.

In spite of the inclemency of the weather, a large number of persons assembled for the annual Thanksgiving social on November 17.

TRINITY.

The junior branch of the Women's Auxiliary gave a pleasant entertainment on November 27. The play, "Our Pledges," which has been specially written for the purpose of showing the work done by the juniors, was very well acted. The rest of the programme consisted of music and a Japanese drill.

BARRIEFIELD

ST. MARK'S.

The annual bazaar given by the ladies of the Church proved to be an enjoyable and successful undertaking.

BELLEVILLE.

CHRIST CHURCH.

A convention of the rural deanery branch of the Woman's Auxiliary was held Friday. Most of the six parishes in the district were represented. The sessions proved very profitable in every respect. At ten-thirty in the morning, Rev. R. C. Blagrave, rector of the church, celebrated the Holy Communion, the prayers being said by Rural Dean Beamish of St. Thomas' Church.

SHARBOT LAKE.

The Rev. Mr. Smart who has been visiting friends in England, has returned to his mission. During his two months' vacation his place has been supplied by the Rev. J. Foster.

KINGSTON.

ST. PAUL'S.

The Women's Guild had a very successful tea at the residence of Mrs. Coward. A goodly sum was realized.

ST. GEORGE'S.

A parochial reception was held at St. George's Cathedral on Thursday evening, November 21. Between six and seven hundred members and friends were present. Dean Bidwell and Canon Starr received the guests and bade them welcome.

The clergy explained the parish organization and invited all present to identify themselves more closely with the Church's work.

A very enjoyable evening was brought to a close with the National Anthem.

In his sermon on Sunday morning, Canon Starr expressed the opinion that the next step of the temperance party should be to ask that inspectors be appointed to test the liquor sold in hotels. Canon Starr admitted that progress had been made along temperance lines, but his contention was that the progress had not been made that should have been made, and that there was more drunkenness on Kingston streets now than five years ago.

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Rev. T. J. Bidwell, Dean of Ontario, opened a winter series of special sermons to students on Sunday evening, when he spoke on "The Christ of the Synoptic Gospels."

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A lecture on the work of the Anglican Church in Japan was given Monday night, November 18, in St. George's Hall by Miss Bowman, who has been working as a missionary for five years there.

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Miss Bowman returns this year to her work in the new Canadian diocese in Japan, of which Dr. Heber Hamilton was recently appointed bishop.

ST. LUKE'S.

On Thursday evening, November 21, the regular monthly meeting of Sunday school teachers took place in St. Luke's Hall, when the following officers were appointed for the year: Superintendent, Mr. W. Carroll; assistant superintendent, Mr. A. J. Murray; secretary-treasurer, Miss V. Wiltshire; librarians, Mr. Cline Schofield, Alfred Compton, Noble Sharpe; organist Miss E. Spencer.

KITLEY.

This parish had a most enjoyable visit from the Rev. W. F. Fitzgerald, M.A., vicar of St. Paul's Church, Kingston, when he came to lecture on "Ireland and the Irish" at the request and under the auspices of the Anglican branches of the Woman's Auxiliary at Frankville and Jasper, November 20 and 21.

NEWBORO.

A branch of the W.A. was recently formed here, and has now a membership of sixteen. The following are the officers: President, Mrs. Dickinson; vice-president, Mrs. Butler; secretary, Miss Landon; treasurer, Mrs. Grothier.

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A very successful and enjoyable house social was held last Tuesday at the home of Mrs. Geo. Bolton.

That this parish of which the Rev. A. G. Dickinson is rector, has some energetic, faithful workers, is evidenced by the fact that over $250 was cleared at the bazaar and concert held last week at Elgin.

ATHENS.

The lecture on "Ireland and the Irish" by Rev. W. F. Fitzgerald in the town hall was well attended. The Rev. W. G. Swayne occupied the chair.

DIOCESE OF ALGOMA.

The Rt. Rev. George Thorneloe, D.D., Lord Bishop of Algoma.

GORE BAY.

The Church on the Manitoulin Island has lost an indefatigable worker in the departure of the Rev. Canon W. A. J. Burt for Fort William, where he is to be rector of St. Luke's Church. Canon Burt came to the Manitoulin a year ago from Huntsville, and has revived several missions which had been dormant for some time. His work here has been that of a travelling missionary and Rural Dean of the Island, and having special supervision over the work among the missions to the Ojibway Indians. His work had given fresh hope to the Church families scattered throughout the district that the time had arrived when they were to have the ministrations of the Church regularly, and the wisdom of the Bishop's selection of a capable man to do the work has been amply justified by the work he has achieved in the short time he has been here.

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Canon Burt's work has taken him to Sheguiandah, Bidwell, Big Lake, Mills, Providence Bay and other places in the district. The effect of his work combined with that of the Rev. H. Sims, was splendidly illustrated on Sunday, November 16, when thirty-one Indians, of the Sheshegwaning Band, publicly renounced the Roman Catholic Church and her ministrations, at Silverwater, and were received into the Church by Canon Burt, assisted by the Rev. H. Sims. Hitherto Roman Catholics have had this field entirely to themselves, but at the request of the chief and other Indians, Canon Burt visited the band and after thoroughly investigating their grievances and informing them of the seriousness of the step they were about to take, decided to receive them into the Church, and with the assistance of the Department of Indian Affairs, to start a school for the children of the families admitted to the Church.

The Indians are now busy fitting up a building to be used as a school and chapel, which will be ready for use in a few weeks, when it is hoped a teacher will be secured for them.

CHAPLEAU.

ST. JOHN'S.

This Parish was the most easterly point of the Mission of Help, which was held there from November 10th to 17th. For some time preparations had been made for the mission by intercession distribution of pamphlets, etc., the rector, the Rev. Percy Soanes, sparing no pains in the matter. The missioner, the Rev. T. Guy Rogers, of St. John's, Reading, England, arrived from Winnipeg, 800 miles farther west on November 9th. At a solemn service of intercession that evening was commissioned for his work in the diocese, by his Lordship the Bishop. The mission was opened by a celebration of Holy Communion at 9 a.m. Sunday 10th, followed by matins, when the missioner preached, taking for his text the story of the Pharisee and the Publican, gave a stirring account of the reason and objects of the mission. In the afternoon he spoke to the adult Bible class and the Sunday School children, and at 4 o'clock had a meeting for men. In the evening Mr. Rogers was again the preacher and a crowded congregation listened eagerly to his eloquent words. As he set the one way of Salvation the precious blood of Jesus Christ the Son of the Father who so loved the world received through the power of the Holy Ghost.

During the week services were held daily. Celebration of Holy Communion at 7.30 a.m., Bible reading and addresses at 3 p.m., children's service at 4.15 p.m., and evening services at 8 p.m. The attendance at all the services was in increasing ratio, and all were much helped. The subjects of the afternoon addresses were "Aid to Devotion," under the various headings: — Prayer, Bible Study, Holy Communion, Work for God, the Gift of the Holy Spirit. The evening addresses were very powerful, but the main idea was prominent in all. Salvation only through the Cross of our Lord Jesus Christ. The children's services were a great success. Mr. Rogers gained the hearts of the children right away and kept his hold on them as their regular attendance and eager attention showed. The concluding services of the mission were held on Sunday 17th. All were well attended, especially evensong, when the missioner made his last burning appeal to his hearers, taking as his text the words interpreted by Daniel to Belshazzer: "Thou art weighed in the balance and found wanting." After the evening service memorial cards were given to those who had attended and received benefit from the mission, the recipients kneeling at the sanctuary rails to receive them. The mission is over and the missioner has left for his far-off home and parish in the Mother Land, but we hope and pray through God's blessing the results of his work will remain and reach further and further to the glory of God, and the salvation of souls.

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DIOCESE OF CALGARY.

The Rt. Rev. Cyprian Pinkham, D.D., Lord Bishop of Calgary, Calgary.

RED DEER.

A Decanal Chapter meeting was held at Innisfail on November 13 and 14. The clergy present were Rev. Canon Dewduey (Deanery Missioner), Rev. C. W. G. Moore, of Red Deer, Rural Dean; Rev. O. Creighton, of Alix; Rev. W. H. F. Harris, of Stettler; Rev. J. D. Currie, of Pine Lake; Rev. H. E. Scallon, of Innisfail; Rev. J. Cartlidge, of Olds; Rev. M. W. Holdom, of Castor.

The Rural Dean opened the proceedings with a hearty welcome to Canon Dewdney, who has so kindly accepted the post of Hon. Missioner, and was for the first time with us in his official capacity. Canon Dewduey will be of great assistance to the R.D. in visiting many of the outlying districts and parishes.

The clergy gave reports on Sunday school work. Although there is great improvement, all felt how inadequately the work is being done with so much else to occupy their time. The chief difficulties seem to be :

(1) The long distances to be covered making it almost impossible to do more than hold services on Sundays.

(2) To get teachers.

(3) To give a system of lessons to children who hardly know the rudiments of the faith and are continually moving with their parents from one place to another.

The Sunday School Commission, good and helpful as it is, has not solved the difficulty of training rural children in the West.

It was decided to hold the next meeting about the first of next February, and that some outside clergyman should be asked to conduct a quiet day.

DIOCESE OF RUPERT'S LAND.

The Most Rev. S. P. Matheson, Lord Archbishop of Rupert's Land and Primate of all Canada.

BRANDON.

ST. MATTHEW'S.

The Mission of Help in this parish began on Saturday evening, November 9, and concluded on Sunday, November 17. The parish had been well prepared for the coming of the missioner, the Rev. Cecil S. Quainton, of Holmfirth, Yorkshire. There was a good attendance at the opening service, when the parish was formally handed over to the missioner for the specified period. An informal reception afterwards took place in St. Matthew's Hall. The assistant missioner was the Rev. G. W. Findlay, rector of Carberry, who took the children's services and otherwise materially assisted in the work.

The mission proved to be a wonderful success in this parish, a result which is owing to the extraordinary qualities of Mr. Quainton. Day after day the attendance grew larger at the services, until at the culminating service the church was literally packed with the congregation, seats being placed in every possible quarter, including the chancel and vestry. Many were turned away even then.

The series of subjects was as follows: "Myself"; "My Sins"; "My Forgiveness"; "My Saviour"; "My Conversion"; "My Church"; "My Communion"; "My Resolution." The high spirituality of the entire atmosphere proved very favorable for the convincing presentation of the simplest truths of the faith. The missioner as a preacher is probably unsurpassed by any man who has recently come to the Canadian West. He is powerful, magnetic, definite, intensely spiritual and eminently interesting. His delivery was forcible beyond expression; his voice had a wonderful range, and was rich and clear. His power of illustration was marvellous. It certainly was a remarkable example of what can be done by special devotion to the ordinance of preaching as a means of grace. Many excellent results have already occurred from his work, and there is no doubt that much that will never be known has been accomplished.

The Holy Communion was celebrated each morning at 7.30. Addresses were delivered to women in the afternoon, and the regular mission services were held at 8.15 in the evening.

The visiting clergy included the Rev. J. A. Maggrah of Griswold, the Rev. H. W. A. Brand of Alexander, and the Rev. M. A. F. Custance of Oak Lake. The Rev. J. G. McKinney of St. George's Brandon, also attended several services.

Mass meetings for men were held on Sunday afternoons and were well attended. Many people from other bodies were present at the services, and received a clearer conception of what the Church of England stands for than they ever had the privilege of hearing before.

On the last Sunday evening service, the rector, the Rev. W. P. Reeve, presented Mr. Quainton with a handsome gift of books as a token of appreciation on behalf of the parish. He also received several private memorials from members of the congregation.

A number of parishioners, headed by the clergy, bade him farewell as he left for England on Monday morning, November 18.

St. Matthew's, Brandon, is certainly heartily in favor of the idea of the mission, especially when embodied in such a man as Mr. Quainton.

DIOCESE OF NEW WESTMINSTER.

The Rt. Rev. A. U. DePencier, D.D., Lord Bishop of New Westminster, Victoria, B.C.

VANCOUVER.

ST. MARK'S HALL.

On Wednesday, November 6th, the regular meeting of the council of the Hall was held in St. Paul's schoolhouse at 3 p.m. Letters regretting unavoidable absence were read from several members clerical and lay. Among the latter was one from Hon. Price Ellison, Minister of Finance. The Principal, Rev. C. A. Seager, presented a detailed report, showing the highly satisfactory present condition of the affairs of the Hall and good prospects for the future. Ten students are enrolled. Five in Arts, four in Divinity and one preparing for medical missionary work in the foreign field. The Maintenance Fund is rapidly increasing. It was particularly emphasized that St. Mark's depends for support upon Church people in British Columbia, as it is hoped that any assistance which may be forthcoming from the generosity of the Mother Church in England for theological education, may be given to the buildings and equipment of the college as a whole.

Meetings of various committees of the council were held at the close of the council meeting. The ladies of St. Mark's Guild kindly provided refreshments for the committee members.

In the evening a public gathering was held in the same place, to mark the opening of the Hall. A large number of people were present. The meeting was addressed by the Lord Bishop of Westminster, Dean Doull, of Victoria and Mr. H. B. Robertson, of Victoria, chairman of the council. The Principal gave an outline of what had been done so far, describing the various courses of study and mentioned plans for the future, amongst which is one to make alterations in the Hall to accommodate the increasing number of students. Several more men are only waiting upon circumstances to enter the Hall.

DIOCESE OF NEWFOUNDLAND.

The Rt. Rev. Llewellyn Jones, Lord Bishop of Newfoundland.

The Bishop consecrated a new cemetery at HARBOUR GRACE, and during his visit he addressed the children of the High School, who presented him with a large grained photo of the school in memory of the happy event. The Bishop laid the corner-stone of this building three years ago. So far it has cost $8,000.

Rev. Geo. H. Maidment has been appointed curate of BAY OF ISLANDS mission; Rev. T. E. Loder incumbent of GRAND FALLS; Rev. N. Vivian curate of NEWTOWN, and Rev. W. W. Clarkson locum tenens at TRINITY.

Mr. E. Andrews, of St. Augustine's England, was ordained deacon, and Rev. E. Munden was advanced to the priesthood on Sunday, November 10.

ST. ANDREW'S CHURCH, Trinity East, was consecrated on October 30

The Bishop administered the rite of Confirmation at CATALENA and BONAVISTA, and consecrated a new cemetery at BONAVISTA.

At Spout Cove School Chapel, mission of CARBONEAR, the women have given a carpet for the sanctuary and the wardens collected the necessary funds for lamps for the school chapel. Both were used for the first services held there by the Rev. C. W. Hollands, priest of the mission.

Missionary meetings will be conducted in CONCEPTION BAY deanery during November.

ST. JOHN'S.

The ST. THOMAS' Men's Bible Class, recruited mainly from the adherents of that parish in St. John's, have just resumed its weekly sessions. The Rev. A. Clayton is its present conductor, who is maintaining its former standard of efficiency.

The Rev. Gordon Elliott, curate of Bonavista, officiated at St. Michael's Church, on Sunday, November 10,

RANDOM.

The Rev. W. A. Butler, a graduate of Queen's College, has been appointed by the Lord Bishop of the diocese to the vacant mission of Random.

FAITH AND HOPE

By One who was Suddenly Bereft of Sight

The following verses have been handed to us by the Venerable Archdeacon Ingles, Chief Institutional Chaplain of the Diocese of Toronto. They are the "soul words" of one to whom he has been privileged to minister. By scansion and other tests they may fall short of the standard of the literary critic, but by the test of faith and trust of a physically darkened life in Him Whom is the Light of the World they are sublime:

In the hour of darkest sorrow,
When grief my heart had rent in twain,
To my soul an angel whispered
"Strive for Heaven and see again."

Then my soul for strength and comfort,
Sought the throne of grace above,
"Oh, give me faith to read this lesson,
Make me know that God is love."

"Gracious Saviour with thy blessing,
I can count no suffering pain,
Fully trusting and believing,
Grant some day I see again."

Only on that happy morrow,
When eternal life begins,
Shall we learn how pain and sorrow
To the soul great blessing brings.

A SELF-DENYING ORDINANCE

Tramp: "I just dropped in to offer my new cure for indigestion and kindred ailments, mum. It may prove a great blessing to your family, mum, and I charge nothing for the prescription."

Housekeeper: "Well I must say that's reasonable enough. What's the cure?"

Tramp: "Live on plain food and give your rich and indigestible dishes to the poor. I'm the poor, mum."

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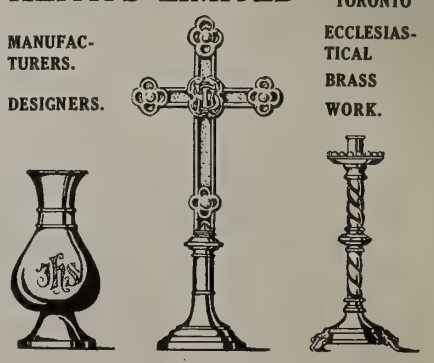

Women's Work and Social Service

"DO you know," said Carlotta, the other morning, with the air of one who has just made a profound discovery, "I really think that I shall become a member of the SPUG." Carlotta, who has a fair amount of money and a big circle of friends, is a person of rather sudden decisions. This visit was rather ill-timed, for my week's copy had reached a critical point, and after she had successfully diverted my thoughts from it, a good bit of remodelling had become necessary.

"The SPUG? why, it's the Society for the Prevention of Useless Giving. Isn't it a splendid idea? You know, every year at this time I get perfectly distracted over my lists; I think I shall just give it up and join either the SPUG or that other society I have heard of for the abolition of Christmas presents.

* * *

"No," I said, "I don't think this would be a good way of settling your difficulties. It would be like cutting a knot instead of unravelling it. A quick way, but think of the good wool or string that would be lost. And then how could you tell what is useless or useful? what would be your standard? I fear it would put an end to useful as well as to useless giving for think of the difficulty of drawing the line between them. After all, what is usefulness? The whole idea of abolishing Christmas presents suggests to me a sort of desert overhung with gray clouds, with a bleak wind sweeping across, the kind of wind when there is no movement. There is a forlorn beauty in a real scene of that kind, but that is in contrast to all the other beauties, to the delicate charm of spring, to the high pomps of summer, to the fading glories of autumn. No, Carlotta, I don't like your remedy. But tell me, why you want to abolish Christmas presents."

* * *

"Oh, well, it's all such a business. For one thing, I send to so many people for whom I don't really care much now. We began it at school and it seemed very nice then. Now we never meet and I suppose the truth is that we are not friends any more. But one doesn't like to lose touch altogether, and I should hate to be the one to stop. And then you know most of them have really everything they want, and it all seems foolish. It has come to be a bother and makes me dislike the thought of Christmas coming."

"Well," I said, " this is a big question, but still I don't think the solution is in cutting the knot completely. I rather agree with Polly Peele, who said the other day that the idea of exchange in Christmas gifts was an absurdity, a contradiction in terms. A gift is a gift, not an exchange. Take those old school-fellows, force of circumstances, the bond of common interests, for the time being drew you together, there was not much real sympathy between you; and when you all grew up and stepped out of the old familiar circles into new ones, there was nothing to hold you together, but you go on performing this annual function as a sort of courtesy to your departed friendship. If you find yourself saying or even thinking, I must send something to A; she always remembers me. I really should be quite glad if she would stop, but I could not be the one to break the old custom,—well, I think the time has come for you to stop making a gift that has evidently become meaningless for you, and I would mark off the list the name of any one to whom you feel you really don't care to send anything. To that extent I thing I can agree with the idea of the SPUG."

* * *

"Well, then there are my sisters' children. I must send something to each of them, but they are ridiculously overloaded with presents. They don't care for their things after the first few moments, and very soon each new one is broken or thrown aside."

"I do think there is an abuse about the amount of giving to children like your nieces and nephews. It trains them to a constant state of expectancy, and to a horribly nervous condition of shrieks and excitement. But this doesn't need a society to stop it; parents could easily control it if they choose; they might decline gifts for their children, or they might keep back all except a few, and send the rest to children to whom the reception would be a real event and pleasure. There is a need here for a reform in practice, just as there is about Christmas parties and about wedding presents. Now I would tell your sisters that this year the money you usually spend on your nieces and nephews—(I'm speaking to you, Carlotta, not to aunts in general, because your particular neices and nephews would be better with fewer gifts and possessions)—you will contribute instead to the Star Santa Claus Fund. You don't know what that is? Well, the Star aims through this fund at giving some Christmas gift to all children in Toronto under 12, who would not receive any present from any other source, children of homes where there is no money for extras like Christmas presents, and no well-off friends and relations to supply them. The fund is organized through district superintendents (whose names were printed, I think, in the Star of Nov. 18th), and the distribution is carried out in co-operation with the clergy of the various religious bodies in the down-town and outlying districts particularly. The lists are very carefully scrutinized, and the names of children are accepted only if they are found worthy in the sense of being poor enough to become beneficiaries of this fund.

* * *

"You would like to hear a little more about this? Good. Canon Dixon, whom we all revere for his splendid work among the poor and needy, says he has already 1,052 names for the list, and will add to this number, all belonging to the kind of children the fund is looking for. These children are found in the district between Sherbourne street and the Don, one of the poorest but by no means the only poor section of Toronto, for there are similar sections in the centre and west, and on the outskirts of the city. Another superintendent has sent in 400 names, and anyone may forward to one of the superintendents the names of children who he thinks have a good claim. Santa Claus arrived in Toronto this morning, said the Star a few days ago, and came directly to the office, where he exchanged his reindeer coat and cap and moccasins for a plain business suit.

* * *

From now till Christmas he will be peering down narrow lanes and side streets, and into cottages and garrets for the poor children he loves. No one will see him for he is in disguise; but on Christmas Eve he will again don his wintry garb and present every needy child with a Christmas box. His headquarters will be in the basement of Massey Hall where, as the time approaches, 40 or 50 workers will be engaged in filling the boxes, which by Christmas Eve will have been sent to the 14 district heads. Last year 5,484 children were remembered by this fund. The Star's social service work is sound and well managed, but the fund is not getting on as it should, and I think your nieces' Christmas presents—the money for them I mean— had better go towards the $4,000 which is needed for the Santa Claus Fund."

* * *

"That does seem a good idea. But there are other people—take old Mrs. X., for instance, she has always been good to me; I've known her all my life; she's lonely; I can't help feeling sorry for her, and I really like to remember her at Christmas. But oh, Honour Bright, it's such a big rich house, full of all sorts of things. I can always picture her searching for a place to put my silly little present in. She is a very old-fashioned, conscientious sort of person; she would think it positively wrong to give away anything that had been given her, and really it's an annual strain hunting for suitable offerings for her and several people like her whom I know about as well."

"Yes, I can understand your feeling about her, and it seems to me that if you want to give Mrs. X. something acceptable, you might make her a little Christmas present of some of your time. She is lonely you said, well, why don't you go and pay her a Christmas visit two or three days after Christmas day. The special excitement of Christmas would be over by then, and it would cheer her up to see you and to feel that though you have so many young friends and are so popular among them, yet you still can find time to care for the dear old friends who knew your mother before you were born. Yes, I daresay you would have to give up a very promising afternoon tea or some other entertainment, but a real gift must represent some self denial, and this is the true kind of Christmas gift under the circumstances for you to make to this old friend."

* * *

"You know, Carlotta, I love the social and friendly side of Christmas, and I think societies to abolish Christmas presents, for instance, would do a great deal of harm if they were successful, but they won't be. Only we must learn more and more to direct our gifts to those we really care for, and to those who really need and will value what we give. Then they must be real, and a real gift always has something sacramental about it; it must be an outward sign of inward warmth of feeling, of kindliness, good will and affection. If our gifts don't express something of this sort they become almost a sacrilege, so far are they from the holy meaning of Christmas—the Mass or Eucharist of Chrsit —for of course it is because of the Christmas gift of the Incarnation that Christmas has come to be supremely the day of gifts.

"We may make this beautiful custom a weariness or a mockery, when we let it become meaningless or when we throw money about carelessly without thinking of people's needs and likings. That last particular danger of course only comes to the people

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with a good deal of money. I sometimes think one experiences the joy of Christmas giving only in contriving to make one's little supply of money go as far as it possibly can, in inventing little surprises for Mother and Father and all the members of the dear home circle; in planning little Christmas pleasures for the lonely people and those who will not have much and for the absent children and Geschwister and nieces and nephews, whom alas! Christmas will not bring home, but to whom it will of course carry not merely thoughts from us, but some little tangible expression of our thoughts for them. Here is a good commentary on what I have been saying: 'My list is necessarily small, as I am poor, but what I give is given with love and the longing that I could give more.' That seems to me just the point about true Christmas giving.

"I do think some of us need to reform our methods, but not in the direction of suppressing our gifts, rather in that of making them more wisely and especially of trying to fit our giving to real needs. It is not difficult to find out about people with real needs; try Evangelia House, or the Down-town Church Workers' Association of some of the outlying churches, or the missionaries, the Dorcas department of the W. A. and so on. That is, when your own circle of friends and acquaintances does not include many of those who really need what you have to give. But I would never want to interfere with the gifts to one's friends which are such a very real happy part of Christmas giving."

* * *

This of course is a very free translation of our talk. Carlotta is always very friendly to one's suggestions; that is one reason why it is worth while to make them to her. She tells me that she has been reading the Star every day since, and that she and her sisters have become quite interested in the Santa Claus Fund and the Christmas supplies for these poor little ones whom Santa Claus knows and wants to help. I fancy their thoughts and interest will find a tangible form too.

Honour Bright.

A Trip to The West.

(Continued)

THE hours drag on, and at last the mountains are in sight. Up and up, turning and twisting, so that at times the engine seems to be trying to catch its own end car—through the midst of such majesty that one is awed with a sense of intruding into a silent grandeur that ought not to be disturbed by the smoke and grime and shriek of a train, for modern rush and hurry seem a poor thing and strangely out of place when we cross a range of mountains that have stood thus for centuries before man ever came to work his will upon them. Then the descent begins. "Over the hills and far away" is just what one realizes as one slips down the western side of the Rockies. A new world appears; the past just traversed is forgotten, and fresh wonders and delights crowd round one. And yet all is not in harmony. Everywhere along the way are evidences of travel—hotels that look like palaces, spots that seem made to entice and hold the traveller, so wonderful are their surroundings, and yet in a way they are a jarring element, a sort of Lilliputian effort to lay hold of the strongholds of Brobdignag. Along the banks of the Thompson stretches the new iron road of the C.N.R., some of which one sees with regret where it has displaced the old trail along which the pioneer rode or drove. Such, however, is the fate of the civilized world; the picturesque is outraged by the useful, the natural by the manufactured in the form of a thirty mile an hour train and a dining car. Yet one doubts sometimes whether one has gained much after all. To be sure, there is a host of rapid impressions obtained in a rush, but so rapid that they are a muddle; a luxury that leaves everyone grumbling because it is not more luxurious, but the old communing with Nature, quiet and gradual, is lost forever. Seldom, if ever, nowadays, do we find human beings of whom a poet could truthfully say that "the beauty born of murmuring sound" among the woods and brooks and rocks had passed into their faces! Never again will that come back where once the steam horse has snorted and put to flight or trampled under foot the fairy and the elf! Even one track is not enough. Canada is so anxious to link her eastern shores with the coast of British Columbia that soon there will be three transcontinental roads; the pastures will be dotted with cattle; great waving fields of grain will appear; Nature will be disembowelled by the prospector and the mining man, and it will be hard indeed to get away from the haunts of men and civilization.

When one arrives at Vancouver, and compares the present with the past of twenty years ago, one is inclined to rub one's eyes, and wonder whether the genii of the Arabian Nights with their marvellous powers were so fabulous after all. Is this the quiet, decorous, little city that used to lie about her twenty thousand inhabitants, that could have been bought out by a couple of millionaires, and which now has a good many millionaires of her own? Her song just now is the song of the real estate:

"Buy me and make a fortune;
My price will rise with a jerk;
Buy me to sell to-morrow;
Sell me and cease from work."

It is wonderful, but not all good. Wealth without culture is like the purse made out of a sow's ear—it may be strong, but it will never be beautiful, and the commercial man above all others is apt to look down upon the idealist, and despise the appeal of refinement and intellectual and spiritual interests, which do so much towards forming nobility of mind and character.

Since we were last there, the Hindu has arrived. If only he kept his own characteristics of dress, manners and so forth, he might be an interesting, if somewhat startling, figure on the streets of our cities. But he attempts to compromise between the East and the West, and tops off a suit of cheap ready-made clothes with a turban, a combination of two Easts indeed, but one the East of the Orient, the other of Canada, and mixtures are always ridiculous. Naturally, the question of the influx of these foreigners is a very hotly debated one at present. Various opinions are held, some desiring that they should be encouraged, others that they should be kept out by force, if gentler means fail. Either of these opinions is comprehensible, but a third party holds that the men be admitted, but not the women, which is fair to neither side. Owing to Western "tall talk," it is not easy to gather the exact irreducible minimum of truth, and the only important discussion we heard on the subject was between a rancher, who lived in the Delta, and an American from Arizona. The discussion in this instance centred chiefly round the Chinaman as an immigrant. The rancher emphatically declared, indeed he swore more than was necessary, that he would "trust a Chink more than some white men" he knew, and that while in a day a white man could do more than a yellow one, yet in a month the balance would be very much on the other side. The American spoke of the rights of the white man and the inferiority of the yellow man, said that he did not want to see his country defaced with either Japs or Chinese—they took the white man's bread out of his mouth and did no good to the country. It was a case of words, words, nothing but words, for neither apparently could substantiate his remarks with facts. Yet the rancher's argument seemed the more generous, had less bombast and cant phraseology, and as a result the audience voted solid for his view, though they were a mixed crowd from all over. Rather a strange and unexpected decision, if one is to believe the newspaper articles on such points! Was that vote a forecast of the future word of Canada on the yellow question?

Turning from matters of imperial interest to more trifling considerations, we noticed that Vancouver is still very primitive in the matter of addresses. A road may or may not have a name attached to it, conspicuously tacked up for the stranger to read—there are other cities of which the same criticism may be made that they are very lax on this point—but the numbers on the houses are left to one's imagination. One would like to question a long suffering postman on the subject! One little realizes how much one owes to him for the letters ill-addressed, wrongly addressed, or, worse still, atrociously written. One would almost accuse him in some cases of having some knowledge of black magic, so mysterious at times is his discernment!

The trip down the strait to Victoria is like that among the Thousand Islands, only more so, as the Irishman said, save that the islands are not as yet spoilt with buildings of all styles are degrees of ugliness as are the latter. Victoria herself has a right to her name, for a queen she is in every respect, crowned with flowers, surrounded by the majestic setting of her courtier mountains, glorious in her situation on the rock-bound shore of a great ocean stretching far into the unseen distance—no scenery is as lovely as that where sea and mountain join together to produce their grandest effects. No one who has lived there ever wants to live elsewhere. She may be sleepy, but so are flowers on a summer afternoon, so is the ocean under a midsummer noon, but she is restful with a dreamy restfulness somewhat like that of the fairy land of the Lotus-eaters, where

"It seemed always afternoon;
All around the languid air did swoon,
Breathing like one that hath a weary dream;
A land where all things always seemed the same."

And this is the end of the journey, truly an end fair and pleasant in contrast with the days of tiresome travel just preceding, a land whose shield does well to bear the sign of the setting sun as the characteristic emblem of her beauty in its calm and majesty, and significant of the Empire, "solis sine occasu."

SIR Archibald Geikie tells a story of a Scotchman who, much against his own will, was persuaded to take a holiday. He went to Egypt and visited the Pyramids. After gazing for some time at the Great Pyramid he muttered: "Man, what a lot of mason work not to be bringin' in any rent!"

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Thoughts and Memories of a Parson.

A Dear Old Bishop.

THE late Archbishop of Toronto was especially beloved of little ones. His happiest holidays were those spent in camp with the boys of St. Alban's choir or school. Two or three years before he died it was suggested that, as he was not feeling very well, he had better not go to camp that year, and if he did go, that he should not go the first day and so avoid the "discomforts" of pitching camp. "Why that is the best fun of all; I would not miss it on any account;" and he did not. To be billeted in the "Bishop's tent" was a coveted privilege. When darkness set in the lantern would be lighted, and one of the greatest treats for the boys was to have the Bishop read stories to them. Many a man now battling with the world holds a firmer grip of the real things, the good things of life, from the companionship, one might almost say chumship, he enjoyed with the dear old Bishop, and recalls with pleasure and gratitude those evenings on the bank of Lake Ontario, when in the dimly diffused light there sat in one corner of the tent the venerable figure of the Reverend Father in God, his gentle voice holding the closest attention of the scantily clad lads, as he read to them some stirring story of adventure on land or sea.

How infantile awe of "the Bishop" in the abstract quickly changed to love when there came acquaintance with the Bishop in person was illustrated in one of the late Archbishop's many amusing experiences. He was visiting for Confirmation a parish, at the rectory of which were four children ranging from 10 to 3. The youngest had never met the Bishop, and her older sisters were very desirous that "Baby" should behave with propriety when the Bishop came. The days preceding the visit were days of discipline for the little one. She was instructed not to say "Mr. Bishop," but "My Lord," and "don't say it too often, that's vulgar; when you first see the Bishop just say 'How do you do, My Lord.'" From their superior knowledge and experience did her seniors of 7, 8 and 10 years of age give these admonitions many times, with the inevitable result that the baby mind of the three-year-old was sadly disturbed. On the evening of the Bishop's visit, before dinner he sat by the fireside with his host, when a timid knock on the door was heard. In response to the host's "Come in," there entered a bashful little maiden, who advanced to the hearth rug with eyes cast down. "Well little one, how are you, dear?" from the Bishop was followed by, in clear baby tones, "How do you do, O Lord!" The laughter of Bishop and host at first disconcerted the unconsciously irreverent tot, but looking up and seeing the kindly face and outstretched arms of the Bishop, she at once made herself at home on his knee, and in the next half-hour learned and taught many things pertaining to dolls, and established a friendship that on one side amounted to veneration.

Before another year had passed the Bishop had become Archbishop. As the time for the Confirmation service drew near, his little friend was much concerned to hear that the "Arch"bishop was coming. Very sadly she approached her father one day and asked, "Why is not my own Bishop coming, daddy?" "He is coming, and he will be glad to see you," was the reply.

"No, not my Bishop, but the Archbishop, and he won't play with me and tell me stories."

It was explained to the little one that the Archbishop and Bishop were one and the same, and that it was her own Bishop who was coming.

"Then why do you call him *Arch*-bishop, daddy?"

"Because he is the chief Bishop."

"Well, if he's the chief Bishop he won't want to play with me and talk about dolls."

"Oh, yes, he will. He is just the same."

"Just the same? And do I say 'My Lord?'"

"No, just say 'Your Grace!'"

"My Grace! What you say at table?"

The younger members of the family again felt it incumbent upon them to instruct the Bishop's little friend, and remembering the tongue-slip of the previous visit, were more insistent than ever in their instructions. Again the inevitable result, a muddled little brain that had only room for one Bishop, and was sorely disturbed by "Grace" and "Arch"-bishop. So it was again a very timid little figure with downcast eyes that entered the room and approached the fireplace, where the Archbishop and the rector were again sitting. In very solemn, awe-struck tones the baby voice commenced the salutation, "How do you do, your—" There was a sudden halt as the voice of her "own Bishop" fell on the little one's ear. She looked up instantly with a quick flash of loving recognition, and she jumped at the held-out arms with "Oh, it is *only* you; I am so glad."

What greater grace could prelate desire than by his personal goodness and inherent gentleness to draw little ones, and big ones, too, to him, and through him to Him who had set him over them as their Father in God! As such we knew and loved our dear old Bishop, and as such he will be remembered and his memory cherished by thousands, and by them handed down to many yet unborn.

A Parson.

By The Fireside.

BRILLIANT DUNCES.

WHAT is happening to the cleverest of our boys and girls? We cannot afford to waste a single child of real promise. I am afraid the blindness to the issue is not recognized as it should be, and children of promise are driven into a line where their gifts are of no use."

These interesting remarks were made a few days ago by the headmaster of Eton, Dr. J. E. Lyttelton, apropos of the controversy that has arisen in the London press regarding the future of the brilliant boy—the successful student, who, after winning scholarship after scholarship, finds that when he finally leaves college there is little opening for his talents. This is due to several causes, the chief one of which seems to be that the brilliant scholar does not possess that business and commercial instinct which would enable him to adapt himself to the conditions and competition of modern life.

In connection with this discussion, however, it is interesting to note that quite a number of men who are famous to-day were, according to their own confessions, regarded as dull boys at school. There is Canon Scott Holland, for instance, a leader of religious thought, who says, "I was, and am always, a very bad scholar. I could not win the chief prizes at school. I could toddle along very happily near the top of my form and do decently. This was all. I was generally the second or third, but the form was not remarkably good."

Mr. Tim Healy, the brilliant Nationalist, also says that he "was a dull boy at school, and left at thirteen," while Sir Frederick Treves, the famous surgeon, confesses that "as a schoolboy I should have been classed as indifferent, while my school record as a whole was uniformly unsatisfactory."

Then there is Father Benson, the eminent Roman Catholic preacher, who says, "I fear I was regarded at Eton by my masters as idle and rather unsatisfactory, and with justice. I was a King's scholar there, owing to the admirable teaching I received at my private school, but my school reports from Eton itself were very far from good. I attribute this partly, no doubt, to my own perversity, but also largely to the manner of education that prevailed and still prevails there. I left Eton a very grievous disappointment to my relations, my teachers, and myself."

The Rev. F. B. Meyer says that while he was certainly not a brilliant boy, "I had the power of concentration and persistence; could maintain my position always towards the third or fourth place in the class—not infrequently the first—by assiduous labour."

Apparently Jack Hassall, the famous artist, was not a great scholar. "My list of honours for lessons at school," he says, "is a very short one, as I only got one prize in my life, and that loses some of its value to me, as all the other boys but one had measles."

A MATTER OF MATHEMATICS.

Little Wullie: "Hoo auld is yer brither?"

Little Tam: "He's a year auld."

Little Wullie: "Huh! I've got a dug a year auld, an' he can walk twice as weel as yer brither."

Little Tam: "Sae weel he micht; he's got twice as mony legs."

SLIGHTLY SARCASTIC.

She was only sixteen stone and three-quarters, so that when she trod on a banana-skin she subsided very gently. A polite shopkeeper came out to assist her to rise from a box of his best new-laid eggs.

"Oh, I do hope I have not broken them!" she cried.

"Not at all, madam," said the polite one; "they are only bent."

A PUNCTUAL PERSON.

A clergyman in England not long ago received the following notice regarding a marriage that was to take place at the parish church:—

"This is to give you notis that I and Mis Jemima Arabella Brearly is comin' to your church on Saturday afternoon next to undergo the operation of matrimony at your hands. Please be promp, as the cab is hired by the hour."

HUMANE.

Standing by the entrance of a large estate in the suburbs of Dublin are two huge dogs carved out of granite. An Englishman going by in a hack thought he would have some fun with the Irish driver.

"How often, Jack, do they feed those two big dogs?"

"Whenever they bark, sir," was the straight-faced reply.

DON'T "BOX" HIS EARS.

Bobby: "This sailor must have been a bit of an acrobat."

Mamma: "Why, dear?"

Bobby: "Because the book says, 'Having lit his pipe, he sat down on his chest.'"

Do It Now!

You have often thought of dropping in to look at the

DR. A. REED CUSHION SOLE SHOE

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BLACHFORD

114 Yonge St., Toronto

In The Honan Mission.

AN interesting letter has reached us from the Rev. W. M. Trivett, at work in the Honan Mission, China. Mr. Trivett writes from St. Andrew's school, Kaifeng, in the prefecture of Kaifeng. Added interest will attach to Mr. Trivett's letter by recalling some of the things said by Bishop White anent the Mission in the *New Era* of last April:

BISHOP WHITE ON WORK OF THE MISSION.

1. *Extent of the Field*: The whole Province of Honan (pop. 35,316,800) forms our diocese, and as far as the Anglican Communion is concerned, this is our field exclusively. But as other missions are working in the province, we endeavour to extend our work mainly in the untouched fields, so as not to duplicate missionary effort.

The educational work we are commencing in the capital will necessarily draw from, and we trust influence, the whole province, but our evangelistic and pastoral work so far is confined to two prefectures—Kaifeng and Kweiteh. The Kaifeng prefecture contains fourteen counties with an approximate population of six million. Three other missions besides ourselves work in this prefecture, and our proportion of evangelistic responsibility would be at least a million and a half of people. The Kweiteh prefecture, which has nine counties, has at least a population of over five million,—the one county of Yungcheng alone having 270,000 families living in some 6,000 towns and villages, that is to say, a population of something over one million people. Practically the whole of this Kweiteh prefecture is the sphere exclusively of our mission, for only one foreign missionary, and he not under one of the regular missions, is working in a very small way in this populous prefecture. Apart then from our responsibility to the whole province, our immediate sphere of work is to evangelize some seven million people who are not being reached by other missions,—a cure of souls almost equal to that of the whole of Canada, but with this great difference that the gospel has not yet been heard by these people.

Kaifeng city, according to the postal authorities, has a population of 300,000; Chengchow, another city in the Kaifeng prefecture, has a population of about 60,000, and in both these cities we have begun work.

In the Kweiteh prefecture we have commenced work in Kweiteh and Yungcheng cities, and only paucity of workers has prevented our beginning in other places, for doors of opportunity are open on all sides.

MR. TRIVETT'S LETTER.

St. Andrew's School,
Kaifeng, Honan, China,
October 18th, 1912.

I will take for granted that your readers realize that the mission is still in its infancy, yet we who are still rather new-comers cannot but notice that wonderful progress is being made all along the line.

In the first place, with regard to the educational work: At present the boys' school is carried on in what will be St. Mary's Hall, while the girls' school is still in their city house. The schools are well attended by a choice selection of students, many of whom are very bright and intelligent. The Bishop has been here all summer trying to hurry along the building of the new boys' school as quickly as possible. The outside of the building is practically completed, while the workmen are busily engaged on the inside finishings. The buildings when finished will be a credit to the Canadian Church.

A very sad event occurred at the orphanage the other day in the death of the little daughter of Mr. Yao, the catechist in charge. He had just brought back his wife and only child from Fuhkien. She was a bright, attractive little girl of about three years old.

This summer has proved very hard for children, and we have lost in all five little girls belonging to our Christians. The children at the orphanage are well, and thoroughly enjoy their present home. One cannot help feeling that their lot is a great deal better than many of the poorly dressed and hungry, dirty little ones we see daily about the city streets.

The medical work is to be started in the near future. Already we have the first native doctor from Fukien, who is now busily engaged with the study of this northern Mandarin language. We are eagerly expecting the arrival of Dr. Helliwel, our first medical missionary. There is a great opportunity for this branch of our work, which will no doubt prove a great blessing to many.

The evangelistic work has been steadily going on in the large straw mat shed in the city, but work has now been started on our permanent church building. An important part of this city work is the book room, where literature is distributed and where Bibles are sold.

ST. ANDREW'S SCHOOL—Kaifeng, Honan, China.

THE REV. W. M. TRIVETT,
In the Honan Mission.

The divinity class now has eleven earnest young men, who are being prepared to go out as catechists and teachers. The Bishop hopes that they may while in training be able to do evangelistic work among the many towns and villages in our neighbourhood. There is an urgent need for native as well as foreign missionaries. In many of these places the Gospel has never been preached, and one has no difficulty in getting a most attentive hearing anywhere.

The older missionaries tell us that there never was a time when the teaching of the Word of God was so eagerly received and sought after as to-day. We need all our friends to stand behind this little branch of the Old Church,—your own representatives in this dark land.

Very sincerely yours,
W. M. TRIVETT.

Laymen's Missionary Movement.

An increase in missionary givings of $11,945 for 1911-12 over those of 1910-11 from the Anglicans of Toronto was reported at the fifth annual meeting of the Toronto Anglican committee of the Laymen's Missionary Movement. This is an increase of 43 per cent. over what was given five years ago. Twenty-seven missionary committees are in existence in the city, and twenty-five parishes use a weekly system of giving to missionary purposes. The committee accepted $100,000 as a financial objective for 1913 and urged:

1. That increased emphasis be placed upon the need of prayer for missions and for our own efforts.

2. That the annual supper for Anglican men be held in January as heretofore.

3. That a more determined effort be made to achieve an every member canvass in every parish in Toronto every year during the last week in January.

4. That in order to accomplish this end steps be taken to start the necessary parochial organizations in motion in December.

It was pointed out that thirty-three city parishes reported 5,059 persons giving regularly to current expenses, and 3,136 persons giving regularly to missions. These same parishes, however, report a total of 12,900 communicants. To reach this great number not as yet having a share in the Church's missionary work; to induce those now contributing to give more largely, even to the point of sacrifice; this is one of the objects of the Toronto central committee. It can only be done by means of a personal canvass of every parish by its laymen. A very determined effort will be made to enlist the men of every Toronto parish in this work during January.

The officers for 1913 were elected as follows:—Chairman, W. C. Brent; vice-chairman, A. Monro Grier; treasurer, Noel Marshall; secretary, W. M. Wallace.

A STORY of the late Sir Lawrence Alma-Tadema concerns the close resemblance which existed between the great painter and George du Maurier. A lady sitting beside the latter at dinner one night refused to acknowledge any resemblance. "You know, Mr. Alma-Tadema," said she, "I think it is absurd to say that you and Mr. du Maurier are so awfully alike. There is really no resemblance at all. Don't you agree with me" "Quite," replied the author of "Trilby," but you see I happen to be Mr. du Maurier."

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Archdiaconal Conference of Elgin

MANY PAPERS ON TIMELY TOPICS

"Drawing Rooms Also a Sphere for Rescue Work"—"Exclusive Demands of the 'Righteous' on the Parson's Time"—"Why will the Laity Not Take Their Part at Conferences?"

(Contributed by a Member of the Conference)

A MEETING of the Archdeaconry of Elgin, diocese of Huron, was held at Ridgetown, November 6th and 7th, in the Church of the Advent, and was well attended by the clergy of the archdeaconry, and very badly attended by the laymen, as is unfortunately too often the case. As it poured rain, however, on Tuesday, we will lay the blame on the weather.

There were some excellent papers read, and some very good discussions of them, but the trouble was, papers and discussion alike were by the clergy altogether, with the exception of an excellent address on "Moral Pathology" by Mr. Walter Mills, K.C., who showed a thorough mastery of the subject, and opened up many lines of thought, which, while perhaps not altogether new to his hearers, were new in the sense that they were presented from the layman's point of view; for the clergy have a "jargon" of their own, and one parson talks much like another.

A paper was read by the Rev. J. E. Lindsay, B.A., B.D., on "Some Questions of To-day with Regard to the Church's Faith," in which there was dealt with practically the question as to what lies behind the fact that the Church is not progressing as she should; if she is "the Catholic Church;" and touching on the development of the Church's system along the lines of "Prelacy," rather than true Episcopacy.

"The Problem of the Unchurched Masses" was the subject of a paper by Rev. C. K. Marters, M.A.—and if there was anything relative to this important problem not dealt with by Mr. Marters, in his logical and convincing style, it is at any rate certain that no one else present could think of it. Special stress was laid on the "lack of religious instruction in our educational system."

The question of "The Church and Rescue Work," presented by Rev. G. F. Doherty, B.A., was ably discussed by Rev. A. B. Farney, who holds that "rescue work" is the Church's true work, and that too much time and energy is wasted by the demands made by the "righteous" on the parson's time, in expecting him to call on them constantly. Mr. Farney holds that the common meeting ground of these people should be the Church, and that the parson should be free to look after the wanderers, and not be expected to devote so much time, as he is expected now to do, to calling on the good people, tersely putting it that "he would be much better occupied buck-sawing in some poor widow's back yard, than in drinking tea in drawing rooms," which naturally drew a protest from some city parsons, who failed to see Mr. Farney's points, that "rescue work" would involve calling, even in drawing-rooms, which belonged to people who were not Christian people.

Be it said, however, some parsons like tea.

"The Clergyman in His Parish," a paper read by Rev. Rural Dean Miles, M.A., gave a high ideal for the parson, and as the rural dean is a thoughtful practical parish priest, and a man of consecrated daily life, the ideal set forth in the paper was given the greater weight.

Canon Domine, B.D., the beloved of all, in his own genial way, told of the good points of "Our Empire," the Sunday School paper, for which he has done so much, that it is locally known as the "Canon's Paper."

"The Church a New Field of Labor," a subject especially dealt with by Rev. J. Morris, Rev. A. Carlisle, B.A., Rev. L. W. Howard, M.A., occupied one evening session.

A "Quiet Hour," conducted by Rev. Rural Dean Ward, M.A., and Rev. W. H. Battersby, M.A., was an hour of quiet meditation on holy things, which made one forget the pessimistic thoughts apt to assail one at times, and showed the "faith" as a real power in the daily life

So it ends—this account of the conference. Too many papers,—too little discussions,—much kindness from Mr. Shore, the parson at Ridgetown and his congregation, back to your parish, to help if you can the vote of the 'Social Hour," the reality of the faith.

J. S. P.

Fortieth Anniversary of All Saints

OLD TORONTO PARISH COMMEMORATES BY A PAROCHIAL MISSION

ALL SAINTS', Toronto, is celebrating its fortieth anniversary by the holding of a parochial mission for the deepening of the spiritual life and the gathering of souls into Christ's kingdom. The missioner, Rev. G. E. Weeks, M.A., B.D., LL.D., of Lowestoft, England, who was introduced to the congregation by His Lordship Bishop Sweeny, is a most scholarly preacher, and at the same time simple, direct and winning.

The Bible readings on the life of a Christian, which are given at 3.30 in the afternoon, are found most helpful. The missioner commenced at the very beginning with the translation of the believer from the kingdom of darkness into the kingdom of God's Divine Son. Discouragements are sure to follow upon the first gladness, and hence need of grounding in the foundation truths. One of the greatest causes of discouragement, he pointed out, is the confusing of the standing of a Christian with his state. Standing is due to Christ's work for us, and therefore inviolable, whereas the state is due to one's appropriation of Christ, and therefore variable. Now the common mistake is we try to achieve an acceptable state, and from this reach a satisfactory standing before God. This we cannot accomplish. God brings us out of darkness into life, and expects us to maintain a corresponding state by the help of the Holy Spirit. Our standing and state may be and often will be in ghastly contrast, but by the help of the Holy Spirit they may be and should be as one. "He is able to guard you from stumbling and present frailties." It is this presence of the Holy Spirit within which will give us the strength to wage an incessant warfare against our foes, which the baptismal office summarizes under the world, flesh and the devil. These will be with us to the very end, but the work of the Spirit is to counteract them and keep them in their proper place.

The evening evangelistic meetings are also marked by a logical sequence. Monday evening the deceitfulness of sin was dealt with. It was shown from human experience that its power lay in its ability to pass as pleasure, to change its name, to minimize its offence, conceal its advance and assert its safety. By this power of deceitfulness it victimizes thousands. Sin against God by so many is confused with shock to society. If it does not shock society, it is not sin. It is much deeper than this. Everyday features of people's lives, such as evil thoughts, deceit, envy, etc., are placed by Christ in the same category as murder and adultery. From this it is seen that all have sinned before God, and all are under judgment, which judgment cannot be raised until the broken law is met to the uttermost. God himself has taken steps to meet the offence, and the opportunities given by God are sufficient. "He hath made peace by His cross." Man has only to lay down his self-will, etc., and take the peace

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The following pamphlets can also be obtained from the Manager, Church Life, Confederation Life Building, 7 Queen Street East, Toronto:

"Church History from the Canadian Archives."

By Canon Kittson. 12 cents per copy, including postage.

"The Catholicism of the Prayer Book."

By Rev. E. Soward, with preface by Canon Spragge, of Cobourg. 3 cents per copy, including postage. Buy it for distribution. It says the right thing in the right way.

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He hath made. The imminence of the coming of the Lord and the closing of the door to those not ready was held out as a solemn warning against delaying the acceptance of God's offer. The conditions laid down for participation in this offer, as St. Paul shows, are two-fold repentance toward God and faith in Jesus Christ. The former is not a mere sentimental regret, but literally a change of mind, and contains three elements—a recognition of sin as offence against God; sorrow for it: it is sin; and a hearty purpose of amendment. It is doing as the prodigal did—*arising* and *going*. The latter, faith in Jesus Christ, is the unreserved surrender of the whole personality to truths apprehended by the mind and consented to by the will. Such a faith makes a man a child of God and a possessor of eternal life.

Letters to the Editor

THE CIRCULAR LETTER AND CHRISTIAN UNITY.

To the Editor:

An interesting circular letter has been received by the clergy of the Canadian Church, submitting to their judgment the proposition of endorsing a plan by which ministers of other Christian bodies are to be given, under certain proper conditions, the freedom of our pulpits, and by which also members of those bodies in good standing as communicants, are to be admitted to the Holy Communion. This letter is signed by Dr. Symonds, the Rev. M. Plumptre and the Rev. Mr. Shatford. The proposal has already been ratified by a certain number of clergymen in the various dioceses of the Dominion. These overtures are interesting in themselves, but acquire an added importance from the more radical position to which they undoubtedly point.

As to the first suggestion, a great deal is to be learnt from the developments which have occurred in the American Church as the result of the famous amendment to Canon XIX of the General Canons of that body. The aforesaid amendment had for its author Bishop Gailor of Tennessee, and this prelate is on record as having intended by it nothing more than the authorization of addresses, with the sanction of the Bishop, from experts on various aspects of Christian life. On its passage, however, there was an immediate bursting forth of a stupendous amount of liberality through which whole series of sermons were delivered by non-episcopal ministers in the churches of the episcopal body. So great was the discontent aroused by this action, that an authoritative declaration was made by the American Bishops defining strictly the limitations within which the amendment was intended to work. In spite of this, however, a series of services was held in All Saints Church, Passadena, last summer by which ministers of other bodies were admitted to the pulpit of that church for general sermons, and furthermore, the rector of the parish on several occasions closed up his own church, and attended, with his congregation, at the services of one of the others. As a result, the whole question has been revived, and much controversy provoked.

As to the admission of other Christians to our Communion, it seems to me that the essential point is this: it is hardly in accordance with propriety that a usage of this kind should grow, in view of the fact that such members cannot fail to be ignorant of the sense in which the Sacrament of the Lord's Supper is understood by our Church. On this point, the wording of Article No. XXV is explicit: "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us by the which He doth work invisibly in us and doth not only quicken but also strengthen and confirm our faith in Him." Article No. XXVIII also declares that "the Supper of the Lord is not only a sign of the love that Christians ought to have amongst themselves one to another, but rather is a sacrament of our redemption by Christ's death."

It is quite plain that members of other bodies do not understand the sacrament in this sense at all; it is to them either simply a memorial, a badge or token of Christian men's profession, or a sign of the love that Christian ought to have amongst themselves one to another. It is certain that they do not, and in the nature of the case cannot be expected, to understand it either as a witness and effectual sign of God's good will towards us by which He doth invisibly work in us, or as a sacrament of our redemption by Christ's death. Can it then be held that we are justified in inviting to our altars persons who can have no just conception of the Sacrament?

This point may well be seriously considered by us all, and especially in moments when our feeling of love towards those of other communions might influence us to override the distinct teaching of the Church.

The point of departure, however, which is indicated by the above proposals, derives added importance from the goal to which it will lead; that goal is nothing more or less than the consummation of christian unity on the basis, it may be admitted, of episcopacy as the form of government in the united church, but at the same time of receiving into the ministry of that Church, clergy non-episcopally ordained.

I venture to say that of the signatories to the declaration referred to above, there are not more than five or six who are not prepared to accept unity on such a basis. This basis has been already proposed by some out-standing figures in the Church, such as Canon Henson and Dr. Griffith Thomes, and the next position to be fought for, as the recognized attitude of the Church, will be the very basis just outlined.

In this connection it is important to remember that however vaguely the doctrines of apostolical succession may be understood by a large mass of our people, and however opposed many of them may be to the strict statement of that doctrine, when the concrete and tangible platform is before them, that they will recoil with the most intense conviction from the ministration of clergymen who have not received their commission from the hand of bishops. It may readily be foreseen that such a step would provoke a far greater schism than the one it aims to heal. It would also, if carried out, bring into existence in the ministry of the Church, an inferior caste composed of men non-episcopally ordained, and would overthrow all conception of order and authority that now prevail. In holding unswerving-

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(Weekly)

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ly to the position of the Church, as stated in the Ordinal, and ratified by the sanction of the ages, we are on sure ground, and however well-intentioned may be the efforts of the men who are heading this movement, it is certainly the imperative duty of the members of the Church accurately to grasp the situation, and firmly to resist these initial steps in the wrong direction.

Yours faithfully,
WM. P. REEVE.

NO HINTS TAKEN.

"Is that clock right?" asked the visitor, who had already outstayed his welcome.

His hostess yawned.

"Oh, no!" she said "That's the clock we always call 'The Visitor.'"

The obdurate one sat down again.

"'The Visitor!'" he remarked. "What a curious name to give a clock!"

His hostess ventured an explanation.

"You see," she cooed sweetly, "we call it that because we can never make it go!"

And even then he failed to see the point.

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A Question of the Church's System

An Observant Correspondent Reviews the Situation as He Sees It

"The Man for the System or the System for the Man"—"How to Win the 'Small' Parishes—A Distributing Centre for all Stipends

UNDER the heading of a Question of the Church System, T. E. L. writes to CHURCH LIFE.

I have just came from a clerical "conference," and like all such church gatherings, it was a "clerical" meeting, although the laity were asked to attend, and the whole tune of the thing, despite attempts at cheerfulness, was decidedly pessimistic.

The general feeling was that there is something decidedly wrong with the present state of things in the Church, but no one seemed able to say just what it was.

It is the same story at gathering after gathering of the clergy.

The people as a whole lay the blame on the clergy, and the clergy do the best they can, and hope for better times.

But where is the root of the trouble?

Is it in the Church's faith?

Is the old faith of the Church "played out," and has it lost its ability to "grip" men?

Is it in the Church's system, or has she, as a matter of fact, any system?

Is it in the material that the church has to deal with?

Has humanity degenerated so that spiritual things do not appeal to them?

The claim of the church to be "the one holy Catholic Church" or at any rate the most scriptural branch of it, in doctrine and practice, leaves her open to the retort, that the results of her work in this country at any rate hardly justify her claim.

It is open to any of us to ask, whether the church has the right system to-day for the present and future development. The fact that there is grave questioning on this point to-day, especially among the clergy, is something that can neither be gainsaid, not yet lightly passed over.

There is an idea abroad that at present the system is used for the "man," not the "man" for the system, and I wait to hear it disproved.

There is only one of three ways of advancement in the church for the ordinary clergyman, and we grant that the clergyman, who has not ambition is no good.

The first, and the worst, equally bad for the man himself and the church, is "personal pull," which the best men, naturally will not use.

The second is high scholarly attainments, or rare gifts as a preacher, or worker, either of which are not so very commonly found.

The third is the possession of money, which always carries weight.

These can hardly be sharply differentiated in the case of the individual man, but the general classification stands.

We can safely omit the ability of the average clergyman to preach, at least fairly well, and to work hard, for these in practice do not count, in the general run of things. Bishops are tied hard and fast by the same influences.

They find it easy to get new men for the large parishes, but if they move one of their own men from a smaller parish, where will they get a man to take his place.

So much for the troubles—is there a way out?

We will suppose a case, for it is to be doubted if we will ever see it.

The movement would have to start at the top, and would involve the division of any diocese in which it might take place.

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parish, but to support his church, in the broad sense of the term.

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It sounds like a pipe dream, as I read it over, but I contend it is better than the present lack of system, with its crying injustice, and if the editor doesn't blue-pencil it, he can leave it to the letter-writing gentleman, to straighten out the tangles, for the germ of the right idea is there.

A system of brotherhood and equality — where each man is satisfied, that he is being used for the good of the whole—and not alone fighting for his own band — or a harboring of a feeling of resentment against injustice—is the crying need of the Church to-day, and if this scheme is not good, let someone work out a better, for a better we must have, if the Church is to live up to the place she claims for herself.

Bishop Kingdon's Memorial Throne

INTERESTING CEREMONY IN FREDERICTON CATHEDRAL

On the Twenty-third Sunday after Trinity, immediately after morning prayer at the cathedral, there was a most interesting function when His Lordship, Bishop Richardson, was conducted from the old to the new Episcopal throne, where the following form of presentation, with petition, was read by the Rev. Canon Allan Smithers on behalf of the clergy of the diocese:—

To the Reverend the Lord Bishop of Fredericton, and to the Dean and Chapter of Christchurch Cathedral:

Reverend Father in God: On behalf of the Clergy of the diocese of Fredericton, I beg leave to present this Bishop's throne to Christchurch Cathedral, with the prayer that it may now be solemnly dedicated by you to the greater glory of God, to the beautifying of His sanctuary, and in loving, blessed memory of His servant, Hollingsworth Tully Kingdon, second bishop of this diocese.

Twenty-third Sunday after Trinity, for the year of our Lord, 1912
(Signed) Allan William Smithers.

To which the Bishop made answer:

In my own name, and in the name of the dean and chapter of the cathedral, I accept this gracious gift from the clergy of the diocese and assign to it this honored place within the sanctuary.

The dedicatory prayer was offered, and the bishop then dedicated the throne, saying:—

"To the greater glory of God and in loving memory of Hollingsworth Tully Kingdon, second bishop of this diocese, I dedicate this throne. In the name of the Father, of the Son and of the Holy Ghost. Amen."

After the enthronement Canon Smithers preached from the text "Whatsoever things are lovely." The preacher argued that nature has its spiritual as well as its material side, and that beauty in every form as expressive of the care and love and power of the Creator for the creatures appealed to the highest nature and the higher faculties of man.

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TO OUR AGENTS:

(See Page 16).

We have not heard from some of you since you were appointed. Get busy—don't be a mere figurehead. Your name and address in "Church Life" will not do you or us any good if you are not at work, though it may look nice to see it in print.

Please do not be upset at this remark—it only applies to some. **TO ALL WE SAY—GET BUSY.**

INTEREST in Saturday Night's pages is shared by every member of the family. Father eagerly scans the financial section for live news of the market. Mother and the girls find equal enjoyment in those departments devoted to fashion, the home and social matters which so instructively and entertainingly cover those subjects which lie closest to a woman's interests.

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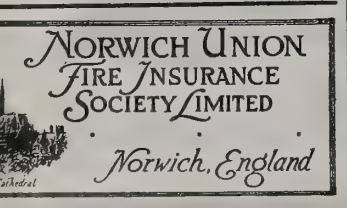

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For List of Agents of Church Life, see page 16.

The Week.

WE are hearing a good deal just now of the care of the feeble-minded, and what we are pleased to call the degenerate, and it is well that we should think very seriously and compassionately about these brothers and sisters of ours. It is proposed in some places to deal with them by act of parliament, to deal drastically with them, to put them away and lock them up, and even to treat them as animals dangerous to society, and as animals to make them the last of their race. The question is full of difficulty, but there is one aspect of it that seems to be very little thought of, and that is that to a large extent these people are the product of our modern conditions of life and labour. If we lock up all the present degenerates and feeble-minded, we shall not end the difficulty, for society in its present state will go on producing them at the same rate, probably at a greater rate. While men and women are underpaid, live in bad surroundings, and are thus made degenerate, they will continue to produce degenerates. It is quite right to seek a cure for all social ills, but here, as in all other cases, prevention is better than cure. This prevention is the duty of all people, for public opinion is more powerful than any act of legislation, and can correct the selfish tendencies of this present age.

Wise Care.

❦

THE following quotation from the Harvard *Theological Review* on the ethics of the pulpit are worthy of consideration: "The straining after screaming titles for our sermonettes; the emphasis we lay on the wrong things in our church calendars; the 'special features;' the extra special Sunday night affair which, with a pathetic sacrilegiousness, we hope will catch the eye or ear of restless, volatile people; the vices of hysterical advertising which we have allowed to mar the simplicty and grandeur of our vocation; the enervating habit, caught from outsiders, of speaking of the pulpit as though it were a proscenium, and of our services as though they were entertainments—how all these things stand once and for ever condemned in the clam, sane, spiritually dignified methods laid down for the Servant of Yahweh. It was prophesied that when he should come he would 'not cry, nor lift up his voice, nor cause it to be heard in the streets.' That is to say that there would be nothing hysterical, nor violent, nor corybantic, nor of the wild dervish in his methods."

Preaching.

❦

AT a time when we are asked to consider the proposal that the Church should in some measure throw open her doors to the members of other communions, and admit them to the Holy Communion, it is instructive to know that the same question has just been raised in the Lower House of Convocation of Canterbury. After being fully discussed and alternative measures proposed, it was rejected by large majorities. We are not necessarily bound by the decisions of that body, but it is well to notice that we are not pioneers in the move for freedom or whatever else we like to call it, and that a body of at least as much wisdom and experience as ourselves feels that the time is not come for such a step. In this discussion we see, too, that what is called Low Church, as well as High Church, joined in the objections that were raised. In the Bishop of Winchester's report of what was done at the American meeting of the World's Missionary Conference continuation committee there was no suggestion made of such a step, and that is just the place where we have a right to expect it.

The Circular Letter.

IT was an inspiring moment and one of deep significance when, following the statesmanly speech of the Premier on the Naval Bill, the entire House of Commons with the exception of one member, rose and sang the National Anthem. This was not the outcome of the evanescent emotionalism born of jingoism or wild militarism, but, we firmly believe, the spontaneous expression of a much deeper feeling, that of intense loyalty to the Motherland. It may be said that England or the British Isles cannot be spoken of as the "Motherland" of the French-Canadians. That is true, but while not the "blood mother," England has been a "foster mother," whose mothering care has been certainly not less for the foster children than for those of the blood; and a few of the type of Mr. Bourassa notwithstanding, we are convinced that the French-Canadians at large have a genuine sense of gratitude to and affection for the Mother of nations, who for over 100 years has never withheld her best in men, money or efforts to preserve the peaceful growth of Canada. That the Naval Bill of Canada like the entire military and naval policy of Great Britain is inspired and developed by desire and determination to preserve peace, and not by lust of war and conquest, is surely lost signt of by the few who declaim so bitterly against Canada being drawn into the vortex of old world policies. Such misinterpreters alike of motives and of history seem painfully deficient in the sense of gratitude. Canada is "a land of peace," "a land of prosperity," "a land of promise:" all, we thank God, perfectly true, but

Natural Gratitude and Duty, not "Jingoism."

"Ill fares the land—to hastening ills a prey,
Where wealth accumulates and men decay."

And ill, indeed, would fare Canada if in the men of this generation the spirit of the race were so decayed, that they would wallow in their wealth, when danger threatens, however distantly, the Mother-nation which gave Canada nation-birth. Three Dreadnaughts do not repay to England the debt of a century's care, nor are they intended to do so; but they are an outward and visible sign of Canada's grateful consciousness of her responsibility in the family of British nations. Not boastfully or in spirit of jingoism, but thankfully, we in Canada contemplate our position of prosperity and promise, our past period of development unmolested from without, and we remember that these things came to be—by the grace of God, and the strong arm of England.

❦

ONE of the weaknesses in the Church to-day is the widespread failure of the people to subscribe to a church newspaper. Many of the problems of needed money for the Church both in support of missions, clergy relief and other essential features, arise from the fact that the people do not know what these needs are. What often seems apathy and indifference in these matters can really be put down to ignorance. The wide-spread influences of a Church paper would do much to remedy all this. Not only does a Church newspaper keep a people thoroughly acquainted with the needs and the big ecclesiastical issues of the day, but there is no more affective auxiliary method of educating people in the principles and practices of the Church. An effort should be made to remedy this matter and to bring the power of the religious press to bear on all phrases of the work and life of the Church. In this connection the Living Church of Nov. 30th, says:—

A Potential Force—If Used.

"To say only pleasant things, to throw out compliments indiscriminately, to commend always, to avoid questions upon which Churchmen disagree, is pleasant, but it is also weak. That is the temptation that comes to an editor who is not a partisan and who takes no pleasure in writing criticisms of the work of any man. But it is a temptation that, if not resisted, makes religious journalism contemptible and robs the Church press of any serious influence in moulding the thought of the Church. To make a pretty paper is easy; but it hardly measures up to the requirements of a Church journal for thinking people.

Controversy is a difficult field of literature, but a very necessary one for any intellectual journal that is not content with an attitude of sheer weakness. To disregard the burning questions within the Church, to refrain from criticising the abuses within our Communion, especially when one does not refrain from criticising the abuses among others, to remain neutral upon questions that are in the melting-pot, to have or to express no opinions on questions that must be acted upon in the Church's legislative bodies, is to incur the well-deserved contempt of thoughtful people; and contempt is not a useful aset in the publication of a Church paper."

Our Old Country Letter

Nov. 26, 1912.

THE Convocation of the Province of Canterbury was again in session last week. The House of Bishops had before them an important proposal, moved by the Bishop of Exeter, Dr. Robertson, to establish a Central Advisory Council of Training for the ministry. Bishop Robertson is well qualified to deal with this matter, for, apart from his episcopal experience, he was for some years Principal of King's College, London. Three years ago the Convocations of both Provinces resolved that after the year 1916 no candidate for the priesthood should be accepted who was not a graduate of a recognized university; and that every condidate must spend at least a year in special training. A power of dispensation was, however, left to each Bishop; and it is partly owing to this reservation that the necessity for a Central Council has been felt. Its chief duty will be the promotion of uniformity of procedure on the part of those who are concerned in the training of our future clergy.; but it will also watch the supply of candidates, and consult as to the best methods. It is remarkable that this proposal (which was adopted by the Bishops) synchronizes with the changes in the Divinity Schols of Trinity College, Dublin, which were referred to in this column a short time ago.

The Archbishop of Canterbury, as chairman of the Upper House of Convocation, made an important pronouncement on the report of the Divorce Commission. He pointed out that it was "quite a mistake to regard the minority report as voicing, on behalf of the Church, what the Church specially wants for its own members." The three members who signed that report were not officially appointed to represent the Church of England; and their report "deals not with what Churchmen want as such," but with what the nation, including Nonconformists and non-Christians, needs. "Maintenance of principle despite hard cases," was the key-note of their recommendations. Of course the Archbishop was not disowning or discrediting the findings of his brother Archbishop and the two laymen who signed the report with him: he was only formulating a plain statement of fact which is in danger of being forgotten; and having made this qualification, he spoke in warm terms of the "lucidity, coherence, and historical sense" of the report, and stated that the minority, speaking as citizens, would "find behind them the teaching and the support of the Church and Church principles."

The Lower House of Convocation was engaged in discussing the Revision of the Prayer Book. Resolutions were submitted dealing with the Baptismal services, the Catechism, Confirmation, and the Communion office; but for the most part the changes suggested were merely verbal. The House showed a strange fondness for archaic and obsolete phraseology. It refused to authorize a rubric admitting of exceptions to the rule that only confirmed persons should be admitted to the Holy Communion. The Dean of Canterbury, (Dr. Wace) was a leading exponent of the conservative view.

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Cambridge University has at last decided to open its degrees to laymen and Nonconformists. It is expected that Oxford will follow suit before long.

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The Diocesan Synod of Cork, Cloyne and Ross assembled on the 22nd inst. to elect a successor to the late Bishop, Dr. Meade. Their choice fell on the Right Rev. C. B. Douse, who was consecrated for Killaloe only a few months ago. Bishop Dourse has thus the rare distinction of having been consecrated and translated in the same year—or rather half-year. It is to be hoped that the distinction will continue to be a rare one. In ordinary circumstances such an experience must be very disturbing to a diocese, apart from the undesirable repetition, within a few months, of an episcopal election. Bishop Douse has won golden opinions in Killaloe from those with whom in his short term of office, he has come in contact. He is leaving a diocese containing 9,000 churchpeople and 65 clergy, for one of 31,000 churchpeople and 135 clergy.

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Some time ago the parish church of St. Mary's, Charing-cross Road, London, was placed at the disposal of an Old Catholic priest, the Rev. C. W. Bollman, who acts as honourary chaplain. The Society of St. Willibrord, whose object is the promotion of re-union, is interested in Mr. Bollman's work, and has issued a statement to the effect that he is "building up a little community of devoted Old Catholics, with their own Old Catholic worship and their own German and French liturgies." They believe that the fact of these services being regularly held under the proper authority in an English parish church will not be without effect upon re-union work generally; and they bespeak for Mr. Bollman the support of Anglicans who sympathize with their object. William O'Connor.

PROVOCATION TO ANGER.

I am naturally as irritable as any; but when I find anger, or passion, or any other evil temper arise in my mind, immediately I go to my Redeemer; and, confessing my sins, I give myself up to be managed by Him.—*Clarke.*

The Circular Letter to the Church on Unity

A Pastoral Letter from the Lord Bishop of Quebec in Consultation with the Cathedral Council

To the Clergy of the Diocese of Quebec

Dear Brethren:—

"An Appeal on behalf of Christian Unity," signed by the Rev. Dr. Symonds, Rev. H. P. Plumptre, Rev. A. P. Shatford and others, has been sent to the Clergy of the Church of England in Canada, and their signatures thereto solicited. You have probably received a copy. Unity, most earnestly prayed for by our Lord, must ever be a subject of prayer and an object to be lovingly labored for by all who love Him. This being so, some might be tempted hastily to sign the petition referred to without duly weighing its effects; for what at first sight here appears to be Charity, and thus attractive, involves the sacrifice of a sacred principle; and no charity purchased at such a cost can result otherwise than in confusion and disappointment.

The subject here in question was considered at great length at the Lambeth Conference in 1907, when the Bishops of the Anglican Communion throughout the world, more than 200 in number, laid down four principles, since known as "The Quadrilateral," as a basis of union with Non-conformist Bodies, which principles, through the ages, had been regarded as essential marks of the Catholic Church. The first three, having reference (briefly) to the Bible, the Apostolic Faith as expressed in the Apostles' and the Nicene Creeds and the Sacraments of Holy Baptism and the Holy Communion, were found generally acceptable. The fourth, having reference to the necessity of Episcopacy as being of Divine appointment, constituted the difficulty. The Bishop of Carlisle, himself an acknowledged Evangelical, in a Vol: entitled "The ministry of the Word and Sacraments," (published in 1911) when speaking of hindrances to union, says of Episcopacy that it "is absolutely essential to the English Church," and again "these questions can never be solved by diplomatic fencing, by beating round the bush, by unreal and unsatisfactory compromise, they are questions involving great principles. The process of re-union will probably be hindered rather than hastened by premature attempts at external manifestations such as exchange of pulpits and the like."

The unity prayed for by our Lord was the unity of all who profess and call themselves Christians, of whom 340,000,000, (according to Whittaker) in the Greek and Roman Churches, not to mention the number in the Anglican, the Armenian, and other Churches hold Episcopacy to be a divinely appointed Order of the Church, and thus essential. The late Bishop Carmichael says, "To speak of Episcopacy in connection with the Church of England as "a venerable institution," or as existing for the "bene esse" and not for the "esse" of its existence, or as "a convenient and useful method of governing a Church," is an ignoring of a plain, open, honest avowal of her own teaching, and a denial of the principles whereby she confers and perpetuates her Orders." In view of the unique position in the Christian world held by the Anglican Communion, may we not hope that this branch of the Catholic Church will in God's good time be the means of uniting all Christians? To depart from Episcopacy as an essential would be to hinder this happy consummation, and, further, to cause a sad cleavage within our own Church. Yet this would be the logical outcome of the first suggestion made in the appeal before us.

Again:—Our Church has considered it right that her children should be prepared for Holy Communion by the Apostolic "Laying on of hands," and the gift of the Holy Spirit conveyed thereby; yet under the second suggestion made in this appeal the Church is asked to depart from this rule, and to exempt those without her Communion from the qualifications which she demands from her own children.

Her Clergy might even be asked to admit to the Holy Communion some who deny the Divinity of our Lord, and others who are not baptized and are nevertheless "members in good standing in their own Communions."

In short, the methods proposed in this "Appeal on behalf of Christian Unity" so far from promoting the unity of Christendom prayed for by our Lord, and earnestly prayed for by ourselves, would in our judgment seriously hinder the same, and would moreover create sad discord and disunion within our own Branch of the Holy Catholic Church.

(Signed) A. H. QUEBEC.

Lennox Williams, Dean of Quebec; A. J. Balfour, Archdeacon of Quebec; Richmond Shreve, Rector of Sherbrooke—Canon; Frederick George Scott, Rector of St. Matthew's, Quebec—Canon; F. J. B. Allnatt, Vice-Principal and Dean of the Faculty Divinity, Lennoxville—Canon; G. R. Walters, Incumbent of Mal Bay, Gaspe—Canon.

Quebec. November, 1912.

PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS

Principles and Charity.

WHILE Our Blessed Lord shows a beautiful combination of steadfast principles and Divine charity, we can only in our feeble way do our best to copy His example. To make a joint stock company of principles and charity is never a thing easy of accomplishment, often it is very difficult. The man of principle receives a short shrift at the hands of the critics. It is quite a popular thing to accuse those who hold to principles as being dogs in the manger, or guilty of wrongs that will prove far-reaching. Any move that has in it the elements of making things easy, of throwing open doors, of being all things to all men, carries with it the approval of the man in the street, who does not do much thinking, and will himself tell you that he has no time to bother, and whose favourite argument is that we are all going the same way—most of us are, unfortunately. The man of principle, on the other hand, is placed in an unpleasant position—he is unpopular—he is narrow-minded—he is even unchristian--certainly he is a bigot. We must for all this, credit the man of principle with being at least in earnest, for he knows that he is going to walk a hard road, and a fairly solitary one. Should there be any trouble likely to arise from the open door he is at once said to be to blame, and not the innovators who are opening doors by the happy and thorough process of breaking them down, and no allowance is made for the pain that he feels in finding himself opposed to his friends. We are told that modern conditions require changes in the old faith and its presentment, it must adapt itself to the century, or be left on the scrap heap. The altering of the faith to suit the modern conditions of a past day has left us the legacy of Methodism, and other "isms," such as Christian Science, whereas the fact is that modern conditions require the plain assertion that Christ, His Church and His Sacraments are sufficient for all men, all conditions of men, and for all time. We are told "Yes with alterations." If we think that, why do we call ourselves Churchmen? We are told that Confirmation is not a necessity, or at least only a necessity for the Churchman, who seems to be a particular bad lot, and to need more grace to be a normal godly man than other persons. It would be impossible to shew that Confirmation is not a necessity from the history of the Church, if constant use means anything. We have a perfect right to require it from those who seek the highest privilege of the Church, namely, Holy Communion—whether it be before their first communion or after, and in this view we are supported by the lately expressed opinion of the Lower House of Convocation of Canterbury, where the matter was discussed by leaders of both parties and rejected by a large majority. It is true that we are not bound by their decision, but as a guide of conduct it merits consideration, for they represent as much knowledge of the subject, and as much reason for alteration of the rule as we do. Should those who desire to make their communion in our churches refuse to accept Confirmation, then on that point they are not Churchmen—they may be better men, and doing better work than ourselves—but they are not Churchmen. If to-day we allow that Confirmation is not necessary except for the wicked Churchman, why should we not to-morrow say that for our separated brethren even Baptism is unnecessary? If we enquired of those who desire this alleviation we should find that it is possible that some of them may not have been baptized—would the innovators in such a case reject them, or would they avoid any mention or requirement of this sacrament? We then have the other proposal as to the admission of those who may preach. Now it is a fact that there is no rule that expressly forbids a Presbyterian to preach in a Church of England pupit, for the simple reason that when rules governing such procedure were made there were no Presbyterians or Methodists or Baptists—there were only three classes of recognized professors of religion, namely, Churchmen, heretics, and schismatics. It is surely a fair thing, and not an uncharitable one, to suppose that the Church never contemplated that any but members of the Church in good standing should be called upon to address and instruct the faithful—why should we alter this? For we must remember that preaching as the Church views it is not a matter of hearing men of ability expound on the topics or subjects of the day, or on ethics, nor is it a question of "quot homines tot sententiæ," but the saving of souls by telling them the message of the Gospel. A preacher does not need to be an expert in many things, but only in one—namely, the spiritual life—and when a man is such, and he can become such by prayer and living, he will always have a real message for the souls of his people, even if he has nothing to tickle their ears, or to move their intellectual admiration. The preaching that makes a man give money, or take a pew, or live a moral life, is an excellent thing, and in so far as it uplifts, it is a thing to be thankful for, but we must confess that the preaching of the Gospel is, after all, to make men find personal contact with Our Lord, to take up the cross and follow Him. Civic Sundays, Diocesan Sunday, Tubercular Sundays, Prison Sundays, and Animal Sundays are all features of this same craze to make the pulpit the sort of Sunday newspaper which is to keep people up to date on Church matters. There are other bodies of Christians who have made far more use of the pulpit in this respect than the Church of England has, and as we look at the results we cannot honestly say that we are enamoured of them. The tendency is bound to be to wider and wider popularity, and as a consequence to less and less of the real Gospel, with less insistence on the need of a devout life, and the need of Christ and His means of grace. "Woe is me if I preach not the Gospel" is a thought that all preachers ought to ponder in these present days.

Brotherhood of St. Andrew.

Toronto.

One of the largest and most successful annual meetings of the Toronto Junior Local Assembly was held in St. George's school house on Friday, November 29th. Prior to the meeting the ladies of the church provided an appetising supper, which served as a rallying point for the large contingent of juniors.

Mr. John Maughan, the energetic chairman of the Junior Assembly, presided at the meeting, which was attended by about one hundred and fifty juniors, with a sprinkling of seniors. Reports were read from all parts of the city.

Mr. J. B. O. Kemp gave an interesting talk on the work of the Junior Brotherhood, which was very much appreciated. A short five-minute talk from the assistant secretary at head office, Mr. C. C. Stenhouse, on "What a boy can do for his Sunday school class," was followed by a stirring talk from Mr. Arnold Hoath, a former chairman of the Junior Assembly. Mr. Hoath addressed his remarks to those who were in positions of responsibility in the Junior Brotherhood, and urged greater efforts on the part of seniors towards the developing of strong junior chapters.

An interesting illustrated lecture on the two parables of "The Talents" and "The Good Shepherd" by Mr. John Maughan was the next feature, and the evening was closed by an admirable talk to boys from Mr. Sharp, the secretary of the boys' branch of the West End Y.M.C.A.

Ottawa.

The first annual meeting of the Ottawa Junior Local Assembly was held in St. George's parish hall, on Sunday, December 1st, with Mr. Alder Bliss, chairman of the Assembly, presiding. Representatives were present from All Saints', St.

(*Continued on page* 16).

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PLEASE MENTION CHURCH LIFE WHEN WRITING TO ADVERTISERS

The Priestly Element in the New Testament.

Condensed by the Writer from a paper read at the Annual Conference of the Rural Deanery of Ottawa by Rev. Geo. Bousfield, St. Margaret's Church.

DR. HARNACK has stated in connection with the history of the Episcopate that, "There must have been some factor in the original constitution of the Church which tended toward the development of the monarchical Episcopate." So with the Priesthood. It grew and developed naturally, springing from certain elemental principles which characterized the Apostolic presentment of Christianity.

As the documents of the New Testament are almost entirely of a definite Judaic character, any interpretation of them along the line of Western concepts results in conditions paralleling the pictures of the old masters, who sought to interpret Eastern habits and customs in a purely Western manner, a fault we moderns are now seeking to correct.

Introductory to the

STUDY OF THE PRIESTLY ELEMENT IN THE NEW TESTAMENT

must be a short view of it as found in the Old Testament.

That it dominates the larger part of those Scriptures goes without saying, and therefore there is no need to enlarge on the evidence. We must pause for a moment to note that in Malachi (himself a priest), the practical closer of the canon, there is a decided effort to extend the priestly element in a world-embracing view of its influence and place. And it is significant that, at a period when the teaching function of the sacred Ministry was slipping into the hands of the Rabbis in the humanly instituted synagogues, Malachi declares, it is the Priests' lips should be the proclaimers of knowledge. As it was not until about 100 B.C. that the synagogue system reached its full development, we are not surprised to find the large place the priestly element occupies in the period covered by the Apocryphal writings. Consequently when, under Herod, the temple was restored, the Priesthood naturally resumed its place in the religious life of the Jews, though the teaching function had practically been lost to it, except when a Priest became a Rabbi. The words of Professor Milligan in his work on the Ascension of our Lord exactly describes the situation we have led up to:

"There can be no doubt, therefore, that the

IDEA OF PRIESTHOOD WAS THE LEADING

forming and controlling idea of the Old Testament dispensation. If it was so then, we may naturally expect it to be so under the New Testament dispensation, which proceeds upon the same lines, bringing with it only the full accomplishment of what had been formerly presented in type and shadow."

Therefore when we come to estimate the value of the content of the Apostolic message, wanting anything in the words of Jesus authorizing the dropping of the priestly element, I cannot see that we are justified in assenting to it being of no value, or in holding that it is an intrusive element in the Apostolic teaching.

It is significant that the forerunner of our Lord is like the prophet who foretold him, a Priest. His priestly interpretation of the Messiah comes out in his proclamation: "Behold the Lamb of God that taketh away the sin of the world." Thus the first message of the Gospel links the new dispensation to the priestly element in religion. The boyhood rebuke of Jesus to his mother shows that he recognized this definite connection of his work and his message with the divinely instituted worship. And in his Messianic preaching there is no denunciation of the priestly element, or the priesthood, while upon the scribes and pharisees and other products of the synagogue's system He empties the vials of his utmost scorn and contempt.

But how can we claim anything of priesthood for Jesus, who was not of the tribe of Levi, except that he shared with others the privileges of a national priesthood? However, it is evident that, just as the Judaic Old Testament concept of national priestliness did not include the whole content of the priestly concept, so no acknowledgment of Jesus as the Priest of humanity can gather up into itself all that is of priestliness in the New Testament.

This brings up the question:

WHAT CONSTITUTES THE PRIESTLY ELEMENT IN MINISTERIAL SERVICE?

The aim of all priesthood is to unite sinful man to God; to release those who are dead in trespasses and sin from their bondage to death, and bring them into fellowship with the eternal life. Thus the essential element of all true priestliness is the power to give life, or to be the means of restoring the broken branch to its place in the original stock. St. John's Gospel, necessarily the most perceptive of the four, because written at a period when the assured results of Christian experience had placed the teachings of Jesus in a truer perspective, constantly brings to the front that essential element in the priest-concept just referred to.

Here it is again necessary to caution against interpreting St. John with Western thoughts. No Jew like St. John (closely related to the priestly tribe as well) could write of life as he does without having as the basis of his concepts the idea of priestliness. So in interpreting the constant allusions to the giving of life in this gospel, we must familiarize our minds with the Old Testament presentation of the essential acts of priestly service. It was the office of the priest to accept or reject the offering. It was his acceptance that permitted the reunion of the life of the offerer and that of the Divinity, symbolized by his sprinkling the blood on the altar. The sacrifice which followed, being the more spectacular part of the reconciliation of a repentant sinner, easily became the most important part of the priests' duties, and gave prominence to the popular notion that the

ACTUAL SACRIFICE WAS THE ESSENTIAL ELEMENT

of the Old Testament priestly concept.

Thus all the wonderful sayings of Jesus about life, especially in the sixth chapter, are based in the mind of St. John upon Jesus being a Priest and exercising the essential element of the priestly office. And it is worthy of note that the sacrificial side of Jesus' death is not nearly so much emphasized by St. John as is that essential element in the priest-concept, the giving or restoring of life.

The attitude of the Master in respect of ministry is in no way opposed to priestliness. But He unhesitatingly asserts that the self-constituted teachers of his day, the Rabbinical class, are thieves and robbers. He alone is the true teacher, because He alone can give life, for He is a true Priest. So that those who read into the Apostolic commission, given in the upper room on the first Easter day, the Rabbinical notions of "binding and loosing," are beside the mark.

Here we may quote the appropriate words of Prof. Beyschlag in his New Testament Theology, for they well illustrate the contention of this paper: "It may be seen that a preliminary investigation of the Judaistic didactic ideas, especially those of the Pharasaic and Rabbinic, is in no way indispensable to the understanding of the teaching of Jesus and His Apostles. It was from the first a main feature of His teaching, which His disciples also received from Him, to pass beyond the ideas of postcanonical development to the canonical, biblical, and specially prophetic, from the Pharasaic precepts of men to the living Word of God."

Thus, then, Jesus sent forth His Apostles, not to found a new Church, or establish a new synagogue, or evolve a new Rabbinism, but to proclaim the fulfilment of the law, and to build up a spiritual temple of God, in which the

CHRISTIAN MINISTRY SHOULD EXERCISE ITS PRIESTLY POWERS

He gives them in that upper room the right to execute the priestly function of accepting or rejecting the offerer and his gift.

The great emphasis our Reformers laid on the value of priestly absolution, seen in the wording of the Ordinal and the office for the Visitation of the Sick, resulted from their perceiving that the essence of priesthood does not lie mainly in the power to offer the memorial sacrifice of the death of Christ, but rather in the exercise of that authority which declares the sinner to be in a state of life and reconciled to God. To this, point the words of Article XIX., for they assume that the essential element in the participation of the Sacrament is that you must be in a state of life. For if the presence of Christ be in the Eucharist, it must be a living presence; and as life and death do not consort, he who partakes while in a state of spiritual death cannot truly be held to eat the sacred elements which are the Body and Blood of the living Christ.

A few moments must be spent with St. Paul, now generally recognized as holding the same concepts as St. John, though expressing them in his own characteristic way.

As a Pharisee of the Pharisees, Paul must have stood for every idea Jesus opposed; and to him, "Rabbinism" as a religious force must have been greatly superior to "Priesthood."

It is interesting to trace his release from his early ministerial concepts, for not at once did he break the chain of mental habits. But he rapidly comes to the point where he will have

NO MORE HUMAN EXPEDIENT

like Rabbinism; no self-constituted preachers of righteousness. So he tells us that God hath set and Christ hath given a ministry in the Church. St. Paul's idea is well set down by the writer of the Apostle to the Hebrews: "No man taketh this honor to himself; but he that is called of God, as was Aaron." In the Christian Church, Paul holds that, by the ordinance of the Lord, the ministry shares in the privilege of the temple priesthood, as to ministerial support; and this at a moment when he is claiming for himself the right to work with his own hands for his own livelihood; showing that he still was dominated by the synagogic concept, which required the Rabbi to support himself. His claim for himself and his co-workers in the divinely given ministry of the Church

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that they are ambassadors, stewards, a ministry of reconciliation, shows us the trend of his developing ministerial idea, which culminates in the position he claims in Romans, that he is ministering as a Priest, the Gospel of God. It is significant that his choice of the moment to make this declaration is when he feels that he can address the Church in Rome in the fulness of this apostolic power, As a Roman citizen, he knew well what it meant to be able to write thus; for it meant that the whole civilized world would be quickly acquainted with this declaration of the

SURVIVAL OF THE PRIESTLY ELEMENT

in the Christian Church.

Want of space prohibits any further investigation; and it is not specially necessary, for the dominance of Pauline ideals in the other documents of the New Testament, except the Epistle of St. James, is so well established that it would be more or less a repetition of what has been advanced. There is, however, a specially

SIGNIFICANT PASSAGE IN THE APOCALYPSE

which must be touched upon ere we close; and giving due weight to the Judaic character of the Book, it is very illuminating as to the idea of the permanence of the priestly element in the Christian Church held by the writer, for he carries it past the earthly period of the Church's life to the heavenly.

Around the throne of God are four and twenty elders sitting, clothed with white raiment. The word "elder" (presbyter) is the official designation of those whom St. Paul appointed over congregations, and it was so used during the early centuries of the Church's history; it is sometimes used as equivalent to "apostle." To very many the word seems the antithesis of "priest," but it is used here of men who are 24 in number, the number of the courses of the priests in the temple service; they are taking part in a worship of which the temple worship, not the synagogue, is the type, and they are dressed in the white vestments of the priests. Conjointly they represent the Old and New Testament dispensation—the 12 elders of the tribes, and the 12 of the apostolate. There is thus no distinction made in this priestly worship by the elders, between the elders of the Old Covenant, to whom, of course, the priestly concept was natural, and the elders of the New Testament, to whom, it is supposed by many, it was, to say the least, distasteful. The truth is, there is

NO BREAK IN THE MINISTERIAL CONCEPT;

the priestly element in the Old and New Testament is the same, and has the same powers and privileges. These elders, also, as priests, unitedly offer the incense of heaven's courts.

The vision of the New Jerusalem, alone, gives us the end of the priestly element in religion. For when time is ended, and not till then, does the priestly worship cease. For the writer witnesses: "I saw no temple therein." For then God will be "all in all." And types and shadows and their earthly fulfilments will be taken up into "The Lamb," who is the fulness of Him that filleth all in all.

To conclude: The Church of England stands for a real and effective priesthood; and if circumstances have weakened the practical working of her ideal, they have not so dominated it but that we may hope a better historical method of study, which shall be true to historical environment, will yet compel the placing of the priestly element in the forefront of all ministerial concepts, as it is in the words of the Ordinal: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands; whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Activities in Algoma.

A Diocese "of Distances"—One "Gathering" the Opportunity for many Meetings—Re-opening of Church at Thessalon—Ruri Decanal Chapter Seeks Episcopal Guidance.

(From Our Correspondent at Thessalon)

IF that which is translated, reconstructed, renovated and multiplied by two may yet be spoken of as the old original then there was a Re-opening of a new Church at Thessalon, on November 28th, 1912.

The Church of the Redeemer had stood in an inconspicuous part of the town on a back street.

Exactly a year ago the Rev. J. Tate, as a wise master builder, placed a scheme before his people to remove their church to a magnificent site, to cut it through, draw it apart and place another of the same size in between so as to make it cruciform, to add a lantern tower with clerestory windows and rebuild the old tower with pinnacle and belfrey.

And such was the hearty co-operation of the wardens and workers and generosity of the people of Thessalon and their friends that they have attained their object.

The Church now stands on a central site, its exterior most beautiful and Churchy. Its grey walls are relieved by a sprinkling of color in the brickwork and stand on basement walls of stonework faced with grey cement block.

Entering the Church the first impression is one of calm, there is something soothing in the very proportions of the building and the aisles and lantern tower speak of space—nothing is cramped, all is free—it is uplifting, God's House.

Below is a commodious basement. The Women of the Auxiliary added this work to much that they have done for the Church.

The Bishop of the Diocese, the Right Rev. George Thornloe, D. D., preached from the prophesy of Haggai, chap. 9, verse 2, "The Glory of this latter house shall be greater than of the former, saith the Lord of Hosts." He congratulated the people of Thessalon and especially the worshippers present on the wonderful transformation that had taken place in one year. He was glad that now their own residences did not eclipse in beauty the House of God. He congratulated their clergyman and architect—for the whole was his inspiration and the plans all drawn by him, and he had carried it through in spite of heavy personal trials. The Bishop pointed out the true glory of any House of God and urged his hearers to keep in mind the ways by which the Glory of the Lord might be yet more and more revealed in this "latter House." He warned them that the House of God is not a concert hall, nor lecture room, nor even a place for social gatherings but for worship, a House of Prayer. The other clergy assisting at Evensong were the Venerable Archdeacon Gillmore, D. D., Rev. Canon Brooke, M. A., and the Rev. G. Prewer. A clear token of the happy relations existing at Thessalon was shown by the presence at supper and in the congregation of the ministers of the local Presbyterian and Methodist churches.

THE RECONSTRUCTED CHURCH OF THE REDEEMER, THESSALON.

UNITED DECANAL GATHERING.

The following day the clergy of the two Deaneries—fourteen being present—held united gatherings. At 8 a. m. The Lord Bishop of the Diocese celebrated the Holy Eucharist, assisted by the Archdeacon of Algoma and the Incumbent, the Rev. John Tate. At mattins the Bishop spoke to the Brethren "from his heart" of some sixty years of this world's experiences including thirty in the sacred ministry. He urged each deacon and priest not to cease when once ordained to examine the motives which made him surrender to the call, but rather by God's grace to perfect those motives. And as regards thine own futures and the futures of those depending upon them he would have them trust God implicitly.

The ruridecanal session proper opened with an address from the Archdeacon as Rural Dean. After recalling somewhat of Church life in his younger days in Ireland he "took up his parable" at 1 Corinth. 23, and expounded the Greek. He noticed how the phraseology in the original read like a modern scientific treatise: e.g. words like "energy" and "dynamo," also the ancient and modern contrast of Christianity with heathen systems, "many spirits" must yield to the "One Spirit." The passage naturally led to a discussion on the unity of the Church. Mention was made of a circular received by some of the Brethren. It was resolved:

"That the members of the Deaneries of Manitoulin and Algoma in joint conference at Thessalon while earnestly praying for Reunion with our separated Brethren unanimously condemn the proposal of the circular issued, and desire our Bishop's guidance in this matter."

A paper on teaching the Old Testament was next read by the Rev. W. Hardy Johnson: there followed dis-

(*Continued on page* 16)

MONUMENTS

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DIOCESE OF ALGOMA.

Recently the Bishop of Algoma opened All Saint's Church, Muskoka Station. Matins was said by the missionary-in-charge, Mr. Percy A. Paris, after which the Bishop celebrated the Holy Eucharist. In the afternoon there was a children's service, and two infants were baptised. This was followed by the baptism of an adult. The day closed with a well attended evensong. The Bishop preached at all the services.

The Church is by far the most imposing building in this new town, and has a very churchly appearance with its cross-crowned spire. The interior is already very neatly furnished, thanks to the kindness of friends. Altogether, the Church does great credit to Mr. Paris and his fellow-workers, through whose untiring energy it has been completed.

Muskoka Station is a new divisional point on the C.P.R., and has already grown into a large village. There is a great opportunity for the Church in this place, for there are large numbers of young men living there who work on the railway.

DIOCESE OF CALGARY.

RED DEER.

Owing to the fact that an appeal for Christian Unity has been drawn up by three clergymen, priests in the Church of England in Canada, and is being sent to every clergyman in the country, with the signatures of twenty-seven other clergymen affixed, it has been deemed advisable that we, the clergy of the deanery of Red Deer in the diocese of Calgary, do express our disapproval of the methods suggested and the mode of procedure for the following reasons:

1. That while we heartily believe in and pray that Christian Unity may be hastened, there can be no such thing as Christian Unity that only proposes union with certain Protestant Christian bodies and utterly ignores the Greek and Roman communions, which comprise nearly four-fifths of the Christian population of the world or about 340,000,000 souls. To quote Bishop Brent at the World Conference, 1910: "Our ideal—to achieve a perfect unity, not merely the unity of these various portions of Christendom here represented, but the whole of Christendom."

2. That the method suggested, instead of producing unity, would finally lead to surrendering the Church's place and position as a branch of that "one Catholic and Apostolic Church" founded by Christ, and would only lead to the Church's allying itself with a party and intensifying the feeling that exists, which is *the great barrier to Christian Unity.*

3. That if Confirmation means a gift of Grace through the entrance of the Holy Spirit, and is necessary for members of the Church of England before they receive the Holy Sacrament, it is necessary for all, and the Church has not the right to accord to others what she denies to her own members.

4. That as about 400,000,000 out of a possible 500,000,000 or less hold the Apostolic or three-fold order of ministry, no scheme of reunion can be possible which rejects or ignores it. The hope of reunion lies in the supplying the deficiency of those that have not got it, not in widening the breach.

5. That the Church in England at the Lambeth conference and the general synod of the Canadian Church at its session of 1911 adopted the "Lambeth Quadrilateral" as its minimum of union with other Christian bodies, which is as follows: (1) The Holy Scriptures; (2) Creeds; (3) Two Sacraments, Baptism and Lord's Supper; (4) Historic Episcopate; and it is on this basis and this only that we can approach Christian Unity.

6. That we deprecate the action of certain clergy of the Church in taking into their own hands a matter of such serious import that rightfully belongs only to the governing body of the Church as a whole, that is the General synod, before whom the same should be presented, and presuming to address the Church as a whole, ignoring the duly constituted authorities, the Bishop and Synod of each diocese.

7. That a copy of this letter be sent to His Lordship, the Bishop of the diocese of Calgary, each of the rural deaneries of the diocese of Calgary, and to each of the Canadian Church papers.

DIOCESE OF HURON

Christmas is near and the secretary of the "Huron Book Club" begs to present it as a worthy object to be remembered by those who have money or books to spare. Even single books and small donations of money ($1.00 or 50 cents) would be a great help. The club has given away over 700 volumes to clergy of twelve different Canadian dioceses, to students of at least three theological colleges, and to other church workers. The "Club" is trying to do in Canada the same kind of work as "The Guild of Church and Empire," 16 Russell Square, London, Eng. Life Membership in the Guild is fixed at five shillings, an annual membership at one shilling. Both the English "Guild and the Canadian Club" are doing a very worthy work. "Huron Book Club" appeals at this time for books or money. Cheques may be sent to Rev. G. M. Cox, of 746 Waterloo street, London, Ont., and books to the secretary, Rev. T. G. A. Wright, 95 Maple street, London, Ont.

BLENHEIM.

A very interesting meeting of the Brotherhood men, was held on Sunday the 1st of December, and at the close of the evening service six probationers were admitted, in the presence of a large congregation, to the duty of prayer and service for young men. This congregation is certainly alive, and the young people are busy in all departments of church work, taking their share with the older ones. At the service of admission of Brotherhood men one pleasing feature was the presence of three old Brotherhood men through whose efforts the success was accomplished, namely, Mr. W. Nudds, Mr. J. Peters, and Mr. W. Newson.

We expect the Bishop in February for Confirmation. The rector is busy with his candidates, giving the necessary instruction.

PRESTON.

An Institute for Sunday School Workers was held here on November 27th, by Revs. R. A. Hiltz and T. B. Howard, the Church of England secretaries for this branch.

The Preston Institute was the last of nine held in the Diocese of Huron. The local arrangements were perfect, the rector, Rev. R. Herbert, and the secretary, Rev. A. L. G. Clarke, worked hard, and the result was a large and enthusiastic gathering.

Rev. Mr. Hiltz spoke on teaching and teaching methods, and on class management. The diocesan secretary conducted a conference on aids to effective class work and also demonstrated the preparation and presentation of a Bible lesson.

Mr. Howard announced that it was proposed to hold a summer school at London, and also that the series of institutes would probably be repeated next year.

LONDON.

ST. GEORGE'S.

The regular weekly meeting of the A. Y. P. A. in connection with St. George's Anglican Church was held Thursday, November 28th, when a large number of the members were present to hear the reading of the monthly magazine, "The Tatler."

This branch of the Young People's Association are endeavoring to develop their own talent along literary and musical lines this season, and so far the meetings have been very successful.

DIOCESE OF NIAGARA.

There is much cause for thankfulness in the fact that there is not now, one vacant parish or mission in the diocese of Niagara. It is also understood that there are six young men in training at one Divinity school for work in this most important diocese.

The Palestine exhibition has been very largely attended. To the Sunday school teacher and indeed all Bible students, it has proved a veritable mine of most valuable Biblical instruction.

HAMILTON.

ST. THOMAS.

The concert given under the auspices of the Girls' Auxiliary was a success in every respect.

ST. PETER'S.

The enthusiastic members of this congregation expect to erect a new edifice in the course of the next year. The pastor, Rev. J. W. Ten Eyck, has every hope that the required sum, $60,000, will be pledged soon.

MILTON.

Rev. G. McQuillin has been appointed to the parish of Grand Valley, and the Rev. Oscar Cooke, Tapleytown, has been appointed rector of Milton and Terra Cotta.

The Rev. W. Thompson, who was doing duty at Stoney Creek during the absence of Rev. W. G. Davis, has succeeded Mr. Cooke. In this connection may be mentioned a very successful concert held in St. James' school house VAN WAGNER'S BEACH,

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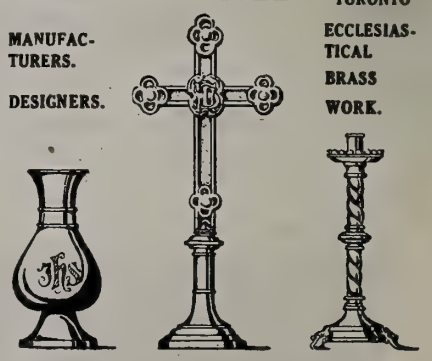

under the auspices of the chancel guild, the Rev. W. G. Davis presiding. During the evening on behalf of the parishioners and friends, he made a presentation to the Rev. Griffin Thompson, of an address and a set of quarter oak dining room chairs, as a token of their esteem, and in appreciation of his work during the rector's absence. Mr. Thompson most feelingly responded.

BURLINGTON.

ST. LUKE'S.

On November 25, the Rev. W. G. Davis preached on behalf of the widows and orphans of the diocese of Niagara. He wanted to raise a capital sum of $50,000 for the fund, and judging by promises he had received said it would be done by 1914.

DIOCESE OF ONTARIO.

The Bishop of Ontario has transferred the Ven. Archdeacon Carey, D.C.L., from the Archdeaconry of Kingston to the Archdeaconry of Ontario, rendered vacant by the death of Archdeacon Macmorine, and has appointed the Rev. O. G. Dobbs, M.A., rector of St. Paul's, Brockville, to be Archdeacon of Kingston.

KINGSTON.

ST. GEORGE'S.

The members of the Anglican Laymen's Missionary Movement held their annual banquet at St. George's Hall, on Wednesday, December 4th. Mr. D. H. N. Gill, president of the A. L. M. M. occupied the chair. Rev. Dr. Rennison, of Hamilton, delivered an inspiring address on Canada and Missions.

ST. LUKE'S.

Mrs. W. Craig, superintendent of the city and county W. C. T. U., addressed St. Luke's Sunday school on Sunday afternoon on temperance.

CAMDEN EAST.

The concert given by the Camden East Troop of Boy Scouts, in Hinch's Hall, last Friday night, was an unqualified success.

PERTH.

ST. JAMES' CHOIR ENTERTAINED.

Rev. D. Clayton and Mrs. Clayton entertained the choir of ST. JAMES' Church last Friday evening at the rectory. A very enjoyable evening was spent by all.

ELGIN.

The women of ST. PAUL'S Church held a very successful bazaar on Friday and Saturday last. Probably the most outstanding feature of the bazaar was the production on Friday night of an amusing play by the Elgin Dramatic Club. The gross receipts were well over $300.

BELLEVILLE.

On Thursday evening the Rev. R. C. Blagrave, rector of CHRIST CHURCH, was presented with an address and a piece of crystal by the brethren of Moira Lodge.

PRESCOTT.

The congregation of ST. JOHN'S is indebted to the Guild for the new cork carpet and covering for the floor of the Tower Porch entrance.

KEMPTVILLE.

The Young People's Guild of ST. JAMES' CHURCH are to be congratulated on the success of their seven cent supper and bazaar, held in Leslie Hall, on November 27. There was a good crowd, and proceeds amounted to $75.

The W. A. sent their annual bale to Chapleau, which consisted of quilts, clothing and groceries.

DIOCESE OF OTTAWA.

MORRISBURG.

St. Andrew's Day, St. James' Church, was most fittingly observed by both the members of the Junior Chapter of the Brotherhood of St. Andrew, who attended a celebration of the Holy Communion in a body at 8 a.m., and also by the members of the Woman's Auxiliary who conducted a service of continuous intercession in the church from 8.30 a.m. till 7 p.m. The day was divided into half hour spaces, so that it required twenty-one women, which number readily volunteered. In this way an unbroken chain of half-hour intercessions was maintained in the church throughout the day.

At the celebrations of the Holy Communion in both St. James' and Trinity Churches on Sunday, Nov. 24th, the congregations sang the doxology immediately after the prayer of consecration as a special Eucharistic act before God for the providential escape of the Most Reverend the Archbishop of Ottawa from being a passenger on the ill-fated steamer "Mayflower" on the evening of November 11th.

SMITH'S FALLS.

There was a large congregation at ST. JOHN'S on Sunday evening to witness the administration of Confirmation by the Archbishop of Ottawa. The rector presented thirty candidates and expects to have more ready for confirmation in Lent. The Archbishop gave a very forcible address, speaking with no uncertain sound on some special points affecting Christian faith and practice. His venerable appearance and great earnestness gave added weight to his strong utterances. The newly confirmed will make their first communion next Sunday at the 8 a.m. celebration. The Archbishop left on Monday for confirmation at St. Bede's Church, Montague.

DIOCESE OF QUEBEC.

QUEBEC.

A generous benefactor of charities and the Church, in Quebec, died recently and was buried from the English Cathedral. A solemn requiem Eucharist for the repose of his soul was celebrated in the French Anglican Church which his family built and endowed at Ste. Ursule Falls, P.Q., and in which he showed great interest to the very last. Rev. R. I. Ross is the rector and all the services are in French. The full ceremonial of the English Church is carried out in accordance with the ornaments rubric of the Prayer Book, and the Eucharist is celebrated daily.

In the will, $1,500 was left to this church. Other bequests in the will were $50,000 for the hospital in Quebec, $10,000 for Wycliffe College, Toronto, $1,500 for St. Mary's Church, Island of Orleans, $1,000 for the cemetery in Quebec.

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In the matter of censorship for moving picture theatres, the Quebec Legislature is introducing a good measure to protect young people and the public generally. A board of three censors has been appointed and begins its work next spring. Every film shewn to the public will henceforth be censored and cannot be exhibited unless it bears the censors' stamp.

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Sir Lomer Gouin and his Government have consistently shewn themselves favourable to all matters of practical moral reform.

—

A local branch of the Dominion Alliance has been formed. The meeting was presided over by the Rev. Canon Scott. Quebec city has a large number of licenses. Toronto has one for every 2,350 of its inhabitants, Quebec has one for every 450. Considerable amendments to the license law will be advocated.

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In the CATHEDRAL a service of missionary intercession for men was held on St. Andrew's eve, the preacher being the Rector of Partneuf.

DIOCESE OF RUPERT'S LAND

WINNIPEG.

On Saturday, November 30th, at eleven o'clock, at Holy Trinity Church, Donald street, Mr. John Miller McCormick, the energetic superintendent of the Church Camp mission, and Miss Lillian Roadhouse, daughter of the Rev. Job Roadhouse, of Kingston, Ontario, were joined together in the holy bonds of matrimony.

Ven. Archdeacon McKim, of Kenora, was the officiating clergyman.

Mr. McCormick came out to Canada about four years ago, and has taken up, as his life work, the ministry to the camp life of Canada. Several thousands of men are living in isolation away from all home comforts and Christian influence. Mr. McCormick and a band of Christian workers are endeavouring to reach these men.

The Church Camp mission is an auxiliary to the Church of England in Canada.

The friends of Mr. McCormick and his bride wish them every success in their new life.

DIOCESE OF SASKATCHEWAN.

MACKLEM.

HOLY TRINITY.

The Harvest Festival at this church was held on Sunday, Oct. the 27th, when special thanksgiving services were held, the Rev. Gordon Matthews, priest-in-charge, officiating. Evensong, which was fully choral, was heartily enjoyed by the large congregation, and the anthem was ably rendered by the choir. The sacred edifice was prettily decorated with fruit, grain and vegetables.

On Thanksgiving Day a "New England Supper" was served by the W.A. in the Masonic hall. A sumptuous repast was provided and a large number sat down to the tastefully decorated and heavily laden tables. The proceeds amounted to $55.00.

DIOCESE OF TORONTO.

TORONTO.

GRACE CHURCH.

On the first anniversary of the removal of the congregation from their old quarters on Elm street the corner stone of the new Grace Church in the parish of College Heights, Russell Hill Road and Lonsdale Road, was laid by the Bishop of Toronto Saturday afternoon.

It is expected that the new church will be opened for worship in a year's time.

ST. MATTHIAS.

Miss C. Davidson has been appointed parish worker, and Mr. J. W. Edmond organist and choirmaster in this parish.

ST. MATTHEW'S.

The Rev. R. Augustus Forde, incumbent of Minessing, Midhurst and Vespra, has accepted the assistant curacy of St. Matthew's, Toronto. He will commence his duties January 1st, 1913.

DIOCESE OF NEWFOUNDLAND.

The Rev. Canon Walter R. Smith, the Rural Dean of the Avalon peninsula, has been appointed Episcopal Commisary of the diocese. The venerable canon is one of the very few of the Tractarian school of Keble, and of Hurrel Froude, that the colony boasts of to-day. The appointment is a most popular one, especially to his own flock of St. Peter's, Portugal Cove, where he has faithfully ministered since the early eighties. *Ad multos annos.*

The Bishop of the diocese, leaves for Bermuda, on St. Andrew's Day, and will remain there until next May, performing the duties of his exalted office. The Bishop has passed his seventy-second birthday, is quite vigorous and hopes to enjoy his stay in the Gibraltar of the west during our winter season.

THE CHURCH IN UNITED STATES.

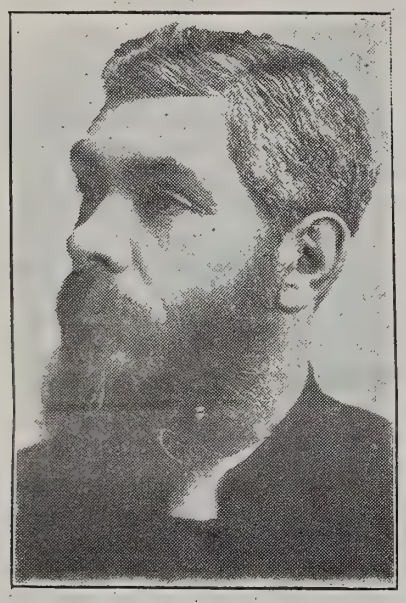
The Rev. Charles Edwin Purdy, M.D., who since May, 1911, has been assisting the Rev. Chas H. Smith, D.D., rector of St. James' Church, Buffalo, has accepted the invitation to become rector of St. Thomas' Church, Bath, N.Y., in the same diocese of Western New York., and will begin duties there in January.

The vestry of St. Luke's Church, Catskill, N.Y., has extended a call to Rev. H. P. Grout, of Delhi, N.Y., as its rector. Mr. Grout, a son of

Canon Grout, secretary of the Diocese of Ontario, has accepted and will be inducted about the beginning of the year. He has been a priest in the United States Church for ten years. He was educated at Trinity College, Toronto, was curate at Prescott and rector at Newboro before going across the line.

A FAITHFUL PRIEST AT REST.

By the death of the Venerable Archdeacon Macmorine, ST. JAMES' Church, Kingston, has lost a faithful and devoted rector, and the Church on earth one of her most true and loyal sons. The deceased was born 69 years ago, and educated at Queen's University. His first mission was at Thunder Bay, with headquarters at Port Arthur. In 1885 he was appointed rector of ST. JAMES', Kingston, where he laboured till 1909, when he was compelled by failing health to give up active work in the



The Late Ven. Archdeacon Macmorine.

parish. He was appointed rural dean of Frontenac in 1900 and Canon of ST. GEORGE'S Cathedral in 1901. In the year 1903 his Alma Mater at Queen's honored him by making him a Doctor of Divinity. In 1904, when Archdeacon Worrell became Bishop of Nova Scotia, the deceased became Archdeacon. His death occurred in Augusta, Georgia, whither he had gone to spend the winter. Interment took place at Kingston, where he had worked for so many years, and had gained the affection and deep respect not only of the congregation of ST. JAMES' but of everybody in the community.

LIVING THE BIBLE

A proud Indian nabob, going along the streets one day, was attracted by the sounds proceeding from a mission-school, and he drew near to listen. The boys were reading the fifth chapter of Matthew. The eyes of the prince flashed with unwonted fire; and, when they had finished their lesson, he exclaimed, "Well, if you only live that chapter as well as you read it, I will never say another word against Christianity."

Bishop Collins and the British Church

(Contributed By W. P. R.)

THE late Bishop of Gibraltar, Dr. W. E. Collins, was a man of extraordinary spirituality, sagacity and scholarship. The story of his brief career is one of the most inspiring and pathetic chapters of modern days in the Church of England. Passing away in the dawn of early manhood, he has left behind him a memory that will long be cherished by those to whom the welfare of the Church is dear.

The Archbishop of Canterbury disclosed in his address at the obsequies of the late Bishop, something of the estimation in which he was held at the centre of our ecclesiastical life. He subsequently added to this in his memorable charge on the position and duty of the Anglican communion. Those who were present at the Pan-Anglican Congress have borne eloquent testimony to the remarkable work which Dr. Collins did, both in the organization of that enterprise, and also in his position as chairman of one of the most important sections.

The story of his work as a bishop

READS LIKE A ROMANCE.

Its sad culmination in that last journey to Smyrna, during the course of which he died, is a tale that brings out, in clear relief, the unconquerable devotion of a worthy Father in God, and the love of the flock whom it was his chosen privilege to feed.

As a master of historical research in the field of Church history, Dr. Collins' name stands very high indeed, and although the mass of the production which he has left behind is not very large, its quality is exceedingly rare.

I recently had the opportunity of looking over Bishop Collins' volume of "Beginnings of English Christianity," and there are many striking conclusions embodied therein. This investigation into the origin of our Church begins with the question, "What was the relation of the Church of the English to the previous Church

OF THE BRITONS!"

The answer removes several illusions which have been more or less cherished by Church of England people. For instance, the idea has been held for several centuries, and is even advanced to-day, that on account of the priority in point of time of British Christianity, there was some direct connection between the British Church and the Church of the English people, who, at a later date, gained possession of the soil of what we know as England. It has been held in effect that the mission of St. Augustine simply "displaced or swallowed up an older Christianity." Views of this kind, although they ante-date the Reformation, nevertheless largely maintain their vitality as arguments against certain Roman claims of jurisdiction. It has been contended, in answer to the assumption that the Church of England derived the faith from the Pope through St. Augustine, that in reality she derived her origin from the ancient British Church whose birth is lost in the mists of antiquity.

The Bishop points out that this contention was re-inforced by the tendency to claim apostolic origin for the different national churches, and that we, according to this tradition, have St. Paul as the founder of our own.

By a little further development of the position," says the Bishop, "controversalists have even claimed that the British Church, from which we derive our origin, was a Church from beginning 'evangelical' in doctrine, free from the power of the Papacy, and therefore from Roman 'corruptions.' St. Augustine's mission on this theory, was little more than the subjection of this Church to the tyranny and the corruptions of Rome; and the Reformation in which the shackles and fetters were broken off, was practically the undoing of the work which had been inaugurated by Pope Gregory when he sent St. Augustine to us."

In Bishop Collins' book

THIS POSITION IS SHOWN TO BE UNTENABLE,

and an argument, based on all the facts, is set forth to show that the Church of England owes absolutely nothing to the old British Church. Claiming the contrary, we only weaken our position. Having no historical foundation, the use of such a false line of controversy only tells in the long run against those who employ it.

The fact is advanced with great force that what took place when the English and their allies invaded Britain, was not a mingling of the conquered and the conqueror, such as occurred in France, but an actual extermination. The Britons were driven into Wales and Cornwall, and although they retained Christianity they did nothing to spread the faith among the heathen English, and indeed explicity refused to undertake such a work. Long after the English conquest occurred, the English remained a heathen race, and the Bishop says "everything points to the conclusion that they would have continued so if they had been left to the tender mercies of the old inhabitants of the land."

The Bishop draws up a very telling

INDICTMENT AGAINST BRITISH CHRISTIANITY,

showing that it was in the highest degree "weak, wanting in initiative, and debased both in faith and morals." In this connection he quotes the conclusions soberly reached by the late Mr. Haddan, and it is worth while to bear them in mind.

"Up to the time of the departure of the Romans, such Christianity as existed among us, weak at best, and scantily spread, appears to have been confined mainly, if not exclusively, to Roman settlements and Romanized natives, and to have struck, in consequence, but feeble roots in the land. It was foreign, not native; it was confined to the Roman provinces of Britain itself; it had no strength or character of its own, but was a feeble reflection of its Gallic sister across the channel, from whom almost certainly it was derived. Its history is confined almost to the mere fact of its existence, or is, at best, a skeleton of dates, filled up almost by negatives. It was a Church up to this period, which

HAD PRODUCED NO ONE KNOWN WRITER EXCEPT PELAGIUS, AND THE SEMI-PELAGIAN FASTIDIUS;

and of these the first certainly, and almost certainly the second, lived and wrote abroad; a Church which had contributed nothing beyond a silent vote to any ecclesiastical movement whatever, and had lain open to the subtle machinations of the metaphysical Easterns, through the simplicity of her ignorance—a Church the first utterance of whose voice, when she found one, was in the form of the fiercest possible denunciations of her own shortcomings and of those of her people, in the well-known complaint of Gildas—a Church that had hitherto sent no missions; for even Palladius, Patrick, Ninian, who date also at the very close of the period, were sent by St. Martin of Tours, and by the Bishop of Rome—a Church, which when assailed by heresy, was compelled to send to her neighbors for a fit champion of the truth—a Church that looked to Gaul for the saints whom she should follow and reverence, and by whose names she should call her sacred buildings, Hilary, Martin, Germanus, and whose own almost single saint was only a convert, and a martyr in the same day, if his story, indeed, can be trusted at all—a Church that has left a trace indeed . . . . but the very faintest trace, of her two centuries and a half of existence, in brick or stone, in sculpture or in inscription—a Church too poor to endow even her own bishops—a Church which, so far (it was different afterwards), had no traceable customs or ritual peculiar to herself—a Church which, in a perhaps happy obscurity, on the one hand, escaped persecutions with but one probably

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small exception; but on the other (omitting, indeed, the heretic Pelagius), formed no school, threw no new light on the truth,

SUPPLIED NO COMMENTARIES ON SCRIPTURE,

devised no religious or charitable institutions, added nothing of any kind to the common stock—such is the view which a reasonable criticism gives us of the Church of Britain up to the Saxon invasion of her shores."

Such investigations as those outlined above, led the Bishop to the conclusion that we in the English Church have abundant reason to recognize the merciful providence of God in the fact that we received the beginning and the shaping of our national Christianity from the fuller and better ordered life of the mainland. It would seem from such light as that thrown on the subject by Dr. Collins that we can put to one side the British Church as having been, in any sense, the mother of our English Christianity. As to what we owe to the Irish and Scottish Churches through St. Columba and St. Aidan, that is quite a different story.

Letters to the Editor

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

THE CIRCULAR AND CHRISTIAN UNITY.

To the Editor.

Without doubt in the near future those who are responsible for issuing "the Appeal on Behalf of Christian Unity" will in some definite manner reply to the various criticisms which that appeal has provoked. At present the signatures are still being received from different parts of the Dominion —likewise some criticisms—and it would be premature to make any formal reply.

In the meanwhile, however, I am asked to offer a few remarks with regard to the courteous letter which appeared in last week's issue. from the Dean of Calgary. Speaking of the two practical steps suggested in the Circular, he says "they would not be of any real avail in the cause of a fundamental restoration of the Unity of the Catholic Church; they would only be like the interchange of diplomatic courtesies by ambassadors, which in no sense affect the root difference between various nations. Such courtesies may smooth over surface irritations, but are of no effect for real unity."

I should be inclined to preach a very different sermon from the Dean's text. "Diplomatic courtesies" have been and are (I shall claim) of enormous value in promoting international unity and goodwill. They are a sign that civilized nations are now no longer perpetually in a "state of war" with one another, but are, normally at least, in a state of peace. They frequently result in the promotion of further unity, and to establish me it of Alliances and Ententes cordiales. And if ever the nations of the world come together in a fuller and wider unity—a federation crowned by universal peace—that glorious achievement will be brought to pass indirectly at least, by diplomatic courtesies.

So that surely the political analogy which the Dean suggests is really a strong argument for these interecclesiastical courtesies which he deplores.

And I think the analogy is capable of a further development: those who advocate these practical measures of Church Unity, (N.B. let us always carefully distinguish between Church Unity and Church Union) are often accused of being willing to give up and throw overboard "for the sake of Church Unity" the Institutions of our Church, specially Episcopacy. In the scheme of Church Union which they are supposed to have in mind, "Episcopacy is to be thrown in the melting pot." And so they are represented as tratiorously abandoning the very fundamentals of our Faith and Order. The political analogy, however, does not warrant such an assumption. We negotiate and exchange diplomatic courtesies with many governments which are different in faith from our own. We deal with them as we find them—monarchical despotism in one, complete democracy in another. But these negotiations with various forms of government do not imply any disloyalty to our own. Even the most staunch defenders of the Divine right of Kings (if any still survive) could not regard it as an act of patriotic disloyalty to exchange diplomatic courtesies with other forms of government. And it is equally wrong to accuse those who advocate steps of ecclesiastical reciprocity of a lack of loyalty to the Institution of their own Church. As far as I know the mind of the signatories of the Appeal they are all absolutely at one in such loyalty, and would defend Episcopacy with as much enthusiasm as any of their brethren.

The fact is that there is a vast difference, not always remembered, between the recognition of Presbyterian Orders and the desire, or even willingness to introduce Presbyterianism into the Church. The great bulk of representative Anglican Divines and Theologians since the Reformation have recognized the validity of their Orders. Only the Puritan element, which was always a disloyal element, and which practically ceased to exist after the Act of Conformity, in 1662, has desired to Presbyterianize the Church. They have no succession in the Church to-day, but many of us believe that the other attitude is not only that of our most representative Theologians, but is in accordance with the teaching of our Church in her Articles and Canons, in her Prayers and her Catechism, and even in her Ordinal. And now in the most constitutional manner we are seeking—not to impose upon our fellow Churchmen anything which they do not approve of or desire, but—simply to secure for ourselves that liberty which we believe is our heritage and constitutional right, and of which the new conditions of our time and country seem now to demand a re-affirmation and a fuller expression.

H. P. PLUMPTRE.

St. James Rectory,
Toronto.

To the Editor:

As acting secretary of The Church Unity Appeal, will you permit me to make a brief statement? The copies of the Appeal have been exhausted, and I am therefore unable to meet the many requests for it. It would also appear that a number of clergymen failed to receive it. That is due no doubt, to the imperfect list of clergy which was used in mailing the circular. As the Appeal has appeared in the Church Press, its aim and practical propositions are well known. I will be glad, therefore, to receive the names of any who desire to show sympathy with our purpose. To date there have been received in all 250 signatures, including the names on the circular appeal. The signatures represent all schools of thought within the Church. There are many occupying official positions in the various dioceses. It might be wise to add that the promoters of the movement intend to act in a perfectly regular and constitutional manner. This effort aims to discover the body of opinion favorable to corporate action along the lines proposed. The final decision must rest with the legislative bodies of the Canadian Church.

Yours faithfully,
ALLAN P. SHATFORD.

Montreal, Dec., 2nd, 1912.

To the Editor:

Permit me to make four brief comments upon the letter from the Rev. F. G. Plummer, appearing in your last issue.

(1) Mr. Plummer says "the responsibility for creating the cleavage would rest upon men who don't want the canon, and don't want their brethren to have it." Would not the responsibility rest rather upon those who knowing the consequences which would ensue, yet insisted upon having the canon?

(2) The need for a "wider range of preachers" being granted, would not this need be better met by the establishment of a Canadian preaching order, or by arranging for the starting in Canada of a branch house of one of the English preaching orders—Mirfield or Cowley for example—than by the means suggested?

(3) I find no reference to schism in Mr. Plummer's letter unless it is included in "mere tradition or sentiment or prejudices." Does Mr. Plummer consider that schism is non-existent or does he hold that since schism has become a historic fact, it can now be condoned?

(4) Supposing that these proposals are carried, does Mr. Plummer consider that they will be a step to the ideal of the re-union of the whole of Christendom—Catholic as well as Protestant? If they are not a step towards that ideal, what is their practical utility?

LAYMAN.

To the Editor:

Sir,—I have received a very specious "Appeal on behalf of Christian Unity," signed by thirty Canadian priests and addressed to all the clergy of the Canadian Church. The appeal asks for the signatures of all who desire to promote such legislation as may secure (a) admission of "Ministers of other churches" to our pulpits and (b) admission of "members

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of other Communions" (presumably without confirmation) to our altars. May I very humbly venture to suggest that all who realize the danger of these proposals may not merely refrain from signing the declaration in question, but may also use their influence in every way possible to check this movement. I most earnestly trust that the vast majority of Canadian priests will feel that the carrying out of these proposals would inflict a very serious wound on the Canadian Church and would also be a hindrance and not a help to the attainment of true Christian unity. But the movement is evidently a well-organized one and may need more than passive resistance if it is to be checked. The movement certainly seems to be towards what you, Sir, have so well called "a kind of Protestant merger," rather than towards true Catholic unity.

J. S. Brewer.

Compton, P. Q.

Montreal, Dec. 1st, 1912.

To the Editor:

We Churchmen who are desirous of walking in the old paths and finding therein rest for our souls and who, having tasted the old wine of our Mother the Holy Catholic Church, do not straightway desire the new wine of dissent, may well, (in view of the "open pulpit" movement speciously styled "An Appeal for Christian Unity)" say "save us from our friends." We have inherited the Church, her sacramental life, the Divine ministry and the body of Christian doctrine, to be used for the eternal welfare of our own souls and the souls of others; a sacred trust that is not ours to blemish or impair, but to be handed down intact to our children and our children's children. The Church is an heritage not to be diminished in any way, but whose power and prestige are to be enhanced and whose authority as a Divine institution is to be extended by insisting on her claims to the obedience of all English speaking Christians. It is by loyalty to the Church as we have received it that we are going to make the best and most rapid advance to that Christian Unity which all desire, but which will be no unity and entirely worthless unless accomplished upon the lines for which the Church stands and which we believe to be most in accordance with the will of God, else our Church has no reason for her existence and so no right of being at all. Mr. Plummer's ideas are certainly curious. He cannot see that any cleavage can be created by passing the proposed canon nor imagine any ground of quarrel because Revs. Tom, Dick and Harry are to be at liberty to invite any teachers of false doctrine into their pulpits to further befog the minds of their flocks as to what "the faith once delivered to the saints" may possibly be. Have we not enough men of unsound faith in our own ranks to provide all the unsound teaching the Church can stand without serious deterioration? And then Mr. Plummer coolly shoulders the responsibility of a cleavage onto the backs of those who object to the Church being disturbed and deteriorated in this way. This is certainly refreshing and would lead one to suppose that Mr. Plummer and his associates imagine the Church is theirs alone to wreak their sweet will upon and that anyone who objects to such a deterioration of his inheritance is a most selfish and unreasonable person. The responsibility of failing to keep the unity of the spirit in the bond of peace is not to be put upon those who hurl the bombshell into the middle of the Church camp, but upon the unfortunate victims of the shell. Let us face the issue squarely and not humbug ourselves and others with paragraphs of platitudes. Have dissenting ministers, in Mr. Plummer's opinion Divine authority in their ministrations? If so what is the source of their authority? It is certainly in no one instance a chain of sacramental acts of ordination with Christ as the fountain head as such chain has not been maintained in anyone case. It is the Holy Scriptures? What authority do they bestow detached from the lawful authorities of the Society Christ founded? Do not be mistaken. These ministers do not for one minute think their ministrations are not fully as authorized as ours. When they reach that conclusion they submit to the Church and accept her orders as hundreds of them are doing every decade. Will they be satisfied with the inferior position this canon accords them? Anyone who knows them is well aware that they will not and the more they believe in their position at the unfair position accorded them by it. Nevertheless numbers will avail themselves of it and take it as a first instalment of what they feel must follow, a full recognition of their claims. Let us not be mistaken that which is at stake is the authority of the Church in which this canon is to be the first breach and when that authority is destroyed there will be set up in place of it a vitiated one, (that no one will respect), on the supposition that the world will believe that God the Father has sent our Saviour.

Moreover has the open pulpit resulted in unifying Discent? And how has the Chicago-Lambeth Quadrilateral been received? We may also be satisfied from the experience of the American Church with a somewhat similar canon that some of our clergy will not loyally observe it but will also have dissenting ministers administering the sacraments and we shall have, in view of the lax discipline of the Church and the disinclination to put what there is in force into operation, confusion worse confounded. And then Mr. Plummer finds no rule that excludes Presbyterian divines and others in that class of orders from our pulpits. I ask your readers to peruse carefully the Preface to the Ordinal and remember that Mr. Plummer is practically pleading for the admission of these men to part of the work of the diaconate, at least, but with this difference. They will not be like the deacons obedient children of the Church nor will they have been tried, examined and known to have such qualities as are requisite for the same; and also by Public Prayer, with Imposition of Hands, approved and admitted thereto by lawful authority." Their sole authority will be this permissive canon that will not scrutinise individuals, and their fitness to teach will be judged of by the individual priest in the light of his pet fad. I have no more time and you lack space to follow Mr. Plummer all through, but as to sacrifice of principle, I suppose Korah and his company were swallowed up for nothing, and the king who set up a rival worship to the temple and made priests of the lowest of the people, and so worshippers of the true God in an unauthorized way, was not guilty of the sin of schism. Our Saviour, too, should not have condemned the worship of the Samaritans. We will not have this canon if I understand the loyalty of my fellow churchmen. It is regretable that we could not have the spirit of the old Tractarians revived amongst us, as they knew and understood schism, and would have none of it. The "advanced" men of our day have deteriorated.

"Lime Stone."

GEORGINA HOUSE.

To the Editor:

Allow me, through your widely read paper, to express the grateful thanks of the Georgina House Association to the women of the Church of the Redeemer for their prompt response to an appeal, made by me in November to the members of the Church in the various parishes, for help in furnishing the new wing of the Georgina House, to be opened (D.V.) next month. The appeal was kindly permitted through the kindness of the executive committee of the W.A. The amount received was eighty dollars—forty (the same required to furnish a room) collected by Mrs. Sullivan, and forty given by an individual member "for the furnishing fund."

Georgina H. Broughall.

49 St. Albans Street,
6th December. 1912.

ELECTIONS OF BISHOPS.

To the Editor:

Sir—I think I am right in saving that the Canon for the election of a Bishop in every Canadian Diocese is practically the same, and that it is necessary to a choice to have a majority of the Clerical votes and of the Parochial votes, each order voting separately. In the past this has led to so much friction and so many deadlocks, that the secular press has not been slow to point out that the clergy are pitted against the laity, and the laity against the clergy. Now, even if this were a fact, it is not well that it should be emphasized, and that to a large extent it is not a fact is shewn by the clerical as well as the lay vote being in every case divided. There are, of course, many other reasons why these deadlocks should if possible be avoided. It has occurred to me that if, instead of the clergy and parishes voting separately as at present, they were to vote together, and a majority of the votes so cast were to determine the choice, or in the case of a small synod two-thirds of the votes so cast, that deadlocks would be practically eliminated. The scrutineers would then report that there were so many votes for A, so many for B, and so many for C, no mention being made whether such votes were clerical or lay, and if thought necessary a clause could be inserted in the Canon requiring the scrutineers to keep their knowledge on that head to themselves, and it is hardly necessary to add that as a matter of honour they would certainly do so. This would stop the fling at the Church on the part of the secular press which has been characteristic of every election for many years past, and while for two or three ballots the voting might be somewhat scattered and no election take place, yet it is probable that within five ballots a choice would be made. The only possibility of a deadlock would be that three names were kept so persistently before the Synod that no one could get fifty per cent. of the votes, or that a tie in the voting occurred. The clause governing the method of voting would then read somewhat as follows: "In the election to the vacant See, the clergy and lay representatives entitled to vote at meetings of Synod, shall vote by ballot; the clergy as individuals and the lay representatives by parishes A majority of the total votes shall determine the choice, provided that two-thirds of the clergy entitled to vote be present, and two-thirds of all the parishes entitled to vote be represented; otherwise two-thirds of all the votes present shall be necessary to determine the choice."

I think the above plan is well worth considering. My object in writing this letter is to raise a discussion regarding the whole matter, if you are willing to provide the space. That the present method is unsatisfactory is beyond dispute, and the discussion might do good, if it did nothing more than ascertain the views of Church people on the subject.

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Women's Work and Social Service

THE Royal Commission on Divorce and Matrimonial Causes was appointed on November 8, 1909, and issued its report in the form of a Government Blue Book on November 11, 1912. The Commission, with Lord Gorrell as chairman, consisted of 11 members, including two ladies, Lady Frances Balfour and Mrs. H. J. Tennant. During the three years of their investigation they held 71 sittings and received the testimony of 246 witnesses, among whom were judges, metropolitan and stipendiary magistrates, police court missionaries, barristers, medical men, laymen, Bishops and clergy, representatives of the Roman Catholic and of various Nonconformist bodies, members of philanthropic and other societies. Much of far-reaching importance and of permanent value will necessarily be contained in a report based upon such a mass of evidence drawn impartially from so many and such widely differing sources, and it will be worth while to consider one or two main points which emerge at once.

* * *

The Commission was unable to present a unanimous report. The chairman with eight of the commissioners presented a majority report, while three of the commissioners—the Archbishop of York, Sir William Anson, M.P., and Sir Lewis Dibdin, Dean of Arches,— dissenting from many conclusions of their colleagues, have issued a minority report, which the *Times* at once published verbatim as a special supplement, and which Longman's firm has issued as a penny pamphlet. The two reports agree in certain particulars, and where they differ, that the majority is in favour of sweeping changes in the present Divorce Law, that of the minority adopting a conservative position.

* * *

Every one, I suppose, knows that there are two glaring defects in the present English Divorce Law, namely that a man may divorce his wife for less cause than a woman may divorce her husband, and that, owing to the expensive nature of the proceedings, divorce is practically a luxury in which only rich people can indulge. Thus the Divorce Law works hardship in both cases against the weak,—against the woman as compared with the man, against the poor as compared with the rich. It is noticeable, and great stress should be laid upon this point, that this serious injustice is recognized by the entire Commission, its members unanimously recommending (1) the recognition of sex equality in considering grounds for divorce, and (2) the establishment of local courts with a view to cheapening the procedure and bringing the possibility of relief through divorce when necessary within reach of the poor. Apart from these and certain other points of agreement, the majority report recommends a very wide extension of divorce by suggesting five new grounds for its bestowal,—desertion, cruelty, insanity, drunkenness, and imprisonment under a commuted death-sentence. Other recommendations are the abolition of permanent separation orders in police courts and the establishment of local divorce courts on a very extensive scale. The minority report recommends that, subject to the recognition of equality between the sexes, the law should not be altered so as to extend the grounds for divorce, and it recommends the establishment of local courts, but in a few centres only.

* * *

Probably no one is able to approach this subject entirely without preconception, yet the testimony of the report shows that whatever the personal bias of the commissioners, they gave full weight to the seeming conflict of evidence and to the variation of opinion. It must be borne in mind, also, that it is a survey of the same evidence which has led to such widely differing conclusions as those reached by the two reports. The minority report, for instance, learns from the evidence that there is no great or general demand on the part of the poorer classes for divorce on other grounds besides those of misconduct, even witnesses who personally advocated its extension not asserting that it is generally desired. On the other hand, the majority report considers that "one of the most striking features of the evidence of those familiar with the poorer classes is the almost unanimous opinion that they treat the law of divorce as a matter which is beyond their reach, and act as if it did not exist, with consequences of which it is lamentable to hear." In this connection may be quoted the statement of Miss Llewellyn Davies, of the Women's Co-operative Union, who, in a letter to the *Times,* expresses the view of the members of her society, or of many of them, that "they believe the possibility of divorce would lead to better behaviour, and therefore to happier and more stable homes; they think release is necessary where there is grave reason for parting, and are obviously seeking not only an outward and visible form, but an inward and spiritual grace." I quote this simply as an interesting illustration of the diversity of opinion which may be honestly formed upon the same data by people who are striving to take an unbiassed view of all the facts.

* * *

Let us now look at the minority's criticism of the majority's proposals. "There is no distinctive mark upon the proposed new grounds for divorce. They are purely empirical in the sense that they are tentative, experimental, dependent upon qualification and degree. Desertion for three years is chosen, but we are told that if the well-to-do only were concerned, four years would have been recommended. Under pressure of sufficient hard cases, it might equally easily become two. Insanity is to be a cause, not only under conditions of time, but also of the age of the parties. Imprisonment under a commuted death-sentence for, say, 20 years is to suffice, but not penal servitude for 10 or 15 years. Cruelty is to be a cause, but is defined in words which may mean anything from gross personal violence to the continual exercise of a sharp tongue or the habitual indulgence in a surly temper. Inebriety is to be a cause, but the proposed definition of it leaves much to the discretion of the court, and is admitted to be open to criticism. Some witnesses are in favour of drunkenness being a ground of divorce, but against penal servitude, and vice versa. Proposals like this are frankly opportunist, designed to meet what are supposed to be the practical needs of the present moment, and capable of expansion in any direction under the pressure for further facilities, which concession is almost certain to produce."

* * *

What is the guiding principle of these recommendations? There seems to be only one principle which includes all the proposed extensions of grounds for divorce. "This one principle may be described as the defacto determination of married life." The majority view seems to be that if circumstances have arisen which prove that the purposes with which the marriage contract was made have been defeated, the contract itself should be terminated. In other words, if this principle were accepted, divorce would have to be permitted whenever it was clear that both parties had lost their affection, or when either had become permanently alienated from the other. *The Times*, in its very outspoken editorial, points out that this principle leads straight to divorce by mutual consent or even at the will of either partner. "There is no half-way house between marriage indissoluble except for adultery and marriage dissoluble at pleasure. The commonsense of mankind has always looked upon adultery as an infraction of the marriage bond incomparably more grave than any other. This tradition is firmly rooted in the beliefs and sentiments of the people, so that millions of men and women, who look with horror on divorce for other causes, admit that it is permissible for this one cause. Can it be for the common good to educate them into the thought that marriage is dissoluble for a number of causes, all vague and elastic in themselves, and necessarily suggestive of further innovations upon the accepted rule of life-long union?"

* * *

It is perhaps not too much to say that marriage is the chief of all social institutions,—not that it is a purely social institution, but it is the social rather than the religious side which concerns us just now. Can the wide-spread extension of divorce be socially beneficial? Some people evidently think it can,—Mr. J. A. Spender, himself a member of the Commission, would make two years' desertion a ground for divorce, as well as all sentences of five years' or more imprisonment. He would also make divorce so easily obtainable that a workman need not suffer the hardship of a single lost day's work in order to get it. But would it not be wiser, as it would certainly be more logical, entirely to sweep away the institution of marriage as a survival of the Dark Age which had outlived its usefulness? In the United States, where divorce is 43 times as common as it is in England and Wales, social or domestic stability do not seem to be promoted. It is found that easy divorce makes collusive suits exceedingly common, and as was said by one witness, the community is coming to look upon divorce as a purely private affair of the individuals concerned, with which the public has nothing to do.

* * *

Upon the social aspect of marriage, the editorial already quoted says: "There is no difference between the

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commissioners as to the end which must be kept in view by legislation that touches every home in the kingdom. It must aim at the common good of the whole community, and not at the particular good of any creed or class. This common good, by the general consent and experience of all European peoples, is best promoted by the life-long union of one husband to one wife. That is the one basis upon which the family, society and the State can be reared."

* * *

Against the individualistic view of divorce, hear these words of the minority: "It cannot be said that the natural tendencies of society at the present time are moving in the direction of an ideal of family life based upon a union life-long in its character. Logical Socialism is contending that the family stands in the way of the solidarity of the State. Much of the evidence brought before us in the interests of what is called eugenics followed the same lines. Within the family itself, the same reluctance to accept the discipline of marriage is shown in the growing there is a strong reaction in favour reluctance to accept its natural consequences, the production and rearing of children. To these influences must be added the increasing restlessness in all classes, and the social effects of modern industry and the massing of people in great towns. The real question at issue is the alternative between the narrow expedient of trying to make the lot of certain parties concerned easier and happier, and the wider expediency of strengthening the family life against influences which are threatening its strength and stability. Experience shows that, on the whole, increase of facilities and grounds for divorce leads to domestic instability. There is abundant evidence that the classes mainly affected by the divorce court are becoming less careful of the restraint and obligations of family life. The ultimate question therefore,—a question which must be borne in mind in considering the difficulties and hardships which a high ideal of marriage inevitably involves,—is whether at a time when tendencies disintegrating family life are strong, when, as in America, to name but one country, where divorce has been made easier and wider, of greater strictness, the State in England should relax its marriage laws,—whether it ought not firmly to maintain them at least at the present standard."

* * *

Space will not permit my touching upon any other aspect of the report, but in conclusion it may be noted that the minority report speaks of the "absolute unanimity" of the witnesses who were experts in this direction, upon the fact and nature of our Lord's teaching to the world upon marriage and divorce. To quote from the evidence of the Dean of St. Paul's: "Divorce had been allowed by Moses 'for the hardness of your rare dogs who could be used as scout, hearts,' but from the beginning, that is, according to God's intention, marriage is essentially an inviolable contract terminable only by death." The minority report comments thus: "When we compare the principle thus enunciated and vouched for by this remarkable consensus of authority as truly representing our Lord's teaching, with the principle, if there be any, which underlies the recommendations of the majority report, we find them irreconcilable."

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By The Fireside.

How Dogs are Trained for War—Rescuing Wounded Soldiers on Battlefield.

THE fact that Major Richardson, famous as a traine rof dogs for such special services as police, sentry, and ambulance work, has just returned from the Balkans, where he has been studying the conditions under which dogs may be further utilized in modern warfare, calls attention to the value of canine help on the battlefield, particularly in connection with Red Cross work, says Tit -Bits.

As a matter of fact, no fewer than 600 dogs took part in the Italian campaign in Tripoli, hundreds of wounded men who might otherwise have been left to their fate being found by the animals and duly rescued. To quote Major Richardson: "No matter how keenly ambulance corps may search the field after an engagement, a dog is superior in working its way into unexpected places and discovering the wounded. Its sight is keener than man's, and there is the additional advantage of its scent." During the Russo-Japanese War the Russians employed hundreds of trained collies in Manchuria, with the result that numbers of wounded men were discovered who might otherwise have escaped the vigilance of an overworked ambulance corps.

AN ARMY OF DOGS.

Again, in the Franco-German War both sides employed dogs with great success. At the present time there is no country in the world which places greater value on the services of dogs on the battlefield than Germany, and it will probably surprise many people to learn that the Germans have 8,000 trained dogs, and that, in the case of war, the mobilization of all these animals is carefully provided for.

Apart from ambulance work, experiments have been made on the Continent in the way of training dogs to act as despatch-carriers, and frequently the animals have proved exceptionally valuable in keeping communication open between neighbouring bodies of troops. But it is in the search for and the relief of the wounded that use is found for the highest type of dog intellect, the animals being successfully trained not only to find wounded men, but to indicate their whereabouts to the ambulance.

A FAMOUS WAR-DOG.

Some notable work by war-dogs has been done for the French in Algeria in their campaign against the Arabs, and it is related that one canine favorite of the Oran garrison was some years ago decorated with the stripes of a corporal and raised to the rank of a full sergeant on account of his abnormal sagacity. He was one of those sentry, despatch-bearer, or seeker for

As a rule it takes about twelve the wounded on a battle-field.

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months to train a war-dog. It has first to learn to distinguish between a foreign uniform and those of its friends. Then, with the aid of dummies, it is taught how to detect a wounded man on the field of battle. Reconnoitring is another duty which the war-dog has to learn, and this is the hardest part of its training. The dogs are placed on duty at different posts, separated by about three hundred yards, and men dressed in foreign uniforms then approach from various points. On catching sight of the enemy the dog rushes back to camp, but, should the alarm be false, immediately returns to his post.

SCHOOL BOY STORIES.

Dr. T. J. Macnamara, Member of the British House of Commons, at present Financial Secretary to the Admiralty, speaking recently, told some amusing stories of queer sayings attributed to children which he had collected from school teachers in various parts of the country, when he was officially connected with the Educational department. Here is a selection:—

Pupil: "Please, sir, a mediator is a chap who says 'Hit me instead.'"

Teacher (to a London class). "What is grass?"

Boy: "Grass is what you have to keep off."

"Why would David rather be a doorkeeper in the House of the Lord?"

"Because he could walk outside while the sermon was being preached."

"How do you know the earth is round?"

"Because it says in the Bible, 'World without end.'"

When he once asked a London class of girls, added Dr. Macnamara, what they would say if he told them he saw the sun rise in the west, he got the reply that it was impossible.

"But," he persevered, "supposing I still declared I had seen the sun rise in the west?"

"Well," one of the little girls at length replied, "I should think you must have got up rather late."

BELIEFS ABOUT BABIES.

Lots of superstitions cluster about Master Baby. The curious thing is that most of them are believed in countries as far apart as China and Peru, among savages as well as among civilized nations.

The most widespread of all is that, if a baby is to rise in the world, he must go upstairs before he goes down. If the house is a one-storeyed one, it is usual for the nurse or friend to stand on a chair, with the baby in her arms. Savages carry their babies up trees.

Another common one is that, if any of a baby's tiny but complicated clothes are accidentally put on inside out, they must be left that way, or bad luck will follow.

Millions of mothers all over the world firmly believe that the baby will have bad luck if he is measured. In many parts of England this superstition extends to weighing also.

Nearly every Scot's mother is convinced that to let a baby look at himself in the glass is to shorten his life. Every Scot's baby, too, gets a piece of silver pressed into his tiny palm before he is a day old, to bring him financial prosperity.

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"H'm! Could you oblige me with the loan of a fiver, old chap?"

WELL VERSED.

Wife of City Gentleman (who has gone back to the land): "Oh, doctor, you are just the man I want to see. I want you to tell me how to cure a side of bacon."

REMARKABLE!

Wife: "Oh, George, dear, do order a rat-trap to be sent home to-day."

George: "But you bought one last week."

Wife: "Yes, dear; but there's a rat in that."

DON'T WORRY.

Don't worry; don't worry;
But keep doing your best,
For after life's turmoil,
There's peace, joy and rest.

The sky may be angry,
And the thunder clouds dark;
The deluge may threaten,
But there's rest in the ark.

There's rest for the weary,
When their troubles are o'er,
There's the lifeboat of peace,
To the far distant shore.

To the wind trim your sails,
Set your compass aright,
And steer for the haven,
Where there's joy and delight.

Where your friends who set sail,
In the years which have passed,
Have won in life's battle,
Faith's fruition at last.

ROBERT STARK.

MUSICAL

An attendant at a certain institute for the deaf and dumb was undergoing a pointless rapid-fire inquisition at the hands of a female visitor.

"But how do you summon these poor mutes to church?" she asked finally, with what was meant to be a pitying glance at the inmates near by.

'By ringing the dumb bells, madam," retorted the exasperated attendant.

QUESTION BOX

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Why cannot women vote at the vestry—they do so at some vestries?

H. B.

A. Here we have a question that is very hard to reply to for it requires a knowledge of what takes place at the various vestries all over the country and this we confess we do not know. It is certain that at many places such a course is not allowable for the canons state that the only qualified members are males. There may be and probably are certain vestries where the use is to make their own rules and not to bother about canons, but it is open to question whether in such a case the decision of the vestry could not be traversed in a court of law. Usually the decisions of a vestry are not of such a nature as to make any dissenting member desire to go to the extremity of pursuing this course. We should be glad to hear from any of our readers of what is done in any place where women vote at vestries.

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Brotherhood of St. Andrew

(*Continued from page 5.*)

John's, St. Luke's, St. Matthew's and Holy Trinity Church, Ottawa South.

The report of the secretary-treasurer, Mr. John R. Dawson, was received with great interest. He stated that three meetings of the Assembly had been held during the year, all of which had been well attended. The features of the meetings had been the interesting reports made by the chapters, which showed that the juniors were fully alive to the necessity for definiteness in their work.

A report which elicited very warm commendation was that received from St. Mark's Junior Chapter, Pakenham. Coming as it did from a small town, with a limited field of operation, it showed a splendid example of full and active work along strong lines.

The chairman spoke in the strongest terms of the excellency of the work carried on during the past year by the Ottawa juniors, pointing out that through the efforts of the junior leaders the Dominion council were enabled to report at the recent convention the addition of four active new chapters from the diocese of Ottawa, the largest number formed in any one diocese during 1912. The juniors were urged to keep up this excellent work of extension. Mr. Bliss stated that the result of the first year's work had certainly justified the creation of the Junior Local Assembly.

Six out of the seven junior chapters were represented at the recent Dominion convention held in Toronto.

At the annual corporate Communion, held jointly with the seniors, the juniors were the stronger in the point of number, certainly a very encouraging sign.

The juniors of Ottawa have in their ranks excellent material for leadership in the senior chapters and Assembly in the course of a couple of years.

Activities in Algoma

(*Continued from page 7.*)

cussion on uses of the Old Testament especially in School work.

Votes of sympathy were passed to the Rev. B. T. Fuller and family in their bereavement of their daughter, at Shingwash Homes, the Home for Indian Children: also to Rev John Tate in his bereavements.

The hospitality of the people of Thessalon was further exemplified by the luncheon given to the Brethren by Mrs. Tate at the Parsonage, where a business meeting was held before many left for their St. Andrews' Day duties. Some remained for the Missionary meeting in the evening; some also for the ordination on the First Sunday in Advent. Travelling in Algoma is costly and therefore such meetings are greatly prized. There was not one but returned to his post thanking God for this spiritual refreshment, for the glimpse of a progressive parish, and not least for the inspiring words and spirituality of our Chief Shepherd.

There remains considerable debt, $2,500.00 upon the new Church and it is a source of anxiety to the Rev. John Tate and his workers. Should this account of a noble, unselfish, and godly work appeal to any business man, architect or Christian man whatever—he will not let his feelings end without a practical effort by prayer and other donation.

The picture does not do justice to the building as completed but shows the work done—costing about $4,000.

Rural Deanery of Quebec on Amalgamation of Theological College

Proposed, seconded and carried unanimously: "That this Rural Deanery of Quebec desires to place on record its disapproval of the principle of co-operation in theological education whereby the appointment of Church of England professors depends in any way upon consultation with members of Theological Colleges belonging to other Christian bodies, and whereby the instruction of our future clergy in certain subjects is handed over to professors of other religious bodies."

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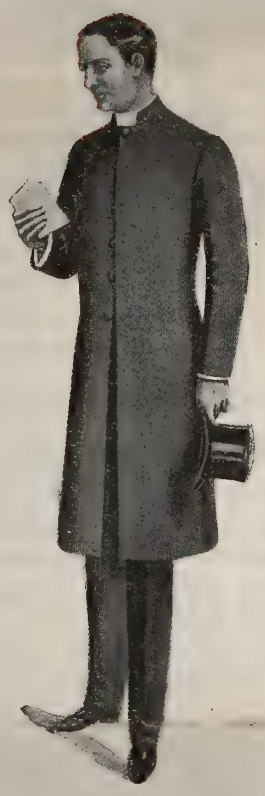

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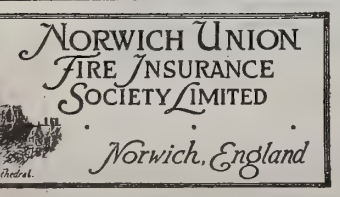

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The Week.

ONCE again the seasons have rolled round, and we are about to celebrate the birthday of the Babe of Bethlehem, "the only begotten Son of God who took our nature upon Him and was at this time born of a pure virgin." Christmas is admitted by all to be especially the children's time, but it is the part of the "grown-ups" to help the children to realize what the birthday of the Christ-child should mean to them. Too often we deprive the children of the greatest of all Christmas joys, that of making happiness by giving to those who are really in need. We say to them: "How happy you should be, you have received so many gifts," thus implying that their happiness is in "getting" and not in "giving." Let us teach them the meaning of "inasmuch," and in the teaching realize for ourselves more of the true inward joy which may be specially ours at this holy season, if we follow the teaching of Him whose birth we commemorate—"It is more blessed to give than to receive."

Not to Thyself Alone.

ALL over the Christian world at this time many churches are being decorated and transformed by a wealth of greenery and scarlet. What a labour of love it is to thus prepare and make ready God's own house for the celebration of the birthday of His Son. Especially are we anxious to make the altar beautiful. A feeling of reverence and sanctity and a desire to beautify God's altar has been shown in all ages and places. It may perhaps surprise some people to know that the custom of placing flowers on the altar, so far from being a modern innovation, is one of the most ancient ways of adorning it. Saint Augustine speaks of a young man taking a flower from an altar in an oratory dedicated to Saint Stephen, and elsewhere we read of flowers skillfully interwoven as a decoration of the altar. When we see on every hand greater efforts to treat God's altar-throne with reverence and to adorn it with such dignity as becomes it, then we may see in a greater measure a fulfilment of the promise, "Them that honour me I will honour."

A Labour of Love.

THE following is an extract from the "Solemn Declaration of the General Synod 1893."

We the Bishops, together with the delegates from the clergy and laity of Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following solemn declaration: We are determined by the help of God to hold and maintain the doctrine, sacraments and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in "The Book of Common Prayer according to the use of the Church of England," and to transmit the same unimpaired to our posterity. This does not leave us much choice as to the manner in which the Circular Letter is to be considered, unless we are prepared to say that the Solemn Declaration is a thing to be revised whenever a body of the clergy may meet and decide that the time has come for a new arrangement of the principles of the faith. We have an heritage which we hold in trust for our children, and it is not ours to tamper with, or to alter, or to give away. That is the main point, that it is not for us to alter without committing a breach of trust.

Solemn Declaration.

THE Circular Letter is producing a definite statement from those who do not approve of it. We have the unanimous vote of the Bishop and Chapter of the Diocese of Quebec; we hear also that in the Diocese of Ottawa a protest was raised against the principle of the Letter by 52 out of about 70 clergy; and that the Quebec Diocese division of the eastern townships has unanimously done the same. The Letter also points to the definite fact that under the present conditions the admission of those who are not members of the Church of England to the Holy Communion is not allowable else why apply for formal permission to do so. We would ask then how about the loyalty of those who, without any such permission, are at the present time admitting such persons to Holy Communion? Are they not breaking the law of the Church, and if so on what authority? Are they the ones to talk of proceeding on constitutional lines? Is there any guarantee that they will not follow their own decision even if the general opinion of their brethren is against them? Will they still be a law to themselves?

Protests.

"THE Living Church" draws attention to an unexpected blow that has been lately struck in Chicago for the reputable teaching of history. It appears that the myth that some years ago was given a serious place in the text-book of English "History" of the public schools of at least one Canadian province—that "Henry the Eighth founded the Church of England"—constituted some of the instruction in "history" imparted to her pupils by one of the largest high schools in Chicago. It happened that one of the pupils was a member of the Prayer Book class of a neighboring parish, and here she reported the teacher's trespass into the realms of mythology. A strong protest was lodged by her Rector with a member of the Board of Education. The matter was referred to the Superintendent of Chicago Public Schools, who promptly issued a circular to every teacher of history in the public schools of the city commanding that no teacher should ever teach a class that "Henry the Eighth founded the Church of England." The celebrated Superintendent of Chicago Schools realizes that while mythology is an interesting study, it should not be labelled "history."

A Little Child Shall Lead Them.

AMONG the "Letters to the Editor" published in this issue is one of unusual interest. It is from "A prominent worker in the Methodist Church." As the letter reached us, it bore the full name of the writer, and it was accompanied by another in which he informed us that "it (the letter for publication) is, I am assured by many friends, the expression of their opinions." After the letter had been passed on for publication in this issue, we received another letter from the writer saying, if not too late, he would like to withdraw. In view of this request, we have withdrawn his signature and substituted as a *nom de plume* a phrase used in his letter to describe himself. The unusual interest in the letter lies, first, in the fact that it provides the, unfortunately, very rare experience of receiving an expression of opinion from a "prominent worker" in another communion upon a matter which is one of discussion among Churchmen regarding Church polity; secondly, it is of unusual and very special interest as illustrating the futility—principle apart—of the charitable intentions of those who are asking, if not for an open door, at least for a wide distribution of latch keys, to the pulpit of the Church of England, for the sake of "unity." We are indebted to our correspondent for enabling us to bring this convincing testimony from "outside" to the notice of those who were hard to convince when the testimony was from "within" the Church.

Evidence from "Without."

Our Old Country Letter

Dec. 4, 1912.

THOSE who sympathize with the Turk as against the Balkan Allied States must find food for serious reflection in an address delivered by the well-known writer and former M.P., Mr. G. W. E. Russell, in St. Peter's Church, Great Windmill street. Mr. Russell is a licensed lay-reader of the diocese of London. The address was a passionate vindication of the down-trodden peoples of the near East. As an illustration of the age-long tyranny of the Turk, he quoted from an official report written by a British Vice-Consul in 1895, and presented to Parliament by Lord Salisbury: "Crowds of Armenians took refuge in their fine Cathedral at Oufra, capable of holding 8,000 persons, and the priest administered the Sacrament—the last Sacrament as it proved to be—to 1,800 souls. It is computed that at least 3,000 individuals were congregated in the edifice when the mob attacked it. They proceeded to massacre all those, mostly men, who were on the ground floor. Having removed some of the younger women, they rifled the church treasure, shrines and ornaments, mockingly calling on Christ to prove himself a greater prophet than Mahomet. A huge gallery was packed with a shrieking mass of women, children and some men. Having collected a quantity of bedding and the church matting, they poured some thirty cans of kerosene on it, as also on the dead bodies lying about, and then set fire to the whole. . . . They left the mass of struggling human beings to become the prey of the flames. During several hours the sickening odor of roasted flesh pervaded the town, and even to-day, two months and a half after the massacre, the smell of putrescent and charred remains in the church is unbearable."

The Central Committee of Women's Church Work held their annual meeting at S.P.G. House, Mrs. Davidson, wife of the Archbishop of Canterbury, in the chair. Mrs. Creighton (wife of the late Bishop Creighton) described her recent visit to Canada, and appealed for women with means, and for nurses, to help our own people in the newly-settled parts. Lady Laura Ridding read an important paper on the White Slave Traffic. It was in 1871 that a Parliamentary Commission first established as a fact the existence of an organized traffic in vice, in which the whole of Europe was implicated. England and Canada, she regretted to say, were regarded as the most important clearing and shunting stations of the trade. Public opinion had at last been roused in this country, and the Bill now before Parliament would make the way of the traffickers exceedingly hard.

On the last day of the session of the Convocation of Canterbury "the most serious question that has engaged the attention of the Lower House in ten years" was discussed; this was the proposed amendment of the question in the ordination service for deacons:—"Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?" For these words it was proposed to substitute the following:—"Do you unfeignedly believe that the canonical Scriptures of the Old and New Testament contain all things necessary to eternal salvation through faith in Jesus Christ?" The Dean of Canterbury led the opposition, and the resolution was strongly condemned by Canon Newbolt and other High Churchmen who do not always find themselves on the same side as the learned Dean. The previous question, which was described as "a cowardly way out of the difficulty," was carried by 40 votes to 30.

St. Andrews-tide was again very generally observed as a season of intercession on behalf of foreign missions. In Ireland the two Archbishops issued a letter to the clergy, which was supplemented by a communication from the Board of Missions, and the usual literature from the S.P.G. and the C.M.S.

The costly places of worship which are being erected by the Roman Catholic Church in Ireland are very often due as much to the offerings of Irishmen across the Atlantic as to the generosity of the home flock; but it is not often that appeals are made in the United States or Canada for money to build churches for our people. In a few places, however, generous gifts have been offered unsolicited. An instance of this is to be found at Carrigart, a small town in the remote highlands of Donegal. During the last fifteen years a handsome church has been built, mainly through the exertions of the present rector, the Rev. M. Vance, LL.D. A stately and massive tower, with a fine bell and clock, has been added at the sole expense of Mr. J. Hay, of Philadelphia, in the United States. Mr. Hay has also given a beautiful three-light east window in memory of his relatives who lie buried in the churchyard.

—

Two books—widely differing in their character—are attracting a good deal of attention. One is "Landmarks in the History of the Welsh Church," by the Bishop of St. Asaph. The records of the ancient British Church, at least such of them as remain, have been carefully studied. The account of the Puritan persecution in the seventeenth century, shows that bigotry was not the monopoly of any one body. Again, the description of the Methodist secession is highly instructive.

—

The second book—"The Life if George Frederic Watts," by his widow—is the history of a singularly beautiful character. Watts was a mystic, and he came to his heritage of renown slowly, because he would not paint for money, or do anything less than the best that was in him to do. His sayings reveal his retachment from the world around him. He lived and worked, as he said himself, in the Presence, for God had put eternity in his heart.

Wm. O'Connor.

The Round Towers of Ireland.

Contributed by the Rev. F. H. COSGRAVE, M.A., Trinity College.

ALMOST every visitor to Ireland is shown one or more of the famous "Round Towers." There are more than one hundred throughout the country. Those in the neighborhood of Dublin, at Glendalough, Lusk, Swords and Kells are particularly fine specimens.

The Round Tower of Ireland is a hollow circular column from fifty to one hundred and fifty feet high, capped by a short pointed roof of stone. The base of the tower is from forty to sixty feet in circumference, and it tapers upwards to the summit. The

Parish Church and Round Tower at Swords, Dublin Co., Ireland.

wall is pierced by a single door which is always eight to fifteen feet above the level of the ground.

The investigations of Dr. Petrie, Lord Dunraven and others, have resulted in the following conclusions: (1) These Round Towers are of Christian and Ecclesiastical origin. (2) They were erected at various periods between the ninth and thirteenth centuries. (3) They were designed to serve as belfries and as strong places in which valuables might be deposited and to which ecclesiastics might retire for security in case of sudden attack. (4) They were probably also used as beacons and watch-towers.

Now, where did these towers come from? How did the Irish learn to build them? The earliest Christian churches were towerless. Whence, then, came the invention of church towers and steeples? The earliest specimens of Round Towers have been found in Syria among the ruins of buildings which date from the first to the seventh century, and which were abandoned at the time of the Saracen invasion about A.D. 700. Now, Syria was the great school for artists and for scholars in the fifth and sixth centuries. When Justinian wished to rebuild the Cathedral of Constantinople in the sixth century, he drew his architects from Syria. And so Syrian architects set fashions for the whole Byzantine world.

The iconoclastic movement of the eighth century drove the painters, sculptors and architects of that age from the East. Very many of them took refuge at the court of Charlemagne. So, among other things, the idea of the Round Tower was brought to Western Europe. Thus in the Cathedral of Aix-la-Chapelle, erected about 800 under Charlemagne, we find two round towers at the west end of the church.

Now, how did the Round Towers get from Charlemagne's court to Ireland? Well, there is no difficulty at all about that: From the seventh to the ninth centuries Ireland and France were in the closest correspondence. Ireland was then famous for her great schools of learning—scholars came from various parts of Europe to study at Armagh, Slane or Clonmacnois. A French king, Dagobert II. was educated in Ireland. And so there was no difficulty in transmitting from Gaul to Ireland a type of architecture so well suited to the troublous times of the Danish invasions.

(Condensed from "Ireland and the Celtic Church," by Professor G. T. Stokes.)

Round Tower, Drumcliffe, Sligo, with one of few remaining Celtic Crosses in the foreground.

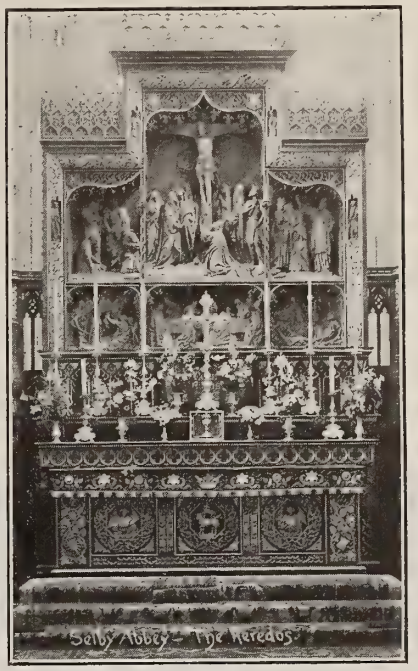
"UNTO US."

THIS is the message of Christmas, one of the many thoughts that this blessed season brings, that we are the heirs of all the ages, for unto us all things are given. Many enlightened, and many clever people have in these latter days expounded on this subject from its concrete or worldly side, shewing how our electric wonders, our steam convenience and power, our therapeutic discoveries are the fruit of the tree of knowledge which we, by our accumulated learning, are able to pluck and enjoy. "Unto us" has become in worldly things, a sort of "We, Us and Co.," giving us all the prosperity, the dividends, the unearned increment, the selfish appropriation of good things with a legal escape from any responsibility. Experience shews that the heirs of the ages may be, and often are, very hard, and guilty of wrong doing both from want of thought and want of heart. It is well that the Christmas "Unto us" should be of an entirely different nature, that it should not speak of earthly gifts, but of spiritual ones, and should emphasize in Divine accents that the spiritual power is better, greater, and more influential than any other gift or grace. So wonderful a spiritual gift is it that it can go into the market, the store, and the home with its special mission for each; that it can affect even dividends, which to most people are the crowning reward of the end of the year; that it can infuse even "We, Us and Co." with strange abnormal thoughts, and find expression in stranger actions of beneficence and good will.

"Unto us a child is given" is, after all, a most natural gift, for a child is the fullest expression of nature's law and nature's power, more valuable than a poem, greater in its possibilities for the welfare of mankind than any invention, a miniature of the Divine immensity. The child is the completion of the trinity of the home life, bringing a new kind of love with it, a fresh tenderness; requiring new effort to meet its calls; teaching an unstudied unselfishness that married life by itself cannot produce; and forming a link between all that we have of the mortal and the eternal. There are more thoughts and hopes of heaven where a child is than elsewhere, for it comes to us fresh from the presence of God. When we think thus we feel that we had a right to expect that in the fullness of time the Great Father would give us a child. His own child—both His and ours—not for myself, nor for yourself, but for us all—a child that was to be a greater inspiration than any other child. It was to draw out from us a wealth of tenderness and love, of more strenuous effort after spiritual life—a real living link for us between time and eternity, for it was to be both human and divine. We cannot but marvel, too, at the setting of the Christmas gift, so simple and so pathetic, so exactly what we would have it. The child of the king of all things and yet the child of the poor peasant girl, rich and yet humbled, neglected and yet eagerly sought after, the true object of all our own personal gifts at Christmastide and the giver of them to us. We love Him because He first loved us! The answering love is exemplified by the three days that follow the great festival. St. Stephen, St. John the Divine, the Holy Innocents, each in a different way express the return of that love. First the love unto death of the martyr; then the love of a long life lived through weariness and hope deferred; lastly, the blind surrender of all that is dear to Him, who wisely gives and wisely takes away, even though we cannot now understand why it should be so. We who are the heirs of all the ages, possessed of boundless resources, gifts, and opportunities, ought to endeavor to spare God some of the world's miseries that lie around us, or perhaps lie hid in our own lives. Christmas is the time for us to do so, and it is the season that especially affords opportunities for the alleviation of other people's wants, and the bringing of joy into their lives.

Among the Churches of the Motherland.

ONE of the greatest pleasures for those who have opportunity to roam through the Old Land is to visit the old parish churches redolent of



Selby Abbey, Yorkshire. The Altar and Reredos.

sacred memories and around which is enshrined so much of the national as well as ecclesiastical history of the Mother Land. Here, also, the eye beholds the genius of the past; sees in concrete and still enduring form the high conceptions and sublime ideals of those who wrought in stone, in wood, and with unquenchable enthusiasm for the glory of God. Failing this opportunity, which, after all, is necessarily limited to the few, the next best thing to do is to see and learn of those "Sermons in Stones" at second hand. To those who have at one time wandered around the old churches not less than to those to whom that joy has never been, and may never be, there cannot fail to be an appealing power in the illustrations of such hallowed fabrics.

Selby Abbey, the altar and reredos of which furnish our first illustration, is the only abbey church in Yorkshire left entire. It was founded in 1069 by William I. The church consists of choir, transepts and nave. A porch, covering a fine Norman arch, on the north of the nave, and a small side-chapel, used as a vestry, to the south of the choir, are the only additions to the simple cruciform structure. "To give any idea of the beauty of the interior," says Bonney's "Cathedrals, Abbeys and Churches of England and Wales," "words utterly fail. Passing eastward under the Norman arches of the tower, the glorious choir bursts into view."

Tenby, South Wales. Screen and High Altar.

Aldworth, Buckinghamshire. The yew tree near the gate is the oldest in England, being over twelve hundred years old.

Ancient British Saints and Their Shrines

THE saints' shrines in England were famous throughout Christendom, for the people of the land sacrificed of their substance to honor their saints, whose virtues shone pre-eminently throughout the whole Christian world, and attracted the devotion of countless pilgrims from abroad, in addition to those within her own borders.

Not only in Great Britain, but in those provinces in Europe to which many of our sainted missionaries carried the gospel news, shrines were erected in their honor, and were accounted as the most precious of treasures by the people they had converted.

Yet while the shrines in foreign countries still draw the faithful to their precincts, those in England are debased; in vain we look for the monuments of the sanctified, and arduous search is necessary to trace the smallest remains.

This is not to be attributed solely to the reforming wave which swept over this country in the sixteenth century, but chiefly to the avaricious and jealous king who at that time ruled with Tudor autocracy. The greed of Henry VIII. caused him to covet the riches of the accumulated offerings of centuries; and his despotic disposition could not brook that others—even though in Paradise—should in any way share the honour and reverence which he considered due only to his own august person. It was no question of religion with him which made him withhold the donations he once lavished on shrines and prompted him to commit the most overwhelming system of sacrilege.

Although nearly the whole of the visible shrines in Britain have been totally destroyed, the entire land is a shrine, its soil is permeated with the dust of her saints; but, alas! the sins of her children arrest the continued application of the name "The Isle of Saints."

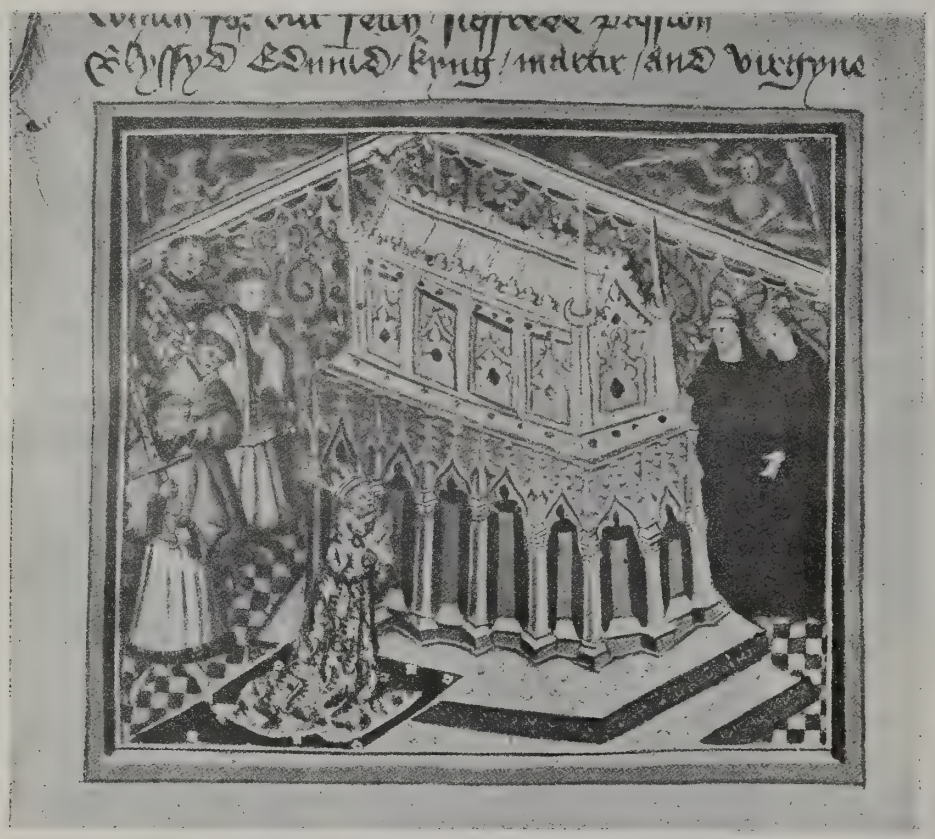
Saturated as the land is with saintly remains, it had, until the sixteenth century, special centres of devotion associated with those more specially honoured, such as St. Edward, at Westminster; St. Cuthbert, at Durham, and St. Thomas, at Canterbury; and others who gave their names to the towns that rose around their shrines, as St. Alban, St. Edmund, and St. David.

Britain's saints, though some were of foreign nationality; Britain's saints, although many British born, carried their missionary work to foreign fields and were there laid to rest, or raised to honour in shrines still held dear by French and Breton, Flemish and German, Swiss, Italian and Norseman.

A shrine is literally a place or receptacle for the preservation of some precious object, and in Christian countries is applied to the tomb or coffer containing the relics of a saint.

The subject of relics cannot be considered here, except so far as it affects the form and decoration of the shrine and the position they occupy in the sanctuary.

The practice of building Christian altars over the relics of martyrs obtained from the Book of the Apocalypse: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."



SHRINE OF ST. EDMUND.

The earliest examples of this use of martyrs' tombs are probably those of the Catacombs; and although it cannot be proven that they were thus used during the period of the fifth century, the Church of Africa erected altars over the bodies of the martyrs, not only in the churches, but by the roadside or in fields, wherever the saint had suffered and been buried. Such altars became the shrines of those saints, and the custom yet pertains to Western Christendom of placing relics in a cavity of the altar slab beneath the Holy Stone or Seal. The same idea prevails where a casket containing relics is placed within an open altar, as is the case in the ancient church of St. Etheldreda in Ely Place, London, formerly the chapel of the town house of the Bishops of Ely; or where the tomb of a saint is in a confessio, or crypt beneath the high altar of the church above, as the tomb of the apostle in St. Peters, or the crypt of St. Cedd at Lastingham, Yorkshire.

In allusion to this custom of building over the graves of martyrs St. Chrysostom writes:—

"One might see whole cities running to the monuments of martyrs," and "apostles in their death were more honourable than the greatest kings upon earth; for even at Rome, the royal city, emperors and consuls and generals left all and ran to the sepulchres of the fisherman and tentmaker." The shrine or chapel thus built was early known as a martyry.

The tombs, or shrines, of those saints which were not covered by an altar oftentimes assume lofty proportions, and as art increased they became things of great beauty, being built of marble and alabaster, decorated by the most skilled sculptors.

The portable coffer—a coffin or smaller chest—was called a feretrum, or bier, capable of being borne in procession. It contained either the whole body of the saint, as was the case with St. Cuthbert and St. Edward, the Confessor, or part of the relics, as in the case of St. Thomas, of Canterbury, and many another. The smaller feretories were used when, in a translation of the relics, the body was found to have perished and the bones only were preserved, which would naturally occupy only a small compass. Another reason for the use of a small fertory was occasioned by the division of relics. This division could easily be effected with dry bones, which were frequently distributed among various religious houses; but it was also done by the severance of a limb or member from the otherwise perfect body.

The dismemberment of bodies led to the making of other forms of shrines, more properly called reliquaries, taking the form of that member of the body a piece of which is enclosed—a bust, a head, or a foot, made in goldsmith's work, which contained a fragment of the corresponding part of the saint's body. When it took the form of a head it was frequently called a *chef*.

MONSTRANCE RELIQUARY OF THE FINGER OF ST. MARY MAGDALEN.

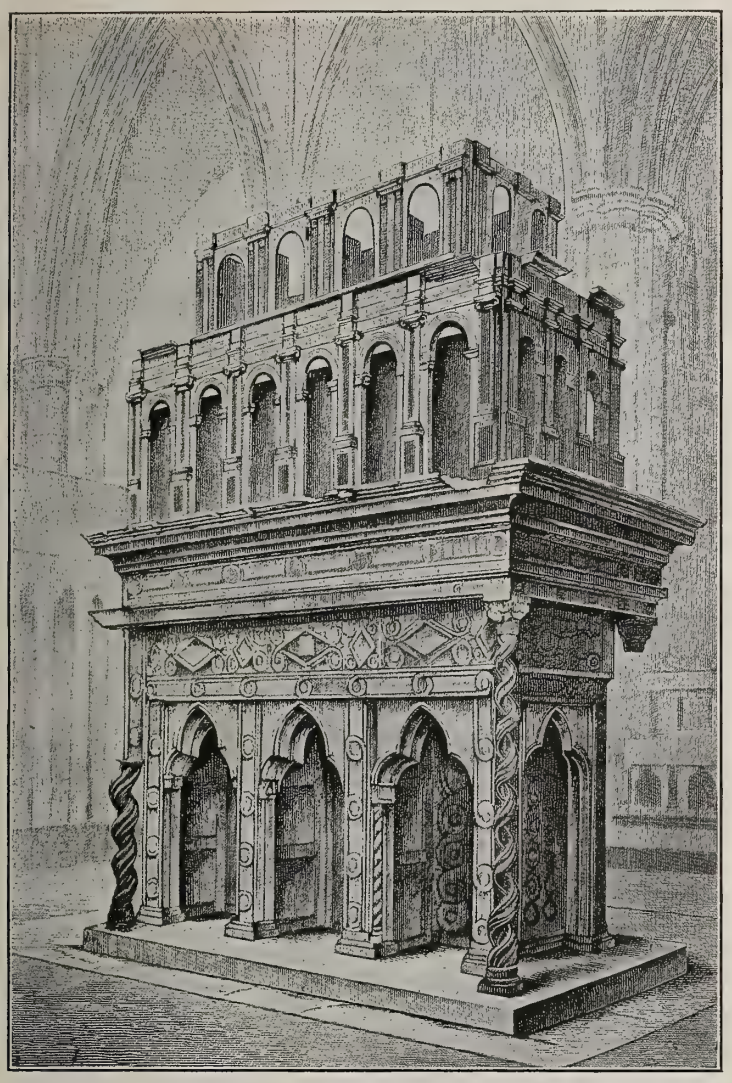
On the 20th of November, 870, the Danes in the most barbarous manner gave a young king a celestial crown and England a saint. By the martyrdom of King Edmund of East Anglia they provided for their victim such fame as his memory would never have received under other circumstances.

The shrine of St. Edmund is utterly demoralized, yet we know its former appearance better than any other which existed in this land, thanks to

the art of Lydgate, the monk, who has left us several illuminations of the shrine as it stood in the days of its glory.

After the decapitation the head of St. Edmund was flung into a dense part of the wood at Eglesdene. The body had been buried at Hoxne, but a minute search had failed to find the head until, as legend relates, a voice repeatedly calling "Here" directed the English to a spot where they found a wolf guarding the head between its paws.

In 903 the relics were dug out of the grave and carried to Betrichesworth —the name of the village afterwards known as Bury St. Edmunds—and deposited in a wooden church.



SHRINE OF ST. EDMUND THE CONFESSOR, (Westminster Abbey)

In 1010 the "loculus" or chest, containing the relics, was taken to London for safety by Bishop Alfun and Ailwin, the custodian of the shrine. In the church of St. Gregory, by St. Paul's Cathedral, the relics found an asylum for three years, when the danger being overpast, the chest was again translated to the town of the saints. A rich shrine was erected in the new church, which had been built at Bury and consecrated on St. Luke's Day, 1032, when King Cnut offered his crown to the saint.

ST. EDWARD THE CONFESSOR.

St. Edward the Confessor, the last of England's sainted kings, was enclosed in one of the primary types of shrine—the only one preserved to the present day.

In the abbey church of St. Peter, at Westminster, stands that one great shrine which has survived the trying vicissitudes of centuries, and the various changes of religious and political opinion. Not only the shrine, but the relics of the saint within still draw a small number of pilgrims to those hallowed precincts.

This shrine is of material assistance in enabling us to determine the form and appearance of the numerous monuments to the sanctified which once abounded in Britain's Isle; the details in each case may differ, but the scheme of design is the same. This instance is exceptionally replete with interest, because of the knowledge that we have of the style of certain successive shrines to St. Edward, which preceded the one that is now extant.

The tomb was opened in 1101 by the abbot Gilbert Crispin, and the relics found untouched by corruption, after which the sanctity of St. Edward was enhanced and greater veneration rendered at his tomb. Although not yet canonized at Rome, Edward was accepted as a saint by his former subjects.

At the suggestion of Thomas a Becket, King Henry II. had a magnificent shrine made, into which St. Edward was translated on October 13th, 1163.

The shrine of St. Lachtin's arm which was preserved in St. Lachtin's Church, Donoughmore, County Cork, is now in the museum of the Royal Irish Academy. This is of native workmanship, about the early part of the twelfth century, made in light bronze. The hand, which is riveted to the arm at the wrist, has the nails, the palm, the back, and around the wrist inlaid with silver. The upper end of the arm is also ornamented with silver and a row of bluish-grey stones resembling the chalcedony, and there are indications of a second row of stones above. Riveted across the centre of the arm is a broad band with knots in relief, and down the arm are four flat narrow fillets at equal distance, inscribed in Irish minuscules:

1. OR DO MAELSECHNAILL UCELLACHAIN DO ARDRIG . . . . IGNI IN CUMTACHS.
   (Pray for Maelsechnaill descendant of Cellachan. . . . who made this reliquary.)
2. DO CHORMAC MAC MEIC CARTHAIGI DO RIG DAMNU MUMAN DO RATHAE . . . D . . . D.
   (Pray for Cormac son of MacCarthaig, namely for the Crown Prince of Munster. . . .)
3. OR DO TADG MAC ME . . . THIGI DO RIG. . . .
   (Pray for Tadg son of . . . King . . .).
4. OR DO DIARMAIT MAC MEIC DENISC DO COMARBA DIDOM.
   Pray for Diarmait, son of MacDenisc, for the successor of. . . .)

Nearly the whole of the arm, the silver parts as well as those of bronze, is ornamented with engraved knots and scroll-work; and at the upper part between the aforementioned rows of stones are figures of animals. The root of the arm was fastened by a circular cap, inlaid with silver, the centre having mosaic work surrounded by silver filigree.

THE SHRINE OF ST. LACHTIN'S ARM, (in Museum of Royal Irish Academy.)

Old Customs

HOW near we are to old customs is shewn by the following extract from a memoir written in 1875 by the father of the friend who lent it for perusal.

"The great annual festival was Old Hansel Monday. On that day all labour was laid aside. There were friendly visits in the forenoon. Fat pigs were shot for at the rate of three shots for a shilling, and it may shew the different character of the weapon then employed as compared with our present rifle, when it is stated that the distance on all occasions was one hundred yards, at that time considered a long shot. By and by came Fasten's Eve, remarkable in my school-boy days for the barbarous sport which accompanied it, scarcely more barbarous in itself than in its accompaniments. Every cottager in those days kept his fowls, and it was his pride to have among them a fighting cock. Under the eye of the parish minister, and directly promoted by the schoolmaster, each schoolboy was invited to bring his cock to the schoolhouse on Fasten's Eve, where a series of battles was got up under a system by which each two opponents were pitched against each other by ballot. A shilling was paid to the schoolmaster by each of the boys who produced a bird for the fight. Birds which refused to fight became the property of the master, and had their necks twisted as a reward for their cowardice. The fight took place on the floor of the schoolhouse and was continued till one cock became the declared victor of the school. Barbarous and cruel as this exhibition was the reward to the possessor of the victor was yet more revolting. Will it be thought possible that the prize awarded for the victor was a Bible, while the owner of the bird second in success was presented with a copy of the New Testament. The former boy was honored with the name of victor, and the latter with that of victor's man—these honorable distinctions they retained till the following year."

Hansel Monday was the first Monday in the New Year, and Fasten's Eve was Shrove Tuesday.

Women's Work and Social Service

A GREAT deal has been said and written this year—more even than usual—about the abuse of Christmas presents, largely owing to the idea of exchange which seems to some extent, to have replaced the conception of giving. Those who advocate what they call a saner Christmas, a return to simple giving, the abolition of the commercial aspect, are actuated by the desire, not to diminish the gladness of the Christmas festival, but to make its pleasures more widely enjoyed—enjoyed by a larger number of people, because freed from the burden which it sometimes entails.

It is the over-elaboration of Christmas preparation that prevents so many of us from entering fully into the essence of Christmas,—religiously into its worship, socially into its overflowing friendliness. Too often the frenzy of the selling and delivery of Christmas goods makes the season for those who serve us nothing but a time of dread; too often lavish outlay in the extravagance of presents given and received, serves only to accentuate the difference between the Haves and the Not-Haves, and this at the very time of brotherhood, of fellowship and good will.

* * *

One could not help sympathising with the remark of one of the weary mothers visited the other day, by the "Star" correspondent, in the interest of the Santa Claus fund: "Christmas gifts is all very well, but it's boots and coal and something to eat if you ask me," she said. Yet most of us in helping to provide some of the boots and coal and things to eat which go out through the channel of our various charitable agencies, would like to add something just to give pleasure to the children who will not be able to make the acquaintance of Santa Claus through Father or Mother, but can only get to know him through you, perhaps, or me. We want to put jam on the bread that we are going to give to the poor at Christmas, and that is just where the Star Santa Claus fund comes in.

* * *

"I don't think Christmas is much good without children," said a bright girl of my acquaintance the other day. "I wish I had some little brothers and sisters like M——. She has been getting dolls and toys for them all, and I can't help envying her."

We can all enter into this feeling, and one is often sorry for the only children, or for the only sisters with their only brothers, who have missed or are missing so much of the r al happiness not only of Christmas, but of life, too, through not having grown up in the atmosphere of a large family—the best training ground in the world, too, believe me, even if it is not possible to provide the individual members with many luxuries in the way of what are called "advantages." One does feel sorry for everyone who has to do without the presence of children at Christmas; one is less sorry when they themselves are conscious of the want, and one is thankful for the many warm hearts which are overflowing with generosity towards the children of unprosperous homes. Don't let us forget either the value of this appeal to the sympathies of the more wealthy, for it is through such appeals as these that hearts and hands are kept open and generous.

* * *

"I always dread the beginning of school after Christmas," was said in my hearing not long ago by the Head Mistress of a very successful school—"the girls go home for the holidays, after the strain of the term and examinations, looking fairly well, but they come back after the Christmas holidays simple wrecks. The reason? Too much rich food, too many late hours, too many parties, too much excitement. No one knows the anxiety of the after-Christmas term, nor the amount of energy that we have to take from the work of their education towards recovering them from all the dissipations of the holidays."

I have heard this view expressed before, and I imagine that most people who are able to judge would more or less endorse it. There is probably no need to quarrel with the regular winter sports, which if they take place out of doors contain many elements of wholesomeness, though one can scarcely call it a "winter sport" to skate around in a closed rink to the strains of a band. But apart from these, think of the round of luncheons, theatre parties, afternoon teas, dances—no, not for the grown-ups, nor for the debutantes—I am not speaking of them just now—but of the boys and girls of school age in whom the taste for amusements of this kind is being carefully developed by the holiday programme.

* * *

What room does this leave for the old-fashioned home Christmas—for the dear family and friendly gatherings, with the seventy-year-olds at one end and the two-year-olds at the other? There are a good many causes for the decline of this happy custom—house-keeping is more complicated and difficult—you cannot have such gatherings as these in hotels or restaurants or apartment houses; families seem to break up more readily and to scatter more widely, and—must we not confess it—our young people very likely would not care for that sort of thing. They would rather be with their own young friends, without the necessity of accommodating themselves to amuse the little ones, or of restraining themselves in courtesy to the older ones. There is nothing sadder in its way than the inordinate development of social life outside of and in place of the home—Boys and girls allowed to ape all the customs of grown-up society, some possibly good enough in their proper place, some possibly objectionable in any place—the dressing, the feasting, the flirting—the young people wanting to be by themselves without the restraining influences of father and mother, or even of the older brothers and sisters—acquiring tastes for luxury, extravagance, excitement, which very quickly will practically become necessities to them, and will fetter them in chains of self-indulgence and debt, which they may want to get rid of and scarcely be able.

* * *

Some parents, of course, encourage all this kind of thing; they want to be free to enjoy themselves with their own friends and so they leave the young people unsupervised; other parents see and feel the evil but do not like to withdraw their children from the pleasures in which their friends and contemporaries are allowed to indulge.

Well, a thing cannot both be and not be; we cannot have everything at once; it is no doubt a drawback for children to be kept apart from the pleasures of their school-fellows and associates; but if such association is to mean their training for nothing but a gay life, a life of straining after effect, a life of restless competition and nervous striving—far better let your children grow up hermits.

* * *

Every year at this season, one is looking forward to the Christmas hymns which every year we grow to love more than ever before. One is very grateful for the inclusion, in our Book of Common Praise, of Bishop Phillips Brooks' beautiful hymn, "O little town of Bethlehem," and of several dear and favourite carols. But nothing will make amends for the omission of the wonderful hymn, (55 in Ancient and Modern) "O, come Redeemer of Mankind appear," Perhaps it may not be entirely suitable for ordinary congregational use, but its poetic beauty and the depth of its teaching make its omission a great loss. May we not hope that it will be included in future revised editions of our hymn book? I regret, too, that Mrs. Alexander's hymn, "Once in Royal David's city," appears only among the hymns for children, our hymn book following in this the example of Ancient and Modern, with the unfortunate result, as it seems to me, that this beautiful and most touching hymn is not sung at ordinary services nearly so often as otherwise it certainly would be.

* * *

Here is a set of Christmas verses, which you may not all know. They come from one of the poems of Edmund Spenser, the poet, who made articulate the poetry of which the Elizabethan Age was so full; Spenser the contemporary of Shakespeare, of Hooker, of Raleigh, of Drake; the friend of Philip Sidney; the creator of the Faerie Queene.

He has been describing the creation of man, his subsequent fall, and the plan of redemption, conceived by that "great Lord of Love, Which him at first made of mere love and after liked well." He continues:—

Out of the bosom of eternal bliss
In which He reigned with His most glorious sire,
He down descended, like a most demisse
And abject thrall, in flesh's frail attire
That He for him might pay sin's deadly hire,
And him restore unto that happy state
In which he stood before his hapless fate.

In flesh at first the guilt committed was,
Therefore in flesh it must be satisfied;
Nor spirit nor angel, though they man surpass,
Could make amends to God for man's misguide,
But only man himself, who self did slide:
So taking flesh of sacred virgin's womb,
For man's dear sake He did a man become.

O blessed Well of Love! O Flower of Grace!
O glorious Morning-Star! O Lamp of Light!
Most lively image of Thy Father's Face,
Eternal King of Glory, Lord of Might,
Meek Lamb of God, before all worlds behight,
How can we Thee requite for all this good?
Or what can prize that Thy most precious blood?

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Yet nought Thou ask'st in lieu of all this love,
But love of us, for guerdon of Thy pain:
Ay me! what can us less than that behove?
Had He required life for us again,
Had it been wrong to ask His own with gain?
He gave us life, He it restored lost;
Then life were least, that us so little cost.

* * *

But He our life hath left unto us free,
Free that was thrall, and blessed that was banned;
He nought demands but that we loving be,
As He Himself hath loved us aforehand,
And bound thereto with an eternal band,
Him first to love that was so dearly bought,
And next our brethren, to His image wrought.

* * *

Him first to love great right and reason is,
Who first to us our life and being gave,
And after when we fared had amiss,
Us wretches from the second death did save;
And last the food of life, which now we have,
Even He Himself, in His dear Sacrament,
To feed our hungry souls, unto us lent.

* * *

Beginne from first, where He encradled was
In simple cratch, wrapped in a wad of hay,
Between the toilful ox and humble ass,
And in what rags, and in how base array,
The glory of our Heavenly Riches lay,
When Him the silly shepherds came to see,
Whom greatest princes sought on lowest knee.

* * *

Learn Him to love which loved thee so dear,
And in thy breast His blessed Image bear.

* * *

Is not this a beautiful Christmas meditation?

HONOUR BRIGHT.

Christmas Sparkles

The following is the chorus of an Anglo-Norman Christmas carol of the 13th century:

"Hail, Father Christmas! hail to thee!
Honour'd ever shalt thou be!
All the sweets that Love bestows,
Endless pleasures, wait on those
Who, like vassals, brave and true,
Give to Christmas homage due."

The following carol belongs to the 16th century:

"When Christ was born of Mary free,
In Bethlehem, in that fair citie,
Angels sang there with mirth and glee
In Excelsis Gloria.
Herdsmen beheld those angels bright,
To their appearing with great light,
Who said, 'God's Son is born this night!'
In Excelsis Gloria.
The king is come to save mankind,
As in Scripture truths we find,
Therefore this song have we in mind,
In Excelsis Gloria.
Then, Lord, for Thy great grace,
Grant us the bliss to see Thy face,
Where we may sing to Thy solace
In Excelsis Gloria."

This good old Christmas song is in Poor Robin's Almanack for 1695:

"Now thrice welcome Christmas,
Which brings us good cheer,
Minc'd pies and plumb-porridge,
Good ale and strong beer,
With pig, goose and capon,
The best that may be,
So well doth the weather
And our stomachs agree.
Observe how the chimneys
Do smoak all about,
The cooks are providing
For dinner, no doubt;
But those on whose tables
No victuals appear,
O may they keep Lent
All the rest of the year.
With holly and ivy,
So green and so gay,
We deck up our houses
As fresh as the day;
With bays and rosemary,
And laurel compleat,
And every one now
Is a king in conceit.

But as for curmudgeons,
Who will not be free,
I wish they may die
On the three-legged tree.

"And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel song—
'To-day the Prince of Peace is born.'"

—Lowell.

"The mistletoe hung in the castle hall,
The holly branch shone on the old oak wall."

"All hailed with uncontrolled delight
And gentle voice, the happy night
That to the cottage as to the Crown,
Brought tidings of salvation down."

—Bayly.

"From gable barn and stable
Protrudes the birdie's table,
Spread with a sheaf of corn."

A like custom of feeding the birds prevails also in Switzerland, Montenegro and other places.

QUAINT belief, peculiar to England, holds that any person turning a mattress on Christmas Day will die within a year; but it is praiseworthy to bake bread on Christmas Eve, and loaves baked then will never go mouldy.

Shakespeare tells how

"Some say that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long."

AMONG the fancies of this kind that longest survived in Europe was one that the cattle at one o'clock on Christmas morning, whenever they were free to do so, would turn their heads to the eastward, and get down upon their knees to worship the King that was born in a stable; and still another, that during the Christmas season the barn-yard cocks were accustomed to crow with more than usual force and frequency both by day and by night.

REGARDING SIN.

St. Augustine, in his youth, was in the habit of praying against lust and uncleanness, and secretly desired that God would not hear him. How many, now-a-days, like him, pray against sin, but desire not to be heard because of the inward secret love which they have to some particular habituated sins!

MANNERS.

A man's worth is estimated in this world according to his conduct.—*La Bruyere.*——Good manners is the art of making those people easy with whom we converse.—*Swift.*——A man's own good breeding is the best security against other people's ill manners.—*Chesterfield.*——Virtue itself offends when coupled with forbidding manners.—*Bp. Middleton.*

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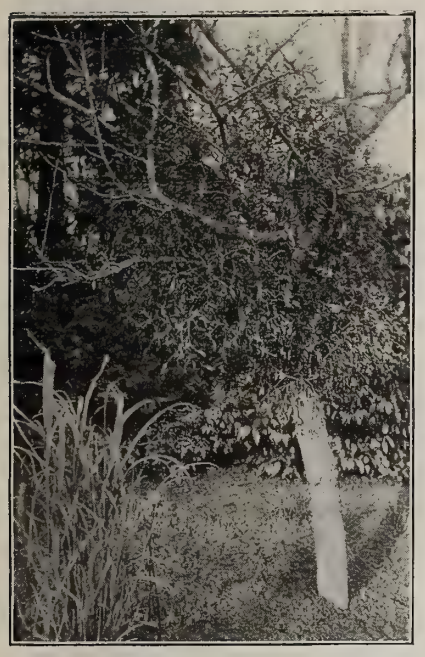
Christmas Thoughts.

By E. T. Cook.

AT this joyous season of the year, the whole Christian world should rejoice that a Babe was born in Bethlehem. It is a season of "Peace and goodwill to all men," and the love that flows from the House of God into the home on this glad day of days is reflected in the merriments and decorations that bring innocent mirth into the hearts of old and young.

THE MISTLETOE.

The illustrations of the mistletoe should interest all to whom Christmas is a living reality. It is not a plant for the colder provinces of the Dominion and the supplies seen in the markets of such large cities as



THE MISTLETOE—In an English Garden: Living upon an Apple Tree.

Toronto are sent from the milder climes of California and British Columbia. Mistletoe is a parasite, that is, it lives upon a host tree and the illustrations are reproduced from bunches of the pearly white berried shoots clinging to the stems of aged apple trees in England, where it is quite at home.

The seed is sown in spring and pressed into a notch on the underside of the stem as a protection against birds, a covering of light gauze afterwards rendering the development of the seedling more certain.

It is unnecessary to describe this social emblem of the Christmas season, but the exquisite verse here given from Virgil's Æneid will endure for all time.

Quale solet sylvis brumali frigore viscum,
Fronde vivere nova, quod non sua seminat arbos
Et croces foetu teretes circumdare truncos.

which being translated is:

As in the woods in Winter's dreariness
The mistletoe its boughs in green dost dress,
And, but a parasite, it doth unfold
The forest giant with its wreath of gold.

There are many illusions to the mystic plant in poetry:

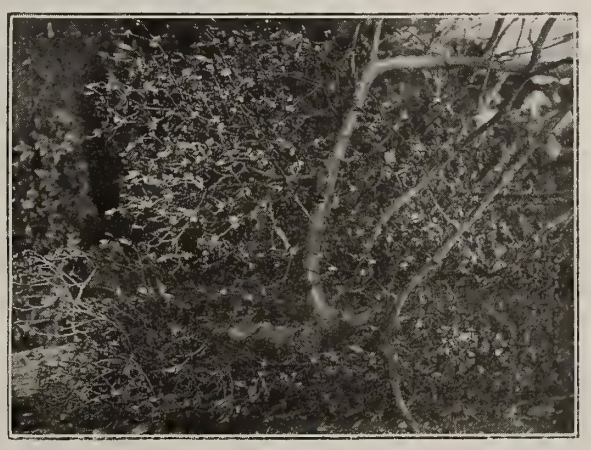
On Xmas eve the bells were rung,
On Xmas eve the mass was sung,
That only night of all the year
Saw the soled priest the chalice rear.
The damsel donned her kittle sheen,
The hall was dressed in holly green.
Forth to the wood did merry men go
To gather in the mistletoe.
Then opened wide the baron's hall
To vassal, tenant, serf and all.

The famous old historian Gay writes in his Trixia, describes this practice:

When Rosemary and Bays the poets crown
Are bawled in frequent cries throughout the town,
We judge the festival of Christmas near,
Christmas the joyous period of the year!
Now with bright holly all the temples stow,
With laurel green and sacred mistletoe.

LAMENT OF THE TURKEY.

I think the following quaint verse is worth reproduction. It may amuse many, though not the turkey.



THE MISTLETOE BOUGH.

But man, cursed man, on turkey preys,
And Xmas shortens all our days.
From the low peasant to the lord,
The turkey smokes on every board.

AN ANCIENT CAROL.

The following carol is full of quaint thoughts and has never within my recollection appeared in any journal:

Lo! Now is come our joyous feast!
Let every man be jolly.
Each roome with ivy leaves is drest,
And every post with holly.
Now all our neighbors' chimneys smoke,
And Christmas blocks are burning,
Their ovens they with baked meats choke,

And all the spits are turning.
Without the doore let sorrow lie,
And if for cold it hap to die,
Wee'le bury it in Christmas pye
And evermore be merry.

Now every lad is wondrous trimm,
And no man minds his labour.
Our lasses have provided them
A bagpipe and a tabor.
Ranke misers now do sparing shun,
Theire hall of musicke soundeth,
And dogs thence into whole shoulders run,
So all things there aboundeth.

The country folke themselves advance
For Crowdy muttons come from France.
And Jack shall pipe and Jyll shall daunce,
And all the towns be merry.

"WORTH LIVING AND DYING FOR"

"The Church: what a word was there; richer than Golconda and the treasures of the world! In the heart of the remotest mountains rises the little kirk; the Dead all slumbering round it under their white memorial-stones, "in hope of a happy resurrection": dull wert thou, O Reader, if never in any hour (say of moaning midnight, when such kirk hung spectral in the sky, and Being was as if swallowed up of Darkness) it spoke to thee—things unspeakable, that went into thy soul's soul. Strong was he that had a Church, what we can call a Church; he stood thereby, though "in the centre of Immensities, in the conflux of Eternities," yet manlike towards God and man; the vague shoreless universe had become for him a firm city, and dwelling which he knew. Such virtue was in Belief; in these words, well spoken: I believe. Well might men prize their Credo and raise stateliest Temples for it and reverend Hierarchies, and give it the tithe of their substance; it was worth living and dying for."

THE MESSAGE OF THE STARS.

O glory-beaming stars that silent, clear,
In yon far skies are shining all the night,
Impart to me the blessing of your calm,
Pour on my soul the splendor of your light.

My day is filled with thoughts of little things,
The trivial duties, old yet ever new,
With dreamings sweet of transient loveliness
As evanescent as the morning dew.

To-night those little thoughts I fold away;
No earth-born dream my spirit binds nor bars.
Alone in God's still world, all hushed to rest,
My soul would learn the message of the stars.

If I might rise and pace yon milky way,
The path of light where white-robed angels tread,
Or wander far into the northern night
Where bright auroral radiance is shed;

Or take my flight to where the evening star
Lights up the way to one far final goal—
The spirit's Home, the Paradise of peace—
Might not its glory dawn upon my soul?

Beyond the mists of earth, beyond the night,
With vision clear should I not understand
The heart of the Eternal is most kind,
And strong and tender is His guiding hand?

That bitter, blinding tears are not in vain:
No human pang but finds its recompense
In endless aeons of unuttered bliss,
Too vast, too beautiful for mortal sense?

The trusting heart gives answer, "All is well."
We see but dimly with these earth-veiled eyes,
But mists and shadows all shall melt away
When we see face to face in Paradise.

O stars of God! To all our questionings
A glad, a glorious answer waits above.
Your calm enfolds my spirit, and I hear
A song across the silence: "God is love."

—LILIAN LEVERIDGE.

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Christmas . and . New . Year's . Messages . from . the Canadian . Bishops.

IN the hope of securing a Christmas and New Year's message to the Canadian Church from the Bishops, we endeavoured a few days ago to reach every Bishop by telegraph, arranging for a reply by lettergram. Up to the latest hour to which we can delay going to press we have received the messages published below. We have also received information by wire that the Bishops of Caledonia and of Mackenzie River were at distant parts of their respective Dioceses and could not be reached by wire. Probably other messages will arrive after we have gone to press, and those will appear next week, for we are sure that every Father-in-God of the Canadian Church would rejoice to send a message of inspiration to the far scattered children of the Church at this joyous and holy season. —Ed.

THE ARCHBISHOP OF OTTAWA.

All the blessings and the joys of Christmas—provided for us by the Incarnation of the Son of God—have been guarded and handed on to us through nineteen hundred of years by the Church which is the Extension of the Incarnation—into all lands and nations and people. So long as Christ was here on earth the benefits and blessings of the Incarnation—of the union of the two natures—the nature of God and the nature of Man in the One Person, Jesus Christ, were confined and limited to that one Person, and the place where He was at the time, and to those who could reach Him and get near to Him.

When He ascended into Heaven and the Holy Ghost descended upon the Apostles and Disciples on the day of Pentecost the Church was made the Body of which Christ is the Head. He and the Church became One. The Church became not only full of Christ but the fulness of Christ. The blessings and the joys of the Incarnation were at once—not limited to the place where Christ—the God-Man was to be found—but extended wherever the Church, the fulness of Christ was. Wherever the Church reached she was the mystical Body of Christ. Christ and His Church are one—because God has given Christ to be the Head over all the things of the Church which is His Body.

To the Church and her faithfulness and loyalty in guarding and handing down without change or alteration all that has been entrusted to her we owe, not the Christmas of Mary and Joseph and the Shepherds only—but all the benefits and blessings of the Incarnation—the union of the nature of God and the nature of man in the Person of Jesus Christ.

It is very meet and right and our bounden duty to magnify and exalt the priceless benefits and the exalted joys of Christmas, of the birth of Jesus Christ who was conceived of the Holy Ghost and born of the Virgin Mary. The Babe of Bethlehem, so fair and beautiful and attractive and lovely beyond the sons of men. The shepherds returned from Bethlehem, leaving behind the Infant Saviour, the Child who was God and Man—but glorifying and praising God for all the things that they had heard and seen even as it was spoken unto them.

We have no need to travel to any particular place or spot to reach the God man. Wherever the Church is, there is Christ. He is the Head and She is His Mystical Body—so that She is not merely part of, but the fulness of Christ. All the benefits and blessings—rich and costly beyond conception—of the Incarnation, are wherever the Church is to be found—close to our homes in the most distant scattered regions but, alas! our faith in the Church—as the fulness of Christ, as the Body of Christ, as One with Christ, is weak and dull—without life and force and reality—and so our lives are without the joys and aids and exalted privileges brought so close to us—actually bestowed upon us in the Church and by the Church which is the Extension of the Incarnation. An attempt to keep Christmas—not on one day, but on all the days of every year, would be a failure, bringing disappointment and loss—but there can be no failure and no disappointment in believing every day and all night through that the Church is the Body of Christ, the fulness of Christ, sealing to us every blessing of the union of the nature of God and the nature of man in Jesus Christ and herself the extension of the Incarnation of Jesus Christ, Son of God and Son of Man.

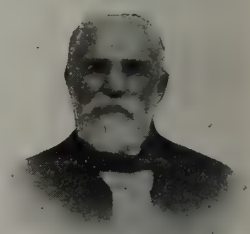
CHAS. OTTAWA, (Archbishop.)

ALGOMA.

To this toiling, sin-laden world each year comes Christmas, bringing the greatest of blessings. We are with the Shepherds. Earth is full of Heaven. The angels are singing. Hush. Away with sordid cares. In that manger is God. Take Him to your heart and all life will be Christmas.

GEORGE ALGOMA.

CALGARY



How transcendent the thought; the two natures, the Divine and the Human perfectly united in one being, and that—a helpless infant, born of a lowly Virgin mother and cradled in a manger; Oh! the condescension of God; Oh! the exaltation of man.

"Veiled in flesh, the Godhead see.
Hail the incarnate Deity;
Pleased as man with man to dwell,
Jesus, our Immanuel."

"Every innocent little child reminds us of our Incarnate Lord. In what well-regulated home throughout this wide Dominion where little children are, is He not a pattern of innocence, purity, meekness and submission?

Who is beyond that lesson of self-abasement which He so strikingly teaches. Who being in the form of God thought it not robbery to be equal with God, yet, was man made, that, in His own person He might teach us to follow the example of His great humility. "Christmastide, 1912."

W. C. CALGARY.

TORONTO.

My "message" is, my prayer for a bright and joyous Christmas and truly happy New Year for all in Canada, and beyond. "Glory to God in the highest and on earth peace." So sang the angels heralding the Incarnation of the Prince of Peace. "Give peace in our time, O Lord." So prays the Church in her daily offices.

May the Spirit of the Prince of Peace brood over the troubled waters of the world this Christmastide, arresting the advance of war and carnage, checking the bitterness of the strife of tongues, and bringing the whole world appreciably nearer

". . . . the promised time
When war shall be no more,
When lust, oppression, crime,
Shall flee His face before."

JAMES TORONTO.

THE SHEPHERDS' EXAMPLE.

Let us now go even unto Bethlehem and see this thing which is come to pass which the Lord hath made known unto us—with holy obedience, in humble faith, with eager expectancy, with glad surrender. Let us worship in adoring gratitude and by our acts as well as words make known the saying concerning this Child.

W. D. REEVE, Assistant Bishop of Toronto.

NIAGARA.

Without casting the least shadow upon any scene of brightness, without checking the out-pouring of loving and joyous hearts; but rather encouraging everything which makes Christmas a time of unparalleled gladness—a time when the poorest and lowliest may find something to lighten their burdens—I would have all remember what it means and what it promises. The Prince of Peace, the world's Redeemer is born. Well may we therefore rejoice and be glad. Let us then honour the day of His birth by exalting His Name, and exemplifying His love in every act of our lives.

W. NIAGARA.

YUKON.

The Message of Bethlehem suggests hopefulness, watchfulness, the need of the world fulfilled.

Prosperity, Growth and Hopefulness describe Canada's material status. The compelling power of the Love of the Babe of Bethlehem must lead the Church to greater effort that material prosperity be paralleled by Christian devotion.

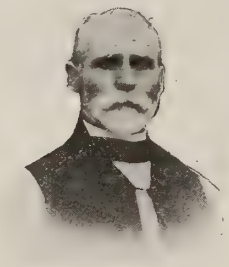
Larger responsibilities should mean greater opportunities, for the deepening of Spiritual Life, and the extension of Christ's Kingdom at home and abroad.

ISAAC O. STRINGER, Bishop of Yukon.

NEW WESTMINSTER.

"When He, the Babe of Bethlehem, looked up in Mary's face to see a mother's smile, the light of hope for the children of men shone forth like the light of day. May all have the light of this hope to cheer them on life's way through the coming year.

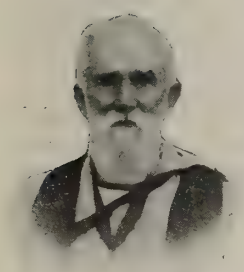
A. U. NEW WESTMINSTER.



NOVA SCOTIA.

Fittingly the year closes with hearty rejoicing at the birth of a Saviour, who came to lift the cloud with which sin overcasts the world. Hopefully may we begin the new year determined in His strength to live the life He made possible and help others to do the same.

C. H. NOVA SCOTIA.



QUEBEC.

The following reaches us just as we are going to press:—

"Since your message came when I was away from home, and I only returned last night, I have not been able to send you the Christmas and New Year's message which you asked for. But I just write a line to thank you for the opportunity and to assure you that I take a great interest in the progress of CHURCH LIFE. I read it regularly, and am finding in it much that I think we need to know.

"With every good wish for a blessed Christmas and a Happy New Year. Believe me, Yours very sincerely,

A. H. QUEBEC.

FREDERICTON.

Just as we go to press we are in receipt of the following letter from Mrs. Richardson, wife of the Bishop of Fredericton. The reason of the Bishop's inability to send a message will arouse the deep sympathy of the Church people, not only of his own Diocese, but of the Dominion, and we are but expressing what will be the earnest prayer of all that it will please God to grant to the Bishop a complete and speedy recovery to his old-time health and strength.:

"The Bishop wishes me to say that he is in receipt of your telegram, and that owing to the fact that he has recently undergone an operation for appendicitis, he regrets he is unable to attend to any business at present."

QU'APPELLE.

Sask., Dec. 18th, 1912.

May the Church be drawn closer to God the Father, through God the Son, by God the Holy Ghost, and every member hold the faith in unity of spirit in the bond of peace and His righteousness of life to the glory of the ever blessed Trinity.

M. N. QU'APPELLE.

SASKATCHEWAN.

The Church needs more intercession and more Christian service on the part of its members. We need to beware of selfishness in our religion. Every Christian is called to ministry or service. Confirmation has been called the ordination of the laity. This ministry of prayer is open to all. Specific intercession for your pastor, your parish, your diocese and foreign missions will not only bring a blessing on them, but will bend you, yourself, to more active service.

J. A. SASKATCHEWAN.

We regret that we do not possess and could not obtain photographs of the Bishops of Qu'Appelle and Saskatchewan.

RT. REV. F. H. DU VERNET, D.D.
Caledonia.

MOST REV. S. P. MATHESON, D.D.
Rupert's Land (Primate).

RT. REV. J. R. LUCAS, D.D.
Mackenzie River.

The Church in Canada

Canadian Dioceses and Bishops.

ALGOMA.—RT. REV. GEO. THORNLOE, D.D., D.C.L., ... Sault Ste. Marie, Ont.
ATHABASCA.—RT. REV. E. ROBINS, ...Athabasca Landing, Athabasca.
CALEDONIA.—RT. REV. F. H. DU VERNET, D.D., ...Prince Rupert, B.C.
CALGARY.—RT. REV. W. C. PINKHAM, D.D., D.C.L. ..... Calgary, Alta.
COLUMBIA.—RT. REV. J. C. ROPER, D.D., ... Victoria, B.C.
FREDERICTON.—RT. REV. J. A. RICHARDSON, D.D., ...Fredericton, N.B.
HURON.—RT. REV. DAVID WILLIAMS, D.D., ...London, Ont.
KEEWATIN.—RT. REV. G. J. LOFTHOUSE, D.D.....Kenora, Ont.
MACKENZIE.—RT. REV. J. R. LUCAS, D.D. ..... Fort Simpson, N.W.T.
MONTREAL.—RT. REV. JOHN C. FARTHING, D.D., ...Montreal, P.Q.
MOOSONEE.—RT. REV. J. G. ANDERSON, D.D., ...Chapleau, Ont.
NIAGARA.—RT. REV. W. R. CLARK, D.D., ...Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D. ....Vancouver, B.C.
NOVA SCOTIA.—RT. REV. CLARE L. WORRELL, D.D., D.C.L.....Halifax, N.S.
ONTARIO.—RT. REV. W. L. MILLS, D.D..D .C.L. ..... Kingston, Ont.
OTTAWA.—MOST REV. CHARLES HAMILTON, D.D., D.C.L., ...Ottawa, Ont.
QU'APPELLE.—RT. REV. McADAM HARDING, D.D., ...Regina, Sask.
QUEBEC.—RT. REV. A. HUNTER DUNN, D.D., ...Quebec, P.Q.
RUPERT'S LAND.—MOST REV. S. P. MATHESON, D.D., ...Winnipeg, Man.
SASKATCHEWAN.—RT. REV. J. A. NEWNHAM, D.D., ...Prince Albert, Sask.
TORONTO.—RT. REV. JAS. FIELDING SWEENY, D.D. ..... Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.....Toronto, Ont.
YUKON.—RT. REV. I. O. STRINGER, D.D. .....Dawson, Y.T.

DIOCESE OF ALGOMA.

WHITE RIVER AND MISSANABIE.

This mission was fovoured with a visit from the Lord Bishop of Moosonce on Advent Sunday, who came at the invitation of the Incumbent.

Holy Communion was celebrated in All Saints', Missanabie, at 9.30 a.m., when his Lordship gave an instructive address from St. Luke 18: 36-37. His Lordship, with the Incumbent, then took train for White River, where he spoke to the children upon Missions, and at 7 p.m. to a large congregation he again spoke upon the missionary work of his own diocese, and his sermon was appreciated by all present.

The Incumbent of this mission has resigned, and has accepted the parish of North Cobalt; his new duties will commence on January 12th.

DIOCESE OF HURON

WINDSOR.

ALL SAINT'S.

The second annual men's banquet in connection with this church, under the auspices of the Brotherhood of St. Andrew, was held on Tuesday, December 3rd, and was an unqualified success. There were considerably over two hundred men present and partook of an excellent dinner, provided by the Churchwoman's Aid Society. Mr. E. G. Henderson acted as chairman. Considerable discussion also took place concerning the formation of a Churchmen's Club, and it is likely that steps will be taken in that direction. The address of the evening was given by Rev. P. W. Norwood, of London, and was a masterly and inspiring one upon Christ's appeal to the heroic in man.

LISTOWEL.

CHRIST CHURCH.

On Wednesday, December 11th, this church lost by death one of its oldest and most hightly respected members in the person of Mr. Arthur James Collins.

Mr. Collins was the son of Rev. O. L. Collins, one-time rector of Ossett, Yorkshire, England. As a young man he spent three years in Australia with his cousin, the Hon. Geo. Levy. From there he came to Canada and settled in Listowel, where he has been a resident till the time of his death on Wednesday.

Mr. Collins was a loyal churchman and took a keen interest in parochial and diocesan affairs. For many years he was a member of the Huron Synod. He was much beloved by the late Bishop Baldwin.

WOODSTOCK.

A very successful bazaar was given last evening at Old ST. PAUL'S Church, under the auspices of the Girls' Auxiliary to Missions in connection with the Church. The financial result of the evening's efforts will be in the neighbourhood of $50, which will be given to missions.

At the meeting of the executive of the Synod of Huron, in Cronyn Hall on Thursday, considerable discussion on the advisability of allowing women to sit in the vestries of the Anglican Church took place. Men are only eligible at present to manage the affairs of the church. The committee appointed to report on the matter will do so later on when they discussed the question further.

These members of the Anglican Church, who wish, may contribute to raising funds for the education of ministry students by the Ember penny scheme. Each member gives two cents for each of the three Ember days.

The auditors' report was presented and everything was shown to be in satisfactory shape.

DIOCESE OF MONTREAL.

PORTAGE DU FORT.

The 25th anniversary of the Rev. Robert Atkinson's ordination to the priesthood was celebrated on the 11th inst. There was a celebration of the Holy Communion at ST. GEORGE'S Church in the morning, at which the Bishop of Montreal was the celebrant, being assisted by the Revs. Rural Dean Taylor, J. J. S. Seaman, M.A., and the Incumbent. In the

Forty-Seventh Year

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Also at 221 Lonsdale Avenue, a branch Junior Day School.

President:
The Right Reverend The Lord Bishop of Toronto

Miss Walsh, Principal
Miss Nation, Vice-Principal

afternoon there was a Confirmation service at St. Alban's Church, Parkman, when seven candidates were presented. There was also service in St. George's Church in the evening. The Bishop preached a powerful sermon on the priesthood. After this service a large number of friends and parishioners assembled in the parsonage, when two addresses were presented to Mr. Atkinson, one by his clerical brethren of the deanery of Clarendon expressive of congratulation and friendly greeting, accompanied by a beautiful cut glass bowl, and another by the members of St. George's Church and other friends, accompanied by a substantial purse, and expressive of the esteem and affection in which Mr. Atkinson is held by his congregation.

This part of the proceedings was brought to a close by the singing of the doxology and the pronouncing of the blessing by the Bishop. Refreshments were then served and an enjoyable time was spent.

Rev. Charles Reid was in attendance, but owing to illness was unable to take part, as he would have liked, in the proceedings.

DIOCESE OF NIAGARA.

HAMILTON.

CHRIST'S CHURCH CATHEDRAL.

His Lordship Bishop Clark, held a Confirmation on Wednesday evening, when he confirmed 50 candidates, 36 of whom were adults.

ST. MARK'S.

St. Mark's held its annual sale with their usual measure of success, not only for their financial aid but the social drawing together. The bazaar has come to be a staying institution in our land and welcomed.

It was announced that an Anglican Church will be erected in the far east end at the corner of Fairfield avenue and the pipe line. For some time the parishes in the east end have been unable to carry on the work as it should be done. The matter was brought up at the synod meetings on several occasions, but nothing was done until a special meeting was held last week. The new church is being erected in order that the church may cope with the great amount of work in that district as a result of the ever-increasing flow of old country people to Hamilton.

PORT ROBINSON.

ST. PAUL'S.

Owing to the delicate state of the health of Rev. P. Lyon, vicar of St. Paul's Church, arrangements have been made at the request of the Lord Bishop with Mr. Gordon Hern, teacher at Bishop Ridley College, St. Catharines, to conduct both the morning and evening service in that church the first three Sundays in Advent.

Mr. Lyon has served the Church long and faithfully, and a much needed rest is hoped will thoroughly restore him.

St. George's G. F. S., which is a most flourishing chapter, also held its sale last week. The school room was prettily decorated and a constant stream of visitors told of good work being done in way of disposals. The ladies of the society deserve great credit for their earnest and faithful efforts to make this sale of work a success.

St. Thomas' ladies made over six hundred dollars at their bazaar—quite a tidy bit to help on their various Church enterprises with.

ST. CATHARINES.

ST. GEORGE'S.

On Sunday last this old parish church was informally opened after being for nearly seven months in the hands of contractors and decorators. During this interval the congregation has worshipped by the kindness of the authorities in the College Hall.

The church has been completely transformed. The transepts, closed for some years, have been re-opened. A fine new organ chamber has been built as well as chair vestries, new oak panelling has been set in the chancel and sanctuary, and a mangnificent oak panelled ceiling has been constructed. The new lighting system is most complete and adds greatly to the beauty of the church. The chandeliers, specially designed, are of black wrought iron. A complete new plumbing system make the sanitary arrangements complete.

The organ designed for the church by Dr. Albert Ham will, in a month or so, be installed.

These and other gifts come to the church from the late Mrs. S. D. Woodruff and the Woodruff family as a memorial to her.

In addition to the above mentioned gifts a complete new heating system has been installed by Mrs. D. C. Haynes, a fine and dignified reredos and altar comes as a thank offering from the Southcott family, the new vestments for the choir, and oak seating for the transcepts from Mrs. James Taylor, a fine alms bason from Mrs. A. J. Greenwood, and a carpet to cover the chancel and sanctuary from the Ladies' Parochial Society, and a beautiful pair linen cloths, etc., from Canon and Mrs. Broughall. Several other fine gifts are yet to be placed in the church. The formal dedication of gifts and re-opening will not take place till some time in February, when the organ will be installed.

The services on Sunday were very well attended and were much enjoyed. The new choir of men and boys appeared vested for the first time. Their singing, so correct and so devotional, was very inspiring.

DIOCESE OF NOVA SCOTIA.

HALIFAX.

ST. PAUL'S.

Archdeacon Armitage has been invited by Dean Grosvenor to preach in the Cathedral of St. John the Divine, New York, in April next.

The annual meeting of the Sr. Branch of the Brotherhood of St. Andrew was held on Wednesday evening, 20th Nov., Churchwarden Evans in the chair. It was the most encouraging meeting for many years. The work of the Brotherhood has been efficiently carried on during the year. In the last few months no less than 160 vessels have been visited, and many tracts distributed, as many as 97 on one occasion. The jail has been visited once a month. Archdeacon Armitage delivered an address on "Christian Service." Mr. Livingston and Mr. Ritchie, of Toronto, who are in Halifax in connection with the sugar refinery were present. Officers were elected as follows:

Director—Mr. J. B. Whitman.

Vice-Director—Mr. W. J. Clayton.

Secretary-Treasurer—Mr. H. W. Marshall.

In view of the present crisis in Europe, the M. P. S. U. will study the past and present of Mohammedanism at the meetings to be held on the 2nd Monday of each month. The title of the course is, "The Crescent and the Cross, a comparative study of the two great missionary religions of the world.

DIOCESE OF ONTARIO.

KINGSTON.

The annual Christmas sale and concert was held in St. Luke's Hall, Wednesday afternoon and evening, December 11th, and proved a success in every particular. In the evening a large crowd was present.

The receipts amounted to about $150.

ST. GEORGE'S.

The Woman's Auxiliary of St. George's Cathedral held their annual Christmas sale at St. George's Hall, on Wednesday afternoon, December 4th. There was a large attendance and everything that was offered for sale was readily disposed of.

ST. JAMES'.

At the morning service Sunday, December 8th, the Rev. T. W. Savary preached to the boys and girls on "The Wonders of the Bible."

PORT ROBINSON.

Monday night, December 9th, a fine concert was given by the members of St. John's A. Y. P. A. in aid of the fund to pay the cost of lighting that Sunday school. Sergt. Clifford occupied the chair. The songs were illustrated by lantern slides shown by Rev. J. O. Crisp. A good sum was realized.

BELLEVILLE.

CHRIST CHURCH.

The annual bazaar of the Parish Guild was held on Thursday afternoon and evening in the parish hall. The attendance in the afternoon was very large and in the evening the sale and the programme of music attracted many. Well nigh $150 was realized as a result of the painstaking efforts of the ladies, to whom the credit is entirely due.

BROCKVILLE.

ST. PETER'S.

The annual meeting of the Choral Guild was held Wednesday evening, December 4th, at the residence of Dr. Jackson, and a very full attendance of members marked their interest in the event. The chair was occupied by Allan Turner, past warden, in the unavoidable absence of the warden. A great deal of important business was transacted and satisfactory reports received. That of the treasurer showed a large amount of money in the bank and the funds in a flourishing condition.

A bell department of the Guild was constituted for the purpose of developing the art of change-ringing upon the chimes.

It is anticipated that the high standard already attained in the musical services at St. Peter's will, during the present season, be more than maintained.

DIOCESE OF RUPERT'S LAND

WINNIPEG.

Another popular and beloved priest, Rev. Sidney G. Chambers, M.A., B.D., has gone to paradise. As rector of Christ Church, Winnipeg, he did an excellent work specially among young men. His loss will be keenly felt among all classes, as he was a faithful priest and genuine friend. He leaves a widow and three little children. R. I. P.

Rev. W. G. Nicholson, of Elgin, is locum tenens for St. James' Church, Winnipeg, until a successor can be found to Rev. George I. Armstrong.

NEEPAWA.

Rev. R. C. Pitts has been appointed rector of Neepawa, vacated by removal of Rev. Ian McDonald to Quebec diocese.

The following transfers have recently taken place:—Rev. W. A. Brand, from Deloraine to Alexander; Rev. F. Longmore, from Pilot Mound to Bradwardine; Rev. W. Walker, from Bradwardine to Emerson; Rev. W. J. Finch, from Ashern to Moore Park; and Rev. P. G. Powell, from Moore Park to Pilot Mound.

DIOCESE OF SASKATCHEWAN.

MAYMONT.

The short term of the present incumbent has been one of progress and work. The W.A., which, during the past seven months, has built a stable, fenced the parsonage lot, and decorated throughout the parsonage, on Friday, November 8, held a concert in the church to celebrate the opening and dedication of the new organ, when the choir and the hard-working secretary and organist, Mrs. A. E. Bean, was assisted by Mr. G. E. Wainwright, of Leeds College of Music, who played several selections from Bach, Rossini, Mozart, etc. There was a large and appreciative audience; a good collection was taken in aid of the organ fund.

DIOCESE OF TORONTO.

TORONTO.

Two men were ordained deacons for work in his diocese by Bishop Stringer, of the Yukon, in Wycliffe College chapel yesterday morning.

They are Rev. Cecil Swanson, B.A., of Toronto University, and Rev. William Thomas Townsend, B.A., of Dalhousie University, both students of the final year in Wycliffe College. Mr. Swanson is to go to the new mission of Carmacks and Little Salmon, while Mr. Townsend is to be associated with the work at the Carcross Indian Boarding School, doing also some work as a travelling missionary.

The clergy taking part in the ordination service were Rev. Principal O'Meara, Dr. Griffith Thomas, Rev. Prof. Hallam, Bishop Stringer, and Bishop Reeve, of Toronto, who was the special preacher.

This was the first public service engaged in by Bishop Stringer since his recovery from his recent operation.

A Holiday Tea Room, under the auspices of the G.F.S., was opened December 9th, and will continue for two weeks. Mrs. Reeves, Mrs. Christopher Robinson and Mrs. Ashcroft were the hostesses on the opening day. The proceeds will be devoted to furnishing the new Institutional Lodge on Pembroke st.

TRINITY EAST.

On the evening of November 18, a very earnest meeting was held by Trinity East branch of the A.Y.P.A., being the evening on which the Critic first took up his duties, from which the branch has already derived considerable benefit.

Trinity East this year decided to have three sides, Red, White and Blue, and on this evening the three sides got down to working order, which has caused an increase in the membership of about 50 per cent. so far.

After the business meeting a very interesting debate, "Should Corporal Punishment be Abolished?" was delivered, Mr. A. E. Lanning and Mr. F. Lehan taking up the affirmative side, against Mr. R. Mattock and Mr. T. MacCracken on the negative, the judges deciding in favor of the latter.

On the evening of December 2nd, St. Bartholomew's Branch were entertained by Trinity East. The evening was spent by the members participating in various games and contests, St. Bartholomew's carrying off all the prizes but one, Miss Mary Richmond being the only member of Trinity winning a prize.

IMPROVEMENT OF CALUMNY.

"If any one speaks ill of thee," said Epictetus, "consider whether he hath truth on his side, and, if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ah!" said he, "then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him, said, "It is no matter: I shall live so that none will believe them." Hearing at another time that an intimate friend of his had spoken detractingly of him, he said, "I am sure he would not do it if he had not some reason for it."

Letters to the Editor

We do not hold ourselves responsible for the opinions expressed by our correspondents.

LOCAL OPTION.

To the Editor:

I have read with much interest, through the columns of many papers (religious and secular), valuable letters for and against "Local Option." But somehow or other none of the above mentioned letters seem to touch upon the all important fact, i.e., that if the rules and regulations laid down in the "License Act" were obeyed as they ought to be there would be no need of "Local Option."

1st. How many glasses of liquor is a bartender allowed to sell over the counter to an individual?

2nd. How much is he (the bartender) allowed to sell in quantity to an individual?

And 3rd. Is he allowed to sell to any person under 21 years of age?

Now, if the hotelkeeper were to obey the rules and regulations laid down in his "license," no one, to my mind, would be looking for "Local Option," and again, it is the plain duty of every Christian person to inform on the one who does not obey those rules and regulations, and consequently have him punished according to the law.

TOTAL ABSTAINER.

To the Editor:

Begging the question does no good among people who think for themselves. One of the most obvious ways of begging the question is to say, "It is a matter of history," without giving chapter and verse. A case in point is your article on local option two weeks ago.

If you think the work of the Church will be helped by a leading Church paper taking up the cudgels for the bar-room, there are those who strongly disagree with you. We have too long been looked upon as supporters of iniquity. Must I, by subscribing to CHURCH LIFE, help to drag our good name in the mire? Not forever. The record of the repeal contests in Ontario for the last three years might give sight even to the blind.

Yours truly,

R. A. COWLING.

ST. GEORGE'S CATHEDRAL, KINGSTON.

To the Editor:

There is an erroneous note in CHURCH LIFE of this week about St. George's Cathedral, Kingston, no doubt copied from an equally erroneous note in the daily press, which certainly was not given on my authority.

The facts are that a large single bell, which will weigh about 4,200 lbs., is to be placed in our bell tower, in memory of a late distinguished Kingstonian, who served both Church and State nobly in his generation, founder, amongst his many other services to the Church, of your very valuable paper, by his family. This is the extent, including some expensive work in the tower of preparation for the bell, of the very generous gift offered St. George's Cathedral. It is possible that a clock may be placed in the tower later, but that would be an entirely different matter, and presented from another source, and is in any case a matter of future consideration. I should be much obliged if you would make this correction.

Yours faithfully,

E. J. BIDWELL,

Dean and Rector of St. George's

[We regret any inaccuracy in the report published in CHURCH LIFE. The "information" was sent to us in the usual way by our Kingston correspondent.]

A NEEDED REFORM.

To the Editor:

Perhaps "Anon" himself might be permitted to explain his meaning as to repetitions of the Lord's Prayer. Here is what I wrote to the Editor in the plainest possible typewriting, "the Lord's Prayer comes up three or four times according as the Litany or Communion Service is used in addition to Morning Prayer." The Editor evidently thought the meaning plain enough without the words "according as" so he scored them out. Now, Mr. Editor, for Churchman's sake you should have let those two words stand.

Churchman's reference to the wearisome effect of an hour and a half in church compared with three hours of enjoyment in a theatre is very much to the point. It suggests that there must be something radically wrong about the church service. If the reverend hierarchy were the bright men they think themselves they might be able to find some way of making the services both edifying and enjoyable. But "vain repetitions" and "much speaking," after the manner of pharisees and heathen will hardly accomplish the desired end. I am glad the American Prayer Book is not such a fetich that it cannot be worthily enriched from time to time. It is not a perfect book, I admit, still it is a considerable improvement on ours.

ANON.

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Old Christmas Legends and Fancies

THERE is always something fascinating about the folk-lore of the seasons, and when such legends are based upon pleasant conceits they become of double interest," says a writer in Deem's "Holy Days and Holidays."

Despite the whilligig of time many good old traditions linger in the Old Land, and not a few have been implanted in the life of the new world.

For a picture of Christmas Eve, in the olden time, we can desire none more graphic than that furnished by Sir Walter Scott in "Marmion."

On Christmas Eve the bells were rung;
On Christmas Eve the mass was sung;
That only night, in all the year,
Saw the stoled priest the chalice rear.
The damsel donned her kirtle sheen,
The hall was dressed with holly green;
Forth to the wood did merry men go,
To gather in their mistletoe.
Then opened wide the baron's hall
To vassal, tenant, serf and all;
Power laid his rod of rule aside,
And ceremony doffed his pride.
The fire, with well-dried logs supplied,
Went roaring up the chimney wide;
The huge hall-table's oaken face,
Scrubbed till it shone, the day to grace,
Bore them upon its massive board
No mark to part the squire and lord.

. . . . . .

And carols roared with blithesome din;
If unmelodious was the song,
It was the hearty note and strong.

. . . . . .

England was Merry England when
Old Christmas brought his sports again.
'Twas Christmas broached the mightiest ale;
'Twas Christmas told the merriest tale,
A Christmas gamble oft could cheer
The poor man's heart through half the year.

TWO popular observances belonging to Christmas are more especially derived from the worship of our pagan ancestors—the hanging up of the mistletoe and the burning of the Yule log. As regards the former of these practices, it is well known that in the religion of the Druids the mistletoe was regarded with the utmost veneration. The burning of the Yule log is an ancient Christmas ceremony, transmitted to us from our Scandinavian ancestors, who at their feast of Juul, at the winter solstice, used to kindle huge bonfires in honour of their god Thor. The custom, "though sadly shorn of the pomp and circumstance which formerly attended it," is still maintained in various parts of England.

THE following ditty, appropriate to such an occasion, appears in the Sloane manuscript. It is supposed to be in the time of Henry VI.: "Welcome Yule,

Welcome be thou, Heavenly King,
Welcome born on this morning,
Welcome for whom we shall sing,
Welcome Yule.

Welcome be ye Stephen and John,
Welcome Thomas Martyr one.
Welcome Innocents, every one,
Welcome Yule.

Welcome be ye, good new year,
Welcome Twelfth Day, both in fere;
Welcome Saints, loved and dear,
Welcome Yule.

Welcome be ye, Candlemas,
Welcome be ye, Queen of Bliss,
Welcome both to more and less,
Welcome Yule.

Welcome be ye, that are here,
Welcome all, and make good cheer;
Welcome all, another year.
Welcome Yule."

IN Devonshire the Yule log takes the form of the *ashton fagot,* and is brought in and burned with great glee and merriment. Another custom in Devonshire, "still practised, we believe," says the same authority, "in one or two localities on Christmas Eve, is for the farmer with his family and friends, after partaking together of hot cakes and cider (the cake being dipped in the liquor previous to being eaten), to proceed to the orchard, one of the party bearing hot cake and cider as an offering to the principal apple tree. The cake is formally deposited on the fork of the tree, and the cider thrown over the latter, the men firing off guns and pistols, and the women and girls shouting:

'Bear, blue, apples and pears enow,
Barn fulls, bag fulls, sack fulls,
Hurrah! Hurrah! Hurrah!'"

AMID the many popular customs of Christmas "full of so much sweet and simple poetry," still in vogue in the old mother land, and which it is a positive duty of every Englishman to strive to perpetuate in Canada, there is "none more charming than that of the Christmas carols." The practice is of extreme antiquity, apparently as old as the celebration of Christmas itself.

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Letters to the Editor

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

THE CIRCULAR LETTER AND CHRISTIAN UNITY.

To the Editor of "Church Life."

Dear Sir:

From an "Outsider's" point of view or rather a "Dissenter's" viewpoint, will you kindly allow me a few words of criticism of Canon Plummer's letter in your issue of November 28th. In the first place, it would seem that consistency is not a jewel that adorns his spiritual crown. He has in his Church what we Dissenters believe to be all sorts of Roman Catholic imitations, crosses and candles galore, bowings to what he calls an altar and a cross carried before his choir, and Popish vestments. If he is sincere in his desire to unite with evangelical Churches in the unity the "circular letter" proposes, is he willing to strip his Church of all those Popish ornaments and cease from his sacred concerts with all that ceremony of removing the scarf, or whatever it is, from his shoulders and putting it on again when some other part of the service is begun, in a droning tone called intoning instead of reading it as they do in evangelical Churches? We Dissenters say, and with reason on our side, you Episcopalians better learn the lesson of necessary unity among yourselves before you can accomplish anything like true unity with us. Canon Plummer knows well enough that those in his Church who believe in praying "That it may please God to deliver them from all Heresy and Schism," the latter word especially referring to us, who differ from the Episcopal Church, will be driven into further extremes of party strife and division. If then Canon Plummer and all those who signed the circular letter will get this petition abolished from their prayers it will enable us Dissenters, Presbyterians, Methodists, and others to look upon their efforts as representing the desire of the whole Episcopal Church for some form of unity with us. Canon Plummer implies he was induced to sign the circular letter because of the necessity of joining forces with all those who are waging war against sin in all its terrible forms. Is he sincere in this desire? If so, will he include the followers of Dowie and the Christian Scientists, the modern champions in this warfare? Have not Christian Scientists been waging war against sin and disease with as great if not greater vigour than shewn by the Episcopal Church? He also says there are "Men . . out of (I presume he means outside of) the Church of England who could speak to us with knowledge, eloquence and spiritual power on subjects I cannot begin to handle." If he is sincere in this remark, then, how could he reasonably debar the many powerful and eloquent men amongst the Christian Scientists who could speak with spiritual power on subjects he "cannot begin to handle." To us who are not members of the Episcopal Church consistency is the very first essential principle in advocating unity amongst those who profess to believe in the teachings and doctrines of the great founder of Christianity.

Yours sincerely,

A Prominent Worker in the Methodist Church.

Toronto.

LOCAL OPTION.

To the Editor:

Permit me, with great deference, to take exception to the statement of Rev. A. Elliott in a recent issue, that "The object of Local Option is not prohibition, but abolition of the bar."

Local Option is simply local prohibition; which is prohibition in places; which when the places become numerous enough and large enough to cover the Province (as is the avowed object of its promoters) is total prohibition; which is intemperate temperance and is opposed to real temperance.

Local Option may succeed in a rural community, or in an urban district forming part of a larger town or city, where there is no considerable demand for the sale of liquor, or where such demand if it exists is amply met by the sale in an adjoining centre. In such cases Local Option is merely the segregation of an evil and may have a measure of success. But when it is attempted to apply it generally, or to the more populous centres, it is in effect total prohibition and is open to all the objections to the latter.

We all realize that the bar is an evil, but there is such a thing as replacing an evil by a greater one, and that is just what Local Option is doing in many places. I have had several years experience of it in more than one place and in my opinion it is generally in the long run a failure in urban communities and an injury to the cause of temperance. It no doubt decreases open drinking, but the drinking that is done is of a much more injurious character. It tends to abolish drinking by the glass and to substitute the bottle brigade. It banishes the less harmful and more bulky liquors such as beer and wine and substitutes spirits. It may remove temptation from the confirmed drunkard, who cannot be trusted with liquor, but it frequestly puts it in the way of the young man and boy. It divides a community into two bitterly hostile camps, as no other public question does. It displaces the legal traffic in liquor, bad though it is, by the illicit traffic with its attendant evils of lawlessness, perjury and general demoralization.

As Christians we all believe in temperance and deem it our duty to promote it in every way we can; but surely there is some saner method of temperance than Local Option, some media via between the open bar on the one hand and reactionary and sumptuary legislation such as prohibition, whether it be local or general, on the other. As Churchmen let us make it our business to find it.

J. A. V. Preston.

Orangeville,

"FAMILY PRAYER."

To the Editor:

In common with other Directors of Brotherhood Chapters, I have received the November monthly letter from the Dominion Council of the Brotherhood of St. Andrew, calling us to time on the question of family prayer. The need of such advice is obvious. All medical men know that the families which have daily prayer on these prairies can be counted on the hand in any given district. Would, however, the Bishops send a circular to their clergy to enquire how many of them set us the example? Too many clergy not only do not observe family prayer, but cannot offer prayer spontaneously; they must "say a collect" or read out of a book. It is the fault of the laity if they do not observe the essential duties of the Christian faith; but how can the clergy urge the laity to do their duty, if the clergy do not set the example? Some of them have the honesty to recognize this and revert to the secular condition.

Yours truly,

H. M. Speechly.

MARRIAGE AND DIVORCE.

To The Editor:

The reports of the Royal Commission on Divorce recently put forth in England, and the many comments made upon it on platforms and in the press, following as they do the evident trend in the United States and in the British Empire of late years towards a less restricted view of the marriage relation, seem to point to a division in this matter between Church and State, and the evidence side by side of two somewhat conflicting ideals of marriage between which choice must be made by all that enter upon that estate.

It is impossible to say whether the Church will relax from the strictness of her present position as expressed in the marriage service; but as opposed to the dangerously liberal view which has gained ground, and which

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finds some expression in the majority report, the Church will insist upon it that her blessing—the blessing of God—will be invoked only upon those who enter matrimony with the full consciousness that this relation involves the responsibility for a faithful following of Him who gave Himself to endure and to suffer for men; and that the full purposes of Holy Matrimony cannot be realised by those who shape their actions and relations so as to secure for themselves the largest amount of ease and comfort in their present word. The Cross is the key to the solution of all of life's real problems, among which that presented by the mysterious relation of soul to soul and life to life in marriage is not the least important.

PREPIDEMUS.

Brotherhood of St. Andrew in Canada.

TORONTO LOCAL ASSEMBLY

THE annual meeting of the Toronto Local Assembly was held in St. George's School House on Saturday, December 7th. The meeting was called for 3 p.m., and soon after that hour the members began to arrive, and when the president of the Assembly, Mr. John Harris, called the meeting to order, there was a small but interested gathering to take part in the meeting.

The Rev. R. J. Moore, rector of St. George's, in his address of welcome, paid a high tribute to the work which was being done in St. George's parish by members of the Brotherhood of St. Andrew, and stated that he judged all chapters of the brotherhod by his own. In continuing, he touched upon the vast field of work which lay in the down-town district covered by the recent federated down-town churches.

The report of the convention treasurer, Mr. J. T. Symons, was received with great applause, especially when it was learned that after all expenses had been paid over $700 had been turned over to the head office to reduce the debt, especially when it was known that this sum was largely due to the work of the Toronto men and that the Brotherhood headquarters were practically freed from debt for the first time in many years.

The report of the Y.M.C.A. and University Committee was next presented, and an interesting discussion followed as to the best means of utilizing the splendid material often gathered in this way.

The Hospital and Gaol Committee, whose report was presented by Mr. C. F. Storey, showed a splendid year of work. It was pointed out, however, that one of the most pressing needs of the workers in these institutions was some means of helping patients who were discharged from the hospital convalescent but not strong enough to return to work, and often absolutely without funds to support them until work was obtainable. A small sum was voluntarily contributed to by the members of the Brotherhood of St. Andrew last year, but it was totally inadequate to meet the great need. It was with very grateful hearts that the members present heard the Rev. R. J. Moore make the generous offer of two collections during the year towards the B.S.A. Convalescent Fund.

The meeting was then adjourned for evensong in the church, and afterwards were regaled by the ladies of St. George's by a most bountifully spread supper. Mr. Evelyn Macrae voiced the feelings of all present in his expression of thanks after the repast was concluded.

Capt. Geo. Blake and Mr. H. W. Hewitt were the speakers at the evening session, and both gave many helpful and valuable hints upon the respective topics of their addresses.

The council for the ensuing year was then read by the chairman of the Nomination Committee and unanimously carried.

An open debate then followed, the subject being "Is the state of the Brotherhood in Toronto satisfactory?" Those taking part in the discussion being Messrs. N. F. Davidson, Jas. A. Catto, E. M. Carleton, C. C. Stenhouse, H. H. Loosemore, and E. L. Lauer, and a well spent evening was closed at 10 p.m. by the chairman, the benediction being pronounced by the Rev. F. V. Spencer.

Brotherhood of St. Andrew.
C. C. S.

Where Christmas Does Not Come

'Mid our merry-hearted music thrilling all the ambient air,
'Mid our rippling rills of laughter, sweet and wild,
In a thoughtful, quiet moment let us whisper low a prayer
For the hearts that have not known the Christmas Child.

There are little ones by thousands who have never learned to pray,
Or who kneel to soulless idols, cold and dumb,
Let us seek the Saviour's blessing on the children far away,
In the lands to-night where Christmas does not come.

Not for them the pleasant fruitage of the tree with candles bright,
Not for them the rosy splendour shining far;
For their little hands are empty, and their eyes have missed the light,
Missed the wonder and the glory of the Star.

There's a sob of mourning mothers in the whisper of the wind,
In the starlight are the opal dews of tears:
For the breaking hearts are hopeless, and the weeping eyes are blind
To the Star that lights the gloom of all the years.

In a thousand homes where Hunger sits, a grim, unwelcome guest,
By the empty hearth with pallid ashes strown,
Never breathes the voice of singing, never falls the merry jest,
For the blessedness of Christmas is unknown.

'Mid the sweetness of our worship, 'mid our feasting and our mirth
Can we quite forget the weary ones outside?
Shall the silent, patient pleading of the sadder souls of earth
All unheeded pass us by this Christmas-tide?
Let us seek to cheer the lonely, let us scatter smiles abroad,
Let us fill the empty hands whene'er we can.
Let us haste to tell the heathen of the boundless love of God,
That He gave His only Son for guilty man.

Then our merry-hearted music thrilling all the ambient air,
Then our rippling rills of laughter, sweet and wild,
Shall a fuller gladness echo, and our smile the light shall wear
Of the smiling of the Holy Christmas Child.

LILLIAN LEVERIDGE.

THE SERVICE OF SACRIFICE.

THERE came a time during Bishop Fulford's occupancy of the Episcopal see of Montreal, when the cathedral church of his diocese, Christ Church, Montreal, was so completely demolished by fire that it became necessary to build a new one, and of this edifice, his Lordship laid the foundation stone in May, 1857, preaching the opening sermon in it on Advent Sunday, 1859. The new cathedral was, through the death of the architect and other unforeseen circumstances, burthened with an oppressive debt, which weighed heavily on the mind of the Bishop, who, in order to assist in liquidating it, moved to a small dwelling, and laid aside, not only every indulgence, but almost every convenience. His new mansion was modest enough, for it was built for the official residence of the parish schoolmaster, and the schoolrooms became his salons for the reception of his guests, the whitewashed walls being decorated with maps instead of pictures and statuary. Here the metropolitan of Canada, with his delicate, high-bred wife, lived for years and practised economy, patiently and self-sacrificingly, in order to attain the darling wish of his heart, namely, to see the cathedral free from debt.

CHARACTER CARVING.

Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single blow. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisels polish and perfect it, put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out, and stands fixed and unchanging in the solid marble. So does a man carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought and will and effort shape the features and expressions of the soul. Habits of love, piety, and truth, habits of falsehood, passion, or goodness, silently mould and fashion it, till at length it wears the likeness of God, or the image of a demon.

—*Oxenden.*

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Laymen's Missionary Movement in Country Districts.

IT is sometimes stated that some of the methods advocated by the Laymen's Missionary Movement are adapted especially to city and town parishes and that they cannot be successfully carried out in rural districts. This statement is, however, not according to the facts of the case where energy and enthusiasm have been brought to bear on the problem of bringing the country church to a higher standard of missionary efficiency.

The best means of introducing the aims and methods of the movement to a community is unquestionably by means of a men's supper. A gathering of this kind, which was in many respects a notable one, was recently held at the village of Inwood, Ont. The committee in charge of the arrangements had issued 400 to 500 personal invitations, reaching every man in a radius of four or five miles. One hundred and thirty-five men attended this supper in spite of the very stormy night and extremely bad roads. No doubt the exceptionally fine spirit which prevailed in this meeting was due in no small extent to the fact that all the work of arranging the hall and serving a fine supper was done by an efficient corps of the young men of the village and surrounding neighborhood. The secretaries who spoke at this supper pronounced it one of the best in every respect which they had attended.

The next evening the secretaries went on to Warwick, a place five miles from the nearest railway, and even smaller than Inwood. There, again, over 100 men sat down, and much enthusiasm was displayed. St. Mary's Parish, Warwick, adopted the duplex envelope system some two years ago, and as a result its missionary givings have increased from about $140 to $220 per annum. The farmers find that the weekly system of giving to missions is just as applicable to their conditions as to those which prevail in the cities.

"R."

GEORGINA HOUSE.

Some time ago reference was made in our columns to the excellent work being done by the Georgina House Association in providing a happy, healthful home at a reasonable rate for business girls earning their livelihood in Toronto. This year, owing to the generosity and enthusiasm of friends, the house has been enlarged, and the new wing will be completed, swept and garnished early in the New Year. Fifty new bedrooms have been added, an enlarged dining-room, a silence-room, and many more sitting-rooms, not forgetting a suite of rooms for a girls' club, which is to contain a gymnasium and swimming-bath. The whole atmosphere of the Georgina House is one of homelike comfort, and fortunate indeed are the girls who are accommodated there. It seems, too, that the dream of the founder of the Georgina House—that it should be the first of a chain of such houses stretching from coast to coast—is to be realized, as letters have been received from British Columbia and Winnipeg asking for information, with a view to establishing similar houses in the West.

FORMATION OF CHARACTER.

Have you ever watched the icicle as it formed? Have you noticed how it froze, one drop at a time, until it was a foot long, or more? If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but, if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but, if impure and wrong, there will be deformity and wretchedness.

Toronto A.Y.P.A.

ANNUAL MEETING OF PRESIDENTS

THE annual meeting of the Toronto A.Y.P.A. Presidents' Association took place at Williams' Cafe on Wednesday evening last, and was, without doubt, one of the most enthusiastic meetings in the history of the association. Those eligible for membership are presidents, past presidents and vice-presidents of branches of the Anglican Young People's Association. The principal objects of the association are: (1) That its members may meet together to discuss schemes or plans for the extension of the A.Y.P.A., and (2) assist each other in a general way in conducting the individual branches they represent.

When the meeting was called to order there were about 25 parishes represented, members being present from New Toronto, Mimico, Norway and East Toronto, as well as most of the more central and downtown churches. Chairman Brooks was most optimistic in his address.

Mr. Clarence A. Bell, president of the Dominion A.Y.P.A., expressed his gratification at having such an active local organization in Toronto.

During the course of his address he mentioned that a charter had been drawn up, approved by Episcopal authority, and will be ready by January 1st. (Branches desiring to enrol in the Dominion Association should apply for charters to the secretary, Rev. E. Appleyard, London, Ont.)

Rev. Canon MacNab, chairman of the A.Y.P.A. synod committee, diocese of Toronto, said that in his opinion, although the A.Y.P.A. was a layman's association, the clergy should render any possible assistance and encouragement.

The Rev. J. H. Teney, who has always proved a warm friend and supporter of the association, made many valuable suggestions as to work that might be undertaken in the future.

The election of officers resulted as follows:—Chairman, E. B. Burt; vice-chairman, D. Robinson; secretary, J. T. Bate; treasurer, H. Bright; chaplain, Rev. J. G. Widdifield; editorial or publicity secretary, William A. Peacey.

The next meeting will be held on the evening of Wednesday, January 22nd, 1913. An executive committee meeting will be held at the residence of the chairman, 48 Dewson street, on the evening of Wednesday, January 8th, 1913.

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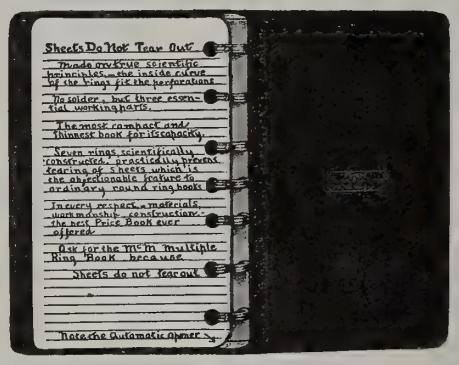
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A ROSE SOCIETY FOR CANADA.

An interesting drawing room meeting was held recently at the home of Mrs. Allen Baines, Bloor street West, Toronto, when a lecture entitled "An Afternoon Among the Roses" was given by Mr. E. T. Cook, the distinguished landscape gardener and popular writer upon flowers and flower life. The room was thronged with flower enthusiasts and it was determined to found a Rose Society for Canada. A meeting will be called early next month to give the idea practical shape.

It is well known, or should be, that the Women's Institutes are accomplishing a great work in regard to fostering a love for gardens throughout Ontario. There is no question whatever that horticulture is obtaining a firm hold in the province and as one of the speakers pointed out, the work of inculcating a love of flowers in the hearts of the people is a noble one; beneficial to the whole community in every way.

The National Rose Society in the Old Country numbers no less than 10,000 members and the Dowager Queen Alexandra is not only patroness, but evinces practical interest in its welfare. Her Majesty never misses the great show that takes place early in each June in London.

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

CHAPTER VIII.

Wanderers.

Paul Crosby certainly pleased the girls far more than his harsh-voiced wife had. He was a tall, thin man, partially bald, and intellectual as well as refined, but his face was lined deeply with care and worry, and his shoulders bowed and his chest hollow with continual stooping over books and with over-work, and when he spoke his voice was a curious mixture of patience and irritable brusqueness. He seemed very much upset at the loss of his sister, the only relative, he told Myrtle, in a burst of confidence, as he snatched a hasty breakfast the next morning, whom he had in the world, and this circumstance as well as his apologetic manner towards them for not having a better home to offer them, went far towards reconciling the two younger sisters to their lot. But Ruby was obviously dissatisfied and indignant. She hardly spoke during the meals shared with the family in the stuffy front parlor, she angrily repulsed the two grubby children when they came hanging round her skirts; she did her best to snub the friendly overtures of poor "Em'ly," in which endeavor she could hardly be said to have succeeded, and she finally took to having long wrangling arguments with Paul Crosby on any subject that he happened to bring to the fore, with the result that the unhappy man retired still further into his shell and hardly spoke at all at meal times.

Usually these discussions troubled Myrtle exceedingly, for she could not but feel sorry for the oppressed librarian in her tender heart, and indignant with those who treated him with such injustice, but on one occasion she felt glad and thankful to hear Ruby speak as she did. It was the third day of their sojourn, and had been a very trying morning, culminating in a grand fracas with Emily for daring to call Ruby by her Christian name, without the usual prefix of "miss," a fracas from which the outspoken cockney girl had retired by no means abashed, and which had left her opponent "as prickly as a cactus," as Doris laughingly remarked, when they descended into "Tartarus" (another of Doris' apt nicknames) to take their share of the doubtful meal dignified by the name of dinner.

Mr. Crosby came in as usual, late, and began to bolt down the greasy stew with his accustomed haste.

"The members of your committee sent round here this morning, Paul," announced Mrs. Crosby, after a detailed account of all the morning's woes had been poured into his patient ears. "They want you to go round to one of their Christian debates this evening, and take part."

"Humph!" observed her husband tersely.

"I suppose you will refuse, won't you? You usually do."

"Yes. I'm not going to any debate of theirs."

"Why not?" demanded Ruby suddenly.

Paul Crosby swallowed a mouthful of water before he took any notice of her question, then he looked up frowning.

"Because I don't believe in their Christianity," he said, with an unwonted sneer. "I don't believe in any Christianity, for that matter, but certainly not in theirs."

"Why not?" repeated the girl, with belligerent intentions.

"Great Christians they are!" he replied bitterly. "They preach much, and they practise nothing. Here they preach universal peace and benevolence, and keep me working at that library, hard brain work it is, too, at eighty pounds a year, which is a miserable stipend for a man of my position, and I get no holidays given me at all. Even Christmas Day, over which those Christians wax so lachrymose and sentimental, I cannot have as a holiday unless I find a man to take my place, and pay him into the bargain."

"It is utterly unfair to blame their Christianity for their failings," retorted Ruby, though she could not but be surprised at the usually brief-speaking man making such a long speech and looking so roused over it. "They would raise your wages doubtless if they could."

"Doubtless, only it means giving more out of their own pockets, and I never found a Christian who would do that yet."

"Then you haven't met many true Christians!" snapped his opponent. "Christians are the most generous people in the world when they have a worthy cause on which to spend their money."

What Crosby's reply to this personal stroke would have been, Myrtle could only conjecture, for as she spoke, Em'ly retired to answer a thundering rap at the front door, and presently a coalman lumbered down the passage with a huge sack of coals on his grimy back, and leaving visible traces of his orbit to the cellar in the yard and back, in the shape of little heaps of crushed coal, which Mrs. Crosby regarded in helpless dismay.

"Look at that, now," continued the librarian, when the noise of coal-heaving was partially deadened by the closing of the door. "How would the Christian members of the committee like to have their front premises invaded in this fashion because there is no adequate back entrance? Do you think they would put up with it?"

"I don't know them, so I can't say but I daresay they would put up with it with a better grace than you do." Ruby spoke sharply, for the coal-dust floating into her stew greatly aggravated her temper. "It is very kind of them to think of you at all in sending you invitations which you constantly refuse. It shows their interest is genuine."

"Humph! They might spare themselves the trouble."

"Have you ever been to one of their meetings?"

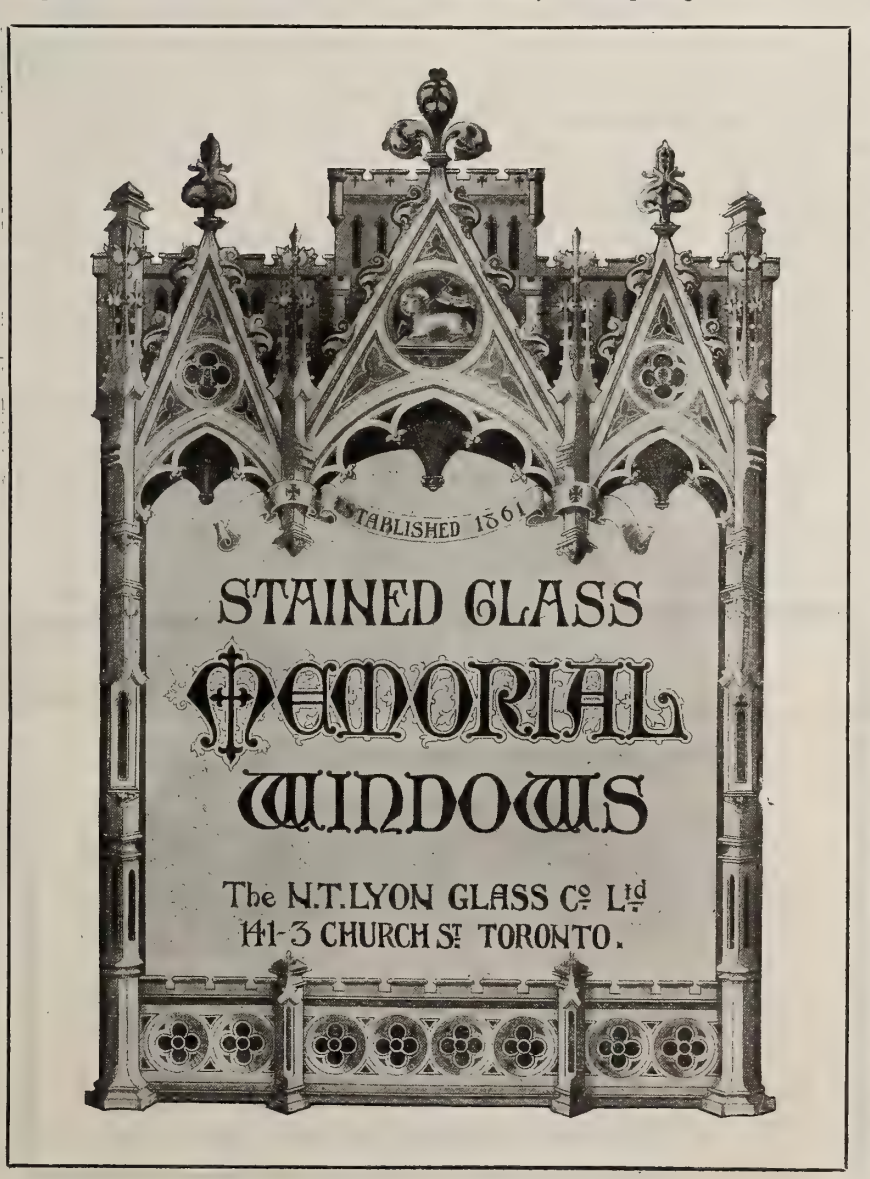
"No, I'll have nothing to do with their Christianity."

"But how unfair of you! You refuse to believe in them without giving them a fair trial."

"My dear young lady," said Crosby, beginning to become exasperated by her persistency. "May I say that you know nothing about these Christian members of the committee, whereas, I have known them for years. There is no good in my going to their meetings, because that won't raise my salary or provide for my old age. I don't know in the least what is to happen to us when I am past work, for it is impossible to save on eighty pounds a year. The workhouse is the only place for us, that I can see."

This dismal outlook struck the elder infant Crosby as being so terrible that he instantly set up a howling protest against committees in general, provoking a slap from his mother, and a buffet in the rear from Em'ly hovering behind, which proceedings, combined with the coal-heaver's lusty efforts, put such an effectual stop to the discussion that Crosby had had time to attack the stale lump of cheese before Ruby could make her voice heard.

(To be continued.)



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"A Merry Christmas"

Not New—Yet Fresh.

"A MERRY CHRISTMAS"—it has a very familiar sound although it comes only once a year. To some of us who have advanced further into the decades than we would care to have so written in wrinkles and grey hairs, that all who run by us may read, the old, old greeting possesses that attraction of past association which as in the old friendships, gains rather than loses with the passage of years. At the other end of the line, to the todler whose powers of recollection do not extend beyond One Merry Christmas, there is a less mellowed, but certainly not less keen attraction—that of anticipation. And for all the intervening stages between lisping infancy and halting age there is attraction of some kind or other. The good old words are very much like the breakfast bell. We hear it every morning of our lives. It is absolutely lacking in novelty as an event, and yet to every one of us who is not a dyspeptic or otherwise out of plumb, it has every morning its own charm of freshness and power of attraction. So to everyone of us who is not suffering from mental or moral dyspepsia each repetition of the Christmas greeting has its own charm of freshness and power of attraction.

To thoroughly appreciate the breakfast bell we require to be hungry—to be in such condition physically that we shall feel stronger and better fitted for the morning's duties after the morning meal, which the breakfast bell has heralded, has been partaken of. And so to thoroughly appreciate the Christmas greeting do we require to be hungry for the things which the first Christmas greeting 1900 years ago proclaimed: "On earth peace, good will towards men"; so to thoroughly appreciate the Christmas greeting do we require to be in such condition mentally, morally, spiritually that we may help to spread peace and good will and thereby feel stronger and more fitted for the battle of life at each recurrence of the Christmas season. We require in fact to have the Christmas feeling to enjoy Christmas.

It is the influences which radiate from that central thought of peace and good will, personified in the Babe at Bethlehem, in Him born in a manger and slain on a cross, that the welding, reuniting joy-making power of Christian lies. Outwardly, in the case of some, Christmas may be a travesty of what Christmas ought to be—a hollow travesty in some instances and a horrible one in others; but throughout Christendom few will surely be found who do not strive to stimulate at least a temporary appetite for those things which the real Christmas greeting proclaims, just as the one who has maltreated his digestive powers, will by artificial means strive to stimulate an appetite for breakfast. It were better far for both that they should abandon temporary expedients and seek new ways of living to keep themselves in such condition that the appetite for physical food shall be natural and the appetite for higher things constant and of gradually increasing strength.

An occasional good meal, with all kinds of indigestible decoctions at other times will not build up a strong physical life. And an annual outburst of kindliness and brotherly feeling with all kinds of selfishness marking a majority of the 364 other days of the year—a Christmas feeling for a few hours or days, and envy, hatred and malice for several weeks or months—will not build up a life of peace and good will; will not build up a Christmas character, a Christ character.

"Self" under various euphemistic terms such as "ambition," "business," "competition," "welfare of the family," "strenuosity," looms so large on the horizon of the mind and is so generally the goal of personal effort that the moral vision is impaired.

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The strain of mind and body directed to Self produces a moral stigmatism which throws things out of proportion. Self interest—the effect they may have upon Self—becomes the standard by which principles or actions are measured. Not only the business life, the political life, but the home life, the Church life, the social life of a community are affected detrimentally when this moral stigmatism is general. It finds its manifestations at many points, in many ways; in the greed of soullous corporations battening upon the necessities of the masses, aided by the influences of political factotums.

But not only in the massed greediness of corporations, and the growth of political markets, where "principles" are bought and sold at so much per vote, is the demoralizing tendency of the material self-life seen. Money making, schemes for business, in all of which Self has, or is to have, the prominent place, constitute the topic of conversation in the home, and at social gatherings to an extent that cuts the very life out of the home and social ideal.

The multiplicity of organized charitable institutions is often advanced as an argument against the statement of increasing selfishness of the community. There is, of course, something in this, but not by any means so much as those who advance the point believe or try to make others believe. Hypocrisy is the homage vice pays to virtue.

To pursue a life of selfishness, of greed of gain, and give a percentage of the gains of greed to charity, does not transform a selfish life into a charitable life. Charitable institutions afford many individuals and corporations an opportunity for applying a salve to their consciences and of gaining a reputation for being charitable, the bent of whose lives is entirely Self.

A limited, a very limited test of the unselfishness of a people, is provided by the multiplicity of charitable organizations.

It is in the personal life, in the individual life, only—built upon the life of and strengthened by the Incarnate One—in the relationships with our individual brother man in the little things of daily life, in the home, in the shop, in the office, in the playground—it is in this only that the life unselfish, the life charitable of a community can be built up. And it is the opportunity that Christmas affords for making a fresh start, if need be, in our manner of dealing with, of speaking to, of thinking of, those with whom we come in contact throughout the year, that may make so full of meaning, that may endue with such far-reaching nation-strengthening, world-uplifting power the old, old greeting:

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TO OUR AGENTS:

(See Page 16).

We have not heard from some of you since you were appointed. Get busy—don't be a mere figurehead. Your name and address in "Church Life" will not do you or us any good if you are not at work, though it may look nice to see it in print.

Please do not be upset at this remark—it only applies to some. **TO ALL WE SAY—GET BUSY.**

INTEREST in Saturday Night's pages is shared by every member of the family. Father eagerly scans the financial section for live news of the market. Mother and the girls find equal enjoyment in those departments devoted to fashion, the home and social matters which so instructively and entertainingly cover those subjects which lie closest to a woman's interests.

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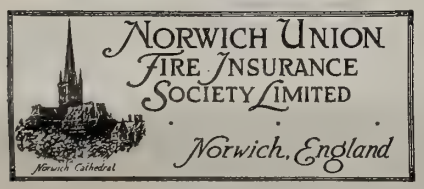

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The Week.

WITH some people it is as a law of the Medes and Persians that they spend the last hours of the year in casting up accounts for the twelve months. It is an excellent habit to take stock of oneself periodically, provided it be done thoroughly and sincerely; in fact is an essential feature of a rightly developing life. The only objection we have to the yearly stock-taking—to the yearly casting up of accounts—is that the period is too long a one. There should be weekly, daily stock-taking throughout the year; then the yearly effort is not only much simplified, but the results are likely to be much more representative of the actual condition, and more satisfactory in every way; there will not be so much probability of forced or cooked balances. It must be very disappointing to a man in business to find at the end of a year that, owing to lack of frequent examination, an account that he thought was good and profit-bearing shows it has been running at a loss. By bookkeeping gymnastics he may give it the appearance of a good account and cook a balance, not for any dishonest purpose, but just to satisfy himself. Many a man who only takes stock of his own life, who only casts up the accounts of his life's daily transactions and duties once a year finds himself in the same position of surprised disappointment, as he faces accumulated debit balances in his account with God. Being honest in desire, he enters item after item of blessing and privilege in the debit column, but on the credit side there is little more than "good intentions." He, like his commercial prototype, does some double entry gymnastics and wipes out, or fondly imagines he wipes out, the heavy balance at debit, by entering to his credit for 1912, "promises for 1913." Better by far to leave the account openly and honestly unbalanced and carry the debit forward into 1913, to be met not by promises en bloc for the year, but by daily reduction, by daily effort and with daily examination of the account to see that it is being reduced.

Casting Up Accounts.

IN a contribution to the *Nineteenth Century*, Bishop Welldon (Dean of Manchester) points out that before legislation in connection with the Royal Commission's report on divorce could be enacted a few years must necessarily elapse. The course, he claims, for churchmen to pursue is not to become panicky or hysterical, but quietly go to work and use those years in quickening and solidifying public opinion in support of the Church's conception of holy matrimony. With the experience of the good effects of concerted action in the matter of the Church schools a few years ago, and in the matter of the defence of the Welsh Church at the present time—convincing evidence of which is to be seen in the British Government's growing uneasiness over the disendowment portion of the Disestablishment bill—Churchmen in the Old Land ought to have learned by this time the potential force that is theirs, not only for the moulding and solidifying of public opinion, but for making Governments give heed to the public opinion so moulded and solidified. Bishop Welldon notes that the ambiguous position of the children of divorced persons is passed over without comment by the majority report. His plea that the Episcopate as a whole ought to act as a cabinet does, by adopting a definite policy on this grave question, is one that it is devoutly to be hoped will be heeded. It is in these differences of opinion on such momentous questions among the heads of the Church in other lands as well as England that makes for the world's opportunity and the Church's weakness.

Action v. Panic.

HIS vote is one of the allegedly most prized privileges of the British citizen the world over. Yet to judge by the comparatively few who exercise the privilege, particularly in municipal elections, and by the, at times, startling results in the personnel of the "representative" bodies, one is forced to the feeling that the majority of Canadians do not value their privilege very highly, in practice. It can hardly be claimed for any Canadian municipality, certainly not for any of the cities of which we have experience, that the bodies "voted" to represent the community are characterized by a preponderance of members possessed of these qualifications and attributes we naturally expect and wish for in one "honoured" by his fellow citizens. In other words, while there may be and undoubtedly are two or three individual members of our municipal councils of whom no community need be ashamed, those bodies "voted" to represent the community do not represent the best or even the average of the community. The fault lies with the voter: first, with the "voter" who does not vote; secondly, with the voter who votes without information and without any guiding principle; thirdly, with the voter who votes with information, but whose guiding "principle" is the interest of self or party or faction. They of the third class can be put on one side so far as any improvement is concerned. Every city has its quota of political trucksters and grafters. They will vote every time for the man or policy that will feather their nests. Improvement can come only through the hitherto non-voter and the uninformed, easily gulled voter whose "vote and influence" are won by a handshake and a familiar greeting from a candidate who does not possess one essential qualification for membership on a public body entrusted with the welfare, to a large extent, of the community. The reproach levelled against men of wealth and established position and reputation in Canada that, as a rule, they will not offer their services to their municipalities by coming forward as candidates for municipal councils is due, we feel sure, to the natural reluctance of any man of taste and good policy and of real ability, to adopt the ad captandum methods of the nonentities who would be pitted against them, and who are past masters in the art of making votes by smirks and handshakes and mock heroics. All haunts of men are regarded as fair hunting-ground by this class of candidate; the Church and its auxiliaries are not exempt; quasi religious societies he regards as his preserves, and among national fraternal organizations he runs amuck with smile and handshake and specious promise. We have known of a very "successful" municipal politician who was a member of and had a "pull" in of three separate national fraternal organizations! Such organizations will lose not a little of their power and influence for good, and the individual members their self-respect as well as the respect of their fellow citizens, if they fall too easily a prey to the professional vote-maker. From the official organ of a national fraternal society, published in Toronto, we take the following timely warning against the blandishments of those who do much to lower the prestige of a vote:—

Votes and Voters.

> There's a vigour in his shake,
> as if your arm he'd break; he
> hails you, "Well, old fellow;"
> his smile is wide and mellow;
> he discourses with a vim—oh,
> how dear the lodge to him; on
> enthusiasm he will border
> about building up the Order;
> it strikes you rather queer
> (you haven't seen him for a
> year); but then you'll soon re-
> member that it's rarely till De-
> cember, in lodge you see his
> face, who runs an aldermanic
> race.

SPEAKING from years of experience Lady Blake says there are certain respects in which the Chinese lady has the advantage of her British sister. The Chinese lady's power over her children is greater than that of the English lady. When her husband dies she becomes the acknowledged head of the family. A Chinese son, says Lady Blake, would be shocked at the idea of turning his mother out of her house and relegating her to an insignificant "dower-house," while he and his wife took possession of what has been his mother's home probably for years. Such a proceeding would be called "unfilial," a dreaded term of infamy. The wife of an official has the right to assume all the insignia of her husband's rank. In some respects Chinese women of the working classes also have a better time of it than women of similar social status in England. To strike or kick a woman would, we are told, be regarded as an act of the utmost impropriety by any self-respecting Chinaman.

The Chinese Lady.

Our Old Country Letter

December 10th, 1912.

THE Archbishop of Canterbury is one of the hardest worked men in England. When he was translated from Winchester to the primatial see in 1903, there was a general feeling of satisfaction that a comparatively young man (he was then in the early fifties) had been selected for that unique and arduous post; and the opinion is unanimous that he has more than justified the expectations that were formed nine years ago. In a recent letter, declining an invitation to preach in Nottingham, the Primate writes:—"I am under an obligation laid peremptorily on me to cut off next year such engagements as lie outside what is absolutely necessary. Years run on and one does not grow younger. . . I am trying to do something in every diocese of the Province before my time runs out. ... Next year may be a difficult one in many ways, and my burdens and anxiety and responsibility seem to multiply."

Certain country gentlemen of Buckinghamshire have written in strong opposition to the Bishop of Oxford's (Dr. Gore's) proposal for the division of his unwieldy diocese. They object on sentimental grounds to the severance of their county from Oxford; but such considerations should hardly be allowed to weigh against the spiritual welfare and efficiency of the Church. The gentlemen in question, including their spokesman, Mr. Coningsby Disraeli, nephew and heir of the great statesman, are patrons of livings. The *Guardian* has taken the trouble to enquire into the incomes of the livings. Mr. Disraeli is patron of two, the stipends of which are £201 and £60 respectively: and the £60 incumbent has 1,297 parishioners. Other signatories are patrons of benefices ranging from £185 to £49. The *Guardian* questions whether gentlemen who are content that their nominees should continue to exist on these miserable incomes are entitled to dictate to the Church on such an important matter as the efficient discharge of episcopal duty.

—

At the Oxford Diocesan Conference the Bishop announced that he hoped to raise within the next five years a sum of £100,000; of which £30,000 would be devoted to putting Church schools on a more satisfactory basis, £50,000 to the building of churches, and £20,000 would be spent in founding and equipping parochial institutions. A resolution on the subject of Labour Unrest was carried, which affirmed that "much of the spirit of unrest in the industrial life of England to-day is due to a right desire on the part of the wage-earners to secure greater stability of employment and fuller and richer human life."

The work of revision of the Prayer-Book proceeds in both Convocations, but not exactly on parallel lines. The greatest "crux" is the Ornaments Rubric. The Bishop of Manchester has brought forward a rather startling resolution, leaving to the Crown, acting constitutionally, to determine what "ornaments" may be used in the public ministrations of the Church. Canon Harford has a suggestion that the interpretation of the Rubric should be left to a Court of Arbitration, it being understood that if the Court decides against vestments an Act shall be passed to legalise in certain churches, under a license annually renewable, the use of "a white alb, plain, with a chasuble or cope"; and in the contrary event the Act should be framed to allow the use of surplice, scarf and hood. In the new and important "Dictionary of English Church History," published by Mowbrays, Dr. Frere, the great authority on liturgiology, a scholar whose devotion to the Catholic school of thought is unquestioned, makes the simple and admirable suggestion that the word "shall," in the Ornaments Rubric, be altered to "may," "thus authorizing the two usages now prevailing, and justified, the one (vestments) by enactment and the other by tradition."

Oxford University is following the example of Cambridge, and preparing to do away with all doctrinal tests for examinerships and degrees in Divinity. When the proposed change has been made, it will be possible for non-Christians and even atheists to obtain the degree of D. D. and to become teachers of theology in the ancient university, so long the bulwark of Churchmanship. This revolutionary measure has for its godfathers the Warden of Keble College (Dr. Lock), and the Regius Professor of Divinity (Dr. Scott Holland, sometime Canon of St. Paul's).

—

The Government majorities in the debates on Welsh Disestablishment have been growing beautifully less, the majority for the first reading being 78. *The Times'* comment is interesting: "The division showed for the third time that a Bill which deeply affects the spiritual interests of Protestant Wales is to be decided by the vote of Irish Roman Catholics."

—

Many in Canada will hear with regret of the death of Miss Ellen Smyly of Dublin—one of the great women-philanthropists of Ireland. She carried on the homes founded by her mother, Mrs. Ellen Smyly, and rescued many a waif and stray, enabling them to become happy and useful members of society. One of her sisters was Mrs. Robert Stewart, who was martyred in China.

WM. O'CONNOR.

The Church in the West.

RECENTLY I met one of the clergy connected with a characteristic and very interesting form of church work in the West,—the English Church Railway Mission. Some account of the general plan and scope of the mission will, I trust, prove of interest.

In its general lines, the mission follows the South African Railway Mission, and there is a bond of connection between the two in the fact that Rev. Douglas Ellison, head for twenty-five years of the Railway Mission in South Africa, is now head of the Railway Mission in Western Canada.

The mission devotes its energies to organizing new parishes along recently constructed lines of railway by means of itinerant priests and laymen. Ordinarily, a request for services comes from some new village or town, and the mission undertakes these services without cost for two years on condition that the people contribute according to their means to the building of church and parsonage.

How this plan is succeeding may be seen from facts connected with one district and from what the mission has meant for a single centre.

The district to which I refer was a section of newly constructed railway about two hundred and twenty miles in length, that is about two-thirds of the distance between Toronto and Montreal. This section, originally in charge of a single priest, has since been divided into two, with a clergyman in charge of each division. On one of these divisions there are seven new places at which services are now held, and four churches are to be built before Easter. At one point the people, during the past eighteen months, have raised seventeen hundred dollars for a church and parsonage.

The single centre of which I spoke above is Youngtown, which three months ago did not exist, and now has a population of about five hundred, with good stores. After one visit from the priest in charge, the first service was held in an unfinished bank building. At this service seventy-five were present, and at a subsequent meeting a parish was organized, and it was decided to build the nave of a future church at once. For this purpose upwards of five hundred dollars were raised at the first meeting.

The success of the work, however, must not lead us to forget the cost in work and endurance. A parish over a hundred miles in length means incessant travel, and travel on a newly constructed railway involves discomfort, if not peril. Three members of the mission, at least, have been seriously, perhaps permanently, injured in railway accidents. As the missionaries pass from point to point they are obliged to make the best of what accommodation they can get. They sleep in cabooses, barns, or shacks of varying degrees of cleanliness. At the best, cleanliness is not common enough to be taken as a matter of course; at the worst, it is uncommon enough to be regarded as a luxury.

Under these circumstances, the value of a central Clergy House will be appreciated. Such a home, now nearing completion, the mission has in Regina. Hither the missionaries, wearied with manifold work and anxiety, return periodically for rest and refreshment. Here, above all, in the House Chapel, of which the foundation stone was recently laid by His Royal Highness, the Duke of Connaught, they find spiritual refreshment. They gain the strength that comes from knowing that as they minister, so they are ministered to; that as they give, so they receive; and find, we may not doubt, the encouragement that comes from a sense of corporate activity.

G. H. B.

THOUGHTS THAT BREATHE.

To-day!
With every rising of the sun,
Think of your life as just begun;
The past has cancelled and burned deep,
All yesterdays, then let them sleep;
Concern yourself with but to-day,
Grasp it, and teach it to obey.
Your will and plan since time began
To-day has been the friend of man;
You and to-day, a soul sublime,
And the quiet heritage of time:
With God Himself to bind the twain
Go forth, brave heart, attain, attain!

AMIABILITY IN RELIGION.

The brilliancy of the most valuable diamond may be hidden by earthly incrustations, the lustre of gold may be dimmed for want of polish, and the most majestic portrait be half covered with dust or mildew. So religion, which is more precious than rubies, more valuable than gold, and the very image of God in the soul of man, may have its worth and its excellence depreciated by infirmities of temper, and a want of amiable deportment. Be it your desire, your endeavor, your prayer, to unite the holy and the amiable; let the diamond with its flashing hues be thus seen in its most tasteful setting, the gold in its brightest polish, and the picture exhibiting the freshest colors, and surrounded by the richest frame.

J. A. James.

CHEERFULNESS WITH AGE.

Cheerfulness ought to be the *viaticum vitae* of their life to the old. Age without cheerfulness is a Lapland winter without a sun; and this spirit should be encouraged in our youth, if we would wish to have the benefit of it in our old age. Time will make a generous wine more mellow; but it will turn that which is early on the fret into vinegar.

Colton.

GAZING.

CONSCIOUSNESS of possession carries with it a sense of satisfaction; but a sense of satisfaction must be a quickener of the sense of responsibility; and satisfaction and responsibility must be translated into action in the right use of the possession. The ecstatic greed of the miser as he gloats over his hoarded treasure has its counterpart in the realm of religion, in the sphere of spiritual things. The gazing possessor is worse than useless in the world, and in the Church. He possesses, he has a sense of satisfaction, he gloats; but he does not use. From the men most blessed of all men, those who for over three years had been in close companionship with Jesus Christ; to whom He had revealed the purpose of God in setting up His Kingdom; with whom He had deposited the Faith; to whom He had given authority and command to hold until He come; to teach all nations; to baptize; to teach all things whatsoever He had commanded; to bear witness unto Him unto the uttermost parts of the earth; to whom He had given the assurance that the gates of Hell should not prevail against the Kingdom He was entrusting to their care and that He would be with them always even unto the end of the world—from these who had been so signally blessed and who had witnessed His ascension, we learn something of the dangerous tendency to let the sense of spiritual satisfaction overwhelm even momentarily the sense of responsibility. For it was to those so signally blessed came the heavenly voice in apparently a tone of reprimand, "Why stand ye gazing?" All that had gone before in the way of privilege and blessing was to quicken the power, strengthen the desire, deepen the sense of responsibility for the great work of doing for Him. That the Church of Christ has often suffered and is suffering to-day from individual consciousness of possession and the resultant sense of satisfaction failing to merge into a sense of responsibility, is beyond question.

The average earnest Churchman realizes sadly enough that he and his fellow Churchmen individually and co-operately fall far short of the requirements of the great privilege of inheritance of "Apostolical succession." Not a few Churchmen are limited in their vision of their great inheritance to the "Historic succession," unmindful of the fact that complete Apostolical succession carries with it—the Apostolic line and the Apostolic spirit—that zeal for Christ's service among others which stirred the spirit of St. Paul when, at Athens, he saw the whole city given over to idolatry.

There are not wanting a goodly number of earnest, loyal Churchmen who believe, and recognize openly, that God has blessed much work for Him by other bodies, and that the cause of such other bodies being allowed to do this great soul-saving work, was that some of those who came into the great historic heritage had not justified their privilege by an Apostolic faith and zeal; that possession and sense of satisfaction were theirs, but gazing took the place of responsibility; they also realize that an explanation, but not an excuse, for the divided state of at least Anglo-Saxon Christianity is to be found to some extent in the Church's neglect in practice or in teaching, at some periods, of some phases of truth; but they do not for a moment imagine that they will make their heritage complete, where it has been incomplete in Apostolic faith and zeal, by throwing away the precious gift of the historic succession as an essential in the original plan of the Apostles, who taught all things whatsoever the Founder of the Church had commanded; nor do they believe that neglect to give any or proper place to some phase of truth at one period is to be remedied by abandoning other great truths and principles to-day.

These earnest, though oft times failing, Churchmen believe in their Church—with all its shortcomings so far as human endeavour are concerned—because they believe in their Lord and Saviour. Because men have failed and are failing in many instances, to justify the heritage of privilege they will not cast away that privilege. As John Wesley warned would-be withdrawers from the Church of England, in his famous sermon at Cork, the year before he died, "to do so would be a grievous sin."

Believing in his Redeemer, the Churchman believes in His Church as His, and knows that the remedy for the evils of the present apathy on the part of some or of the evils resultant of past neglect, lies not in betrayal, belittling, disloyalty, or desertion, but in faithfully striving, with the preventing Grace of God and the Fellowship of the Holy Spirit, to present the historic, Apostolic Church as the Founder intended and gave the means therefor—the possessor in such abundance of Apostolic faith and zeal in witnessing unto Him, that others who bear His name will joyfully "come home" to share, as He assuredly wishes, the great heritage, in all its fullness, of "one Church, one Faith, one Lord, one Baptism."

PRAYER-BOOK REVISION.

There has been much speculation in clerical and lay circles as to the work done at the last session of the Prayer-book Revision committee held in Kingston, but its members are dumb and very little has leaked out. That little, however, if it is at all authentic, seems to indicate that there will be nothing drastic done with regard to the Athanasian creed, which is the point, we believe, which the committee has reached with its work. There are rumours of newer and better translations, of permissive alternative uses and so on, but whether these rumours have any foundation in fact remains to be seen.

It is probable that there will be expenditure of energy on the alteration of words and the so-called "improvement" of the phraseology of the Prayer-book in places. We confess to being woodenly wedded to the old forms and to keeping the stately, if in places archaic, English of the Book of Common Prayer. Besides, if the various "Letters to the Editor" which have adorned the Church press for the last ten years or so are any criterion of what we may expect, the words which the committee are likely to substitute for those employed by our forefathers will not make the sense any fuller or clearer. For instance, we have long heard of the disadvantages of "wealth" as used in the Litany, and various reformers have begged for prosperity in its stead. Now prosperity isn't in the least what the compilers of the Prayer-book meant. Their intention was to pray for welfare, that of soul as well as body. The jarring dissonance which an alteration in long-familiar words becomes to the ear is likely to so irritate the hearer that he will be oblivious to all else but the annoyance. The sentiments which the changes in the B.C.P. have aroused are witness to this.

The idea that the committee was to attack the Ornaments Rubric, which had gained ground in some quarters, was, if the wafts of information referred to above are reliable, quite unfounded???? It is probable, when all is said and done that we shall have a Book of Common Prayer, very much like the book beloved. There will probably be additional petitions in the Litany for missions and for harvest, with possibly a few sentences added to those at the beginning of Matins and Evensong, and possibly, also, special anthems for the greater feasts such as the Easter anthem, but there will be no great revolution.

SINGING OF THE LARK.

Nothing can supersede for sweetness the singing of the lark on a summer's day; higher and yet higher as it rises in the air, sweeter and sweeter still is its song—a fitting simile of ourselves. The higher we rise towards God and holiness, the more sweetly shall we chant forth His praises and our thanks.

—*Ruby Ellis.*

KEEP GUARD OVER THY TONGUE

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in another's hands. If thou desire to be held wise, be so wise as to hold thy tongue.

—*Quarles.*

"It is a great little paper, and I wish I could introduce it in all the homes in my parish." So writes a well-known Ontario rector of Church Life.

From a rector in the city of Vancouver, B.C., comes the following cheering word:—

"May I add that your paper is, I think, better than it used to be and is improving still."

The Rise of the Term "Protestant Episcopal"

BY CLAYTON C. HALL—In the Living Church

IN connection with the discussion of an appropriate designation for the American branch of the Catholic Church, some facts of historic interest bearing upon this subject are to be gathered from documents connected with the history of Maryland.

While the title "Protestant Episcopal Church in the United States of America" was not formally adopted by the General Convention until 1789, the designation Protestant Episcopal was adopted by the Church of Maryland at a convention held in Annapolis in November, 1780, while the war of the Revolution was still in progress. The title "Church of England" was no longer appropriate, and moreover, at the time, would have been regarded with hostility. At that convention therefore, "on motion of the secretary (the Rev. James Jones Wilmer, rector of Shrewsbury parish in Kent County), it was proposed that the Church known in the Province as Protestant be called "the Protestant Episcopal Church," and it was so adopted," (Perry: *Hist. Am. Episc. Church,* II., 22.)

Maryland, it must be remembered, was originally settled in 1634 under a Roman Catholic Proprietary, and the clergymen accompanying the first colonies were Jesuits. The Church of England did not become the established Church in the province until 1692, after the accession of William and Mary. It was not unnatural therefore, that in contradistinction to the Roman Catholics it should be "known in the province as Protestant." But there were various Protestant bodies, and the situation of the Church in 1780 was extremely critical. There was not a Bishop in the land, and yet without the episcopate to perpetuate the Apostolic Succession, this branch of the Church of America would come to an end within the lifetime of persons then living. The thought uppermost in the minds of Churchmen at that time was the imperative need of the episcopate; and in adhering to this belief they differed from all others known as Protestants. To emphasize this fact, they determined, though they had no Bishop, to be called the Protestant *Episcopal* Church; accepting thereby the popular designation, but not being satisfied with it, they added a distinctive term as an assertion of that which was at the moment most vital.

The use of the words Protestant Episcopal as applied to the Church was not, however, original with these Maryland Churchmen of the eighteenth century.

As long ago as 1666, George Alsop, who had spent four years as an indentured servant on a plantation there, published a pamphlet in London entitled *A Character of the Province of Maryland*, the object of which was to point out the advantages offered to laboring men for migration to that province. Referring to the religious liberty that had been established in Maryland from its foundation, he wrote: "Here the Roman Catholick, and the Protestant Episcopal (whom the world would persuade have proclaimed open wars irrevocably against each other) contrarywise concur in an unanimous parallel of friendship, and inseparable love intayled unto one another."

This passage has been ignorantly or carelessly cited as proving that the term Protestant Episcopal was in common use in Maryland in the seventeenth century. Of course it proves nothing of the sort, or even that Alsop had ever heard the expression there; but it does indicate that in the time of the Caroline divines the designation was sufficiently familiar in England for Alsop, who was a staunch champion of the Church of England, to use it, in a book written in London, in confidence that his meaning would be understood by those for whom he wrote.

As indicating a different usage in Maryland, there is the record of a petition presented in 1642 to the Assembly of Maryland by members of the Church of England settled in that province, in which they described themselves as "Protestant Catholick." The occasion of the petition was to complain against Mr. Thomas Gerard (who was a Roman Catholic and a member of the Assembly) "for taking away the key of the chapel and carrying away the books of the chapel." This chapel belonged to the Roman Catholics, but was apparently used jointly by them and these Protestant Catholics; and the latter had probably offended the former by failing to remove their English Bible and Prayer Books, after divine service. The Assembly, in obedience to the rule of religious liberty established by the Lord Proprietary, "found that Mr. Gerard was guilty of misdemeanor and that he should bring the books and keys taken away to the place whence he had them, and relinquish all title to them or the house, and should pay for a fine 500 pounds of tobacco towards the maintenance of the first minister as should arrive." Evidently the Anglicans assembled for worship at this time under the leadership of a lay-reader.

It appears then that the title Protestant Episcopal was adopted by the Maryland Churchmen in 1780, and afterwards by the General Convention, under conditions and for reasons that were temporary and local. As showing another contemporary usage it is of interest to note that the certificate given by the Bishop of the Church of Scotland of the consecration by them of Bishop Seabury in 1784 is addressed simply *Omnibus ubique Catholics*—"To all Catholics everywhere" (Perry: *Hist Am. Epis. Church,* II., 54).

So it was affirmed at the consecration of the first Bishop of the Anglican Communion for the United States, that his mission was to Catholics.

Any designation of the Church which omits to affirm its Catholicity is defective; but long use of the words Protestant Episcopal, inadequate and inappropriate though they be, has so identified them with the history of the Church in the United States that an attempt wholly to discard them at this time would seem to be both unwise and futile.

The form now proposed, "American Catholic Church, commonly called the Protestant Episcopal Church," happily combines the assertion of the Church's Catholic heritage with a recognition of its more recent history.

A Christmas Message

The Following Message was Received too Late for Publication in Our Last Issue

BISHOP OF MONTREAL.

GOD came into the world, into our Humanity. That is the fact to which Christmas witnesseth. The world needs Him to-day. The love of money, the craving for amusement and excitement, the increase of luxury, are drawing men's hearts away from God. These things, if they hold sway, will degrade our humanity. No vice destroys the nobility of the soul so quickly and effectively as the love of money. The message of Christmas is that God has come into our humanity to lift it up, purify, ennoble, dignify it. When men heed the message, and let Christ rule in their hearts and lives, they will realize the joy of Christmas. May this deep true joy be to you all.

JOHN MONTREAL.

THE POWER OF COURTESY.

Courtesy to noble minds are not only gifts, but purchases, that buy men out of their own liberty. Violence and compulsion are not half so dangerous; these besiege us openly; give us leave to look to ourselves, to collect our forces, and refortify when we are sensible of our own weakness; but the other undermines us by a fawning stratagem; and, if we be enemies, they make us lay down our weapons, and take up love.

J. Beaumont.

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TRANSLATION OF OLD GREGORIAN CHANT

From fleeting pleasures and abiding cares,
From sin's seductions and from Satan's snares,
From wrath and woe to penitence and prayers,
Veni in pace.

From the world's ways and following after them,
From the wild evils thy youth could not stem,
From tents of Kedar to Jerusalem,
Veni in pace.

Blest be thy earthly loss to thy soul's gain,
Blest be the blow that freed thee from the chain,
Blest be the tears that wipe away the stain,
Veni in pace.

In narrow paths that weary feet set out,
Salvation's walls encompass thee about,
Bright vistas of fair paradise now open out.
Vade in pace.

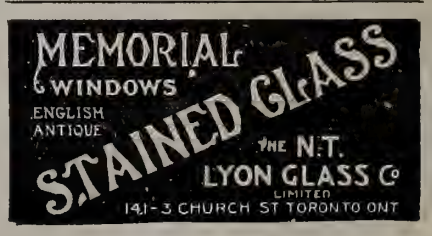
Death gently garners thee among the blest,
In holy habitations be thou as a guest,
To peace eternal and eternal rest,
Vade in pace.

By H. E. McV., "Silver Heights," Port Arthur.

DESIGN OF FORMALISM.

Forms were designed, by Him who knoweth our frame, to be the means by which we might ascend to the enjoyment of himself. But when the mind halts in the symbol, instead of rising from it to the thing signified; when the man runs up and down the ladder, instead of reaching the eminence which commands the glorious prospect—he loses the enjoyment inseparable from intercourse with the blissful reality.

Pearson.



Points and Pointers.

I WAS very much impressed to hear the other day that the class meeting is now practically discarded by our Methodist brethren. It may linger in a few remote circuits in Ireland, but as a recognized institution of the Church, and an appreciable factor in its life, it is entirely a thing of the past. To probably the great majority of living Methodists, the class meeting is only a memory of their early youth, or a tradition received from their parents. I can remember it in full operation, when attendance at and participation in it was a *sine qua non* of membership. And no doubt it was a great cohesive power. It bound the members together, and it developed and deepened personal religion. The Methodists in those days, as some one once said to me, were "like a hive of bees." The congregation was a spiritual family in a sense, I imagine, never attained by any other Christian body of modern times. Each member was required to take the rest of the congregation into his confidence, and religion became the common property of all the members. They talked about it, and exchanged their "experiences" as freely as the members of the same political party or business organization. And so religion to the old-fashioned Methodist was a very real thing. It was as much a part of his everyday life as his worldly trade or calling, and he made no secret of it. No doubt, under certain circumstances, the class meeting lent itself to some abuses. But on the whole, its influence undoubtedly was for good, and I for one, staunch churchman as I am, am sorry to see it disappear. Can this be the reason for the decline of Methodism in England?

—

After all, "the world do move." The following cutting from an English newspaper, recently received, indicates a tremendous advance. Imagine Lord Roberts, for instance, being guilty of the outburst recorded of the Duke of Wellington, who, for his times, no doubt, was a fine specimen of the English gentleman and soldier:

"The enthusiastic way in which the public have acclaimed a Dutch premier of South Africa an honorary British general shows how great is the difference between national sentiment in such things now and as it was once expressed by the Duke of Wellington. This was on the occasion of the coronation of Queen Victoria, at which Louis Philippe was represented by Marshal Soult, Wellington's most formidable foe in the Peninsula. At the Guildhall banquet, according to Lady Salisbury's diary, the Lord Mayor, after a long delay, gave the Duke's health and Soult's united: 'His Grace the Duke of Dalmatia and his Grace the Duke of Wellington.' Lord Londonderry instantly got up and left the room, saying that he would not stay to be insulted. Afterwards it was proposed to the Duke to give the French army. 'Damn 'em!' he said; 'I'll have nothing to do with 'em but beat 'em!'"

—

From a church standpoint, if not from that of common decency, what an altogether detestable thing is the ordinary house funeral as known to-day in Canada. I never come away from one of these functions without a feeling of humiliation over the selfishness and heartlessness of human nature, as apparently displayed in this disinclination to take sufficient time and trouble to put the departed decently away. These horrible functions, with their utter lack of order, dignity and often of reverence, always produce the impression in my mind of a sort of forced tribute to a dying public sentiment, which, while it is not worth while honoring, cannot as yet be safely defied. It is as if people said: "Well, we've got to do something; let us get through with it as quickly as we can and then get back to the business of life."

Just contrast in your mind for a moment the decent solemn, impressive church funeral, still I devoutly hope the rule with us, with the scrambling, higgle-de-piggletv, go and come as you please house affair. Surely any good average Christian is worth a church funeral, let alone the man of eminent worth and piety. Why should a man's neighbors be denied the opportunity of decently and decorously doing honor to his memory. I say "decently and decorously," for to-day in thousands of places, the honoring of the memory of the departed by his neighbors, consists in sitting outside his late residence under the shaded trees and talking crops and gossip *sotto voce* while the thing called a "service" is being painfully got through in the house, into which perhaps one-third of those attending have managed to jam themselves.

House funerals are due to two causes. First to the custom of having prayer in the house before proceeding to the grave, with which in itself no fault can be reasonably found, and which, unknown in England, is almost but not quite universal with us people in Canada. Secondly to the undertaker who, naturally taking a business view of the matter, is anxious to cut it as short as possible. And then, of course, there is the "spirit of the times" with which everyone is more or less infected, and which, by an imperious instinct, impels us all to get done as quickly as possible with anything we have in hand, from a funeral to the painting of a picture or the building of a railroad. Most devoutly do I hope that I may not be the subject of a house funeral, although I do recognize that there are cases when they are unavoidable.

—

Mr. Borden's visit to England has greatly enhanced his reputation, and correspondingly strengthened his position with his followers, and the country generally. His splendid showing in England took me, I must candidly confess, and many others by surprise. More than once I have heard the expression: "I didn't know it was in him." But he has most assuredly risen to the occasion, and to the satisfaction of all of us Canadians, quite irrespective of party leanings, he has most worthily, not to say brilliantly, represented the Dominion in the Motherland. In his day we were just as proud of Sir Wilfrid Laurier, at least, speaking for myself as a Tory of the "long-horned" kind. The secret of Hon. R. L. Borden's success in everything he has undertaken, and I speak from what may be called personal knowledge, has been his capacity for taking infinite pains. From his early boyhood up, he has been a terrific worker, and every subject he touches he masters by sheer "grind." His motto, like that of another great statesman, has always been "thorough." Mr. Borden to-day is a wonderful and monumental instance of what can be achieved by fixity of purpose and sheer will force. He is not a man, I should say, who does anything easily, but he may be depended upon to do everything well.

There is no success without character, and no character without discipline in early life, and no discipline without suffering of some kind. This is, of course, normally true. There are some cases to which this would partially fail to apply. But it is wholly true of at least nine-tenths of humanity, and partially true of all. I don't know any life of any eminent man of whom this is truer than that of our present Premier. "It is easy to see where R. L. Borden gets his brains and character," someone remarked the other day, after paying a visit to the Premier's venerable mother down in Grand Pre, N.S., a noble old lady who applied herself to the early training of her family with a devotion and thoroughness that is still remembered in the neighborhood. And she has had her reward. There are few so justly proud women in the Dominion to-day as the mother of our self-made Premier.

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It is rather a humiliating fact that the person who resolutely refuses to join in the discussion of the peculiarities and shortcomings of his fellowmen, and always "changes the subject" when they come up, is not, as a rule, a very popular individual. And this for two reasons. First, the most interesting of all topics is the doings and sayings of our fellow creatures. There are a great many things we dearly love to talk about, but no subject so fascinating ever comes up as the frailties and eccentricities of humanity as manifested in some common acquaintance. The individual, therefore, who persistently refuses to discuss them is a wet blanket on conversation. And in the second place, he is a standing rebuke to our love of gossip and scandal. He makes us feel small and mean, and so in self defence we put him down for a hypocrite, or at best a poseur or a prig. I say "we," for I must candidly confess to the same very human infirmity of which I may plead in extenuation I am heartily ashamed.

—

The holiday season will soon be over, and those parsons, few and far between I fear, who have been lucky enough to enjoy a vacation, will be settling down to the collar again. The gain to the parish of the clerical vacation has been more than once pointed out, and it is illustrated by the following incident which is told of some deservedly popular American parson of our Church, whose congregation presented him with a sum of money, and asked him to take a rest.

"I don't want a rest," he replied. "I'll give the money to some parish object."

"Oh, do take a rest," they urged.

"Oh, no. I love my work, I don't want a rest."

"Well, give us a rest."

And he did.

ARAB MAXIMS.

Never tell all you know; for he who tells everything he knows often tells more than he knows.

Never lay out all you can afford; for he who lays out everything he can afford often lays out more than he can afford.

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.

—*Cicero.*

WHAT THE WORLD SAYS.

Why will you keep caring for what the world says? Try, oh! try to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you.

—*General Gordon.*

The Bread of Life is Love;
The Salt of Life is Work;
The Sweetness of Life, Poesy;
The Water of Life, Faith.

—*Mrs. Jamieson.*

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YUKON.—RT. REV. I. O. STRINGER, D.D. .....Dawson, Y.T.

DIOCESE OF HURON

NORWOOD.

The Rev. Rural Dean Pickford sailed last week by the "Victorian" for England, having been granted two months' leave of absence by the Lord Bishop of the diocese.

WINGHAM.

St. Paul's.

The meetings of the A.Y.P.A. are being well attended, and much interest is taken in them. They open sharp at 8 o'clock and are usually over before 9.30 except on social evenings. A dozen new members have been added to the roll, and recently the ceremony for the "Admission of new members" was conducted by the rector. A splendid programme has been followed, consisting of missionary, historical, literary and scientific subjects in conjunction with spiritual addresses. The pledge card has been printed and signed by the active members, giving a definite rule of conduct for the members to live by, as well as drawing attention to the deep religious tone of the society. A feature of the A.Y.P.A. of St. Paul's Church, is that with the exception of one or two addresses, the whole programme is carried out by the members themselves, and all have a share in making it a success.

SEAFORTH.

His Lordship, the Bishop of Huron, has appointed the Rev. Thos. H. Brown, who for the last 11 years was rector of Meaford, to the living of Seaforth.

WOODSTOCK.

The reception, at which the Bishop of Montreal and Mrs. Farthing were the guests of honor, held on Dec. 16 at the Grey Memorial Hall, was one of the most successful functions of its kind ever held in connection with new St. Paul's Church.

Mr. Brewin, the rector, on behalf of himself and the whole assembly, warmly welcomed his lordship, who had laboured for eighteen years in the parish.

DIOCESE OF NEW WESTMINSTER

NORTH VANCOUVER.

St. John's.

The special services held on Dec. 9 were attended by large congregations. At the 11 o'clock morning service, Mr. J. N. Thompson was ordained a deacon, being presented by the Venerable Archdeacon Pentreath to the Right Rev. Bishop of New Westminster, who conducted the service and bestowed the holy orders. Rev. C. A. Seager, principal of St. Mark's Hall, Vancouver, preached the sermon from the text, "A man sent from God."

Mr. Thompson is a graduate of Trinity College, Toronto, and is now in charge of St. Clement's Mission, Lynn Valley, B.C.

At the evening service the Lord Bishop again conducted, and dedicated the new organ, and preached an eloquent sermon, choosing as his text, "Lord, what would'st Thou have me to do?"

DIOCESE OF NIAGARA.

The Christmas pastoral to the members of the Anglican Church in the diocese of Niagara has been issued by Bishop Clark and is being sent out from the synod office.

GUELPH.

On Sunday, Bishop Clark visited Guelph, when Ven. Archdeacon Davidson, M.A., presented at ST. GEORGE'S church nineteen candidates for the sacred rite of Confirmation.

In the evening 14 were confirmed at ST. JAMES' church, and 9 at the afternoon service of the MISSION church.

Rev. E. J. E. Etherington presided at the fortnightly meeting of the Ministerial Association, held in the boardroom of Centenary church. The feature of the meeting was the paper on church union read by Rev. Dr. Renison. In his paper Dr. Renison referred to the recent petition which had been signed by a number of the clergymen of the Anglican church looking to an eventual union of all the Canadian churches, and made a strong plea for a greater freedom in the pulpit of his church, and a fuller recognition of the communicants of the other denominations.

DUNDAS.

On Saturday afternoon last, about seventy-five ladies and gentlemen gathered at the Ellen Osler Memorial Home, to celebrate the joint birthday of Rev. Canon and Mrs. Osler. The entertainment was given by Sir Edmond Osler, and, on his not being able to be present, Mrs. H. C. Gwyn acted as hostess.

HAMILTON.

The sudden call to the Dean of Nova Scotia, Rev. E. P. Crawford, of All Saints' Cathedral, comes as a great shock to his many friends in Hamilton, who loved and cherish his memory and appreciated his sterling worth. An ardent Imperialist, a clever preacher and a staunch Churchman. The passing of the Dean will long be a felt loss to the Church. To Mrs. Crawford, many hearts will turn in deep sympathy and sorrow for the loss she has sustained.

THE CATHEDRAL.

On Tuesday Miss Patterson, M.D., Toronto, gave a most instructive and important talk to the Girls' Friendly and other members of the Cathedral congregation, on the great question of moral reform as realized in the social and home life. The lecture was most attentively listened to by a large number.

Dr. Patterson speaks with great clearness and force on these questions.

DIOCESE OF NOVA SCOTIA.

HALIFAX.

Death came suddenly on Dec. 17th to the Dean of Nova Scotia, Rev. E. P. Crawford, of All Saints' Cathedral. Dean Crawford was in the cathedral preparing to administer the rite of baptism to the child of Samuel and Mrs. Vening, who were standing at the font ready for the ceremony. Rev. Mr. Crawford, wearing his surplice, approached them and was asking for the name of the child when he fell to the floor dead. He had succumbed to heart failure. He was 66 years of age.

Dean Crawford came to Halifax from Hamilton twenty years ago to take the rectorship of St. Luke's Pro-Cathedral. He was a native of Brockville, was a half-brother of a former Governor of Ontario, and his wife was a Miss Henderson, of Kingston. He became Dean of Nova Scotia on the death of Dr. Gilpin, some eight years ago.

Dr. Crawford was on the committee which compiled the new hymn book of the Anglican Church in Canada.

DIOCESE OF ONTARIO.

KINGSTON.

St. James.

Rev. T. W. Savary, vicar of St. James' Church, has been appointed rector of the parish by the Bishop of Ontario in succession to the late Archdeacon J. K. MacMorine. Mr. Savary took charge of the incumbency in February, 1909. For three years, 1901-2-3, he served as curate of St. James' and was afterwards rector of St. Luke's Church, Winnipeg.

MERRICKVILLE.

The congregation of CHRIST CHURCH, Burritt's Rapids, made up a purse of nearly $150 to assist Rev. J. H. H. Coleman, the rector, in the purchase of a new horse.

TWEED.

A conference of the Sunday school workers of this parish was held on Tuesday, 17th December and was addressed by Rev. R. A. Hiltz, secretary of the Sunday School Commission, who spoke on the subject of teacher training.

DIOCESE OF OTTAWA.

MORRISBURG.

St. James.

The ladies' guild had a sale of fancy and useful articles in the Parish Hall on Wednesday, 4th inst., and also served 5 o'clock tea. When the afternoon's work was finished, and the proceeds reckoned up, it was found to the great surprise and satisfaction of all that a sum amounting to about $150 had been realized.

DIOCESE OF QUEBEC.

SHERBROOKE.

The St. Francis District Association held its regular meeting December 10 and 11, at ST. PETERS. A motion was unanimously carried endorsing the action taken by the Bishop of Quebec in disapproving of the proposals set forth by the Rev. Messrs. Symonds, Plumptre and Shatford as expressed in their Circular Letter.

QUEBEC.

Preaching at ST. MATTHEW'S Church, Dec. 15th, on the subject of "The Ministry," Canon Scott stated that the proposals for Church unity recently put forward by certain Montreal and Toronto clergymen struck at the very root of a vital principle of the Church embodied in the preface to the ordination service of the Prayer Book, and endorsed in the solemn declaration prefixed to the constitution of the General Synod.

Canon Scott further stated that, unless the House of Bishops assured the Church that they would not allow these proposals to pass, the Church would be torn in two and her work weakened, while her missionary efforts, both at home and abroad, would suffer.

DIOCESE OF RUPERT'S LAND

WINNIPEG.

Holy Trinity.

Rev. A. E. Ribourg has become curate of Holy Trinity Church.

HARTNEY.

St. Andrew's.

His Grace officiated at three special services on Nov. 29th and 30th. The Archbishop, in his address on the 29th, dwelt on the importance of family prayer and for-

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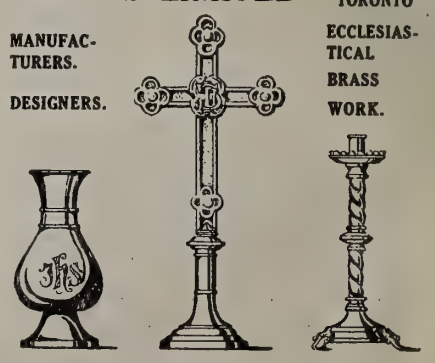
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eign missions. On Sunday morning, the Rev. Cecil Blay was publicly inducted as incumbent of the parish, which service was followed by a celebration of Holy Communion. At Evensong the church was overcrowded, many being turned away. Fourteen candidates were presented for Holy Confirmation, and His Grace delivered two most inspiring and impressive addresses.

ALEXANDER

ST. PAUL'S.

The Rev. H. W. A. Brand entered upon his work as incumbent of this parish on June 30th last, and it is a pleasure to be able to record that there has been a great revival of interest in Church work, with the result that the church is in a more prosperous condition than, according to the testimony of church officials, it has ever before been. This is, perhaps, in some measure due to the fact that some of the lay-people, standing by their clergyman, are taking a live interest in the affairs of their church. The services continue to be well attended and appreciated. Shortly after the arrival of the new incumbent the interior of the church was renovated and beautified by being suitably painted and decorated; some needed alterations were also made in the arrangement of the furnishings, and it is hoped that soon the church will be still more appropriately equipped.

The new Hymnal (Book of Common Praise) has been adopted, a large supply of prayer and hymn books combined, of good, clear type, having been purchased for the use of the congregation, also books for the choir.

On Friday, November 29th last, a sale of work was held in Mrs. McIlquham's Hall, in conjunction with which there was a supper, and later in the evening a concert at which some members of the Presbyterian and Methodist churches very kindly and ably assisted, while good use was made of the excellent talent in the St. Paul's congregation, and its outside mission at Glenvale; so that altogether a good programme was provided and the attendance was large. Over $140 was cleared, after meeting all expenses, as a result of this venture.

A good proportion of this financial success is due to the great amount of time and labor given by some of the ladies of the congregation (the parson's wife among them) with the object of substantially assisting the funds of the church.

There is still an outstanding debt on the new vicarage which it is hoped to clear off as speedily as possible.

On Sunday, December 8th, the Archbishop of Rupertsland visited this parish, driving to Glenvale, 8¾ miles away, in the afternoon, to celebrate Holy Communion with the congregation meeting in the school house there. This was greatly appreciated by the people at this point, as five of the members of that congregation were leaving on the following Tuesday to sail in the "Teutonic" for England, where they will spend the winter, and it was specially fitting that this should be their last service at home before leaving. The day was very cold, and the road had to be travelled by cutter for the first time this season, a quantity of snow having fallen during the week. At 7 o'clock in the evening a Confirmation service was held in St. Paul's Church, when His Grace administered the Apostolic rite to four candidates. This service was very well attended and was spiritually very helpful. It is four years ago since a Confirmation was held in this parish; but it is expected it will not be many months before another takes place, as it is hoped to start another class after the New Year.

DIOCESE OF SASKATCHEWAN.

The Bishop has decided to revive the Chapter of St. Alban's Cathedral as instituted by Rt. Rev. John McLean, first Bishop of Saskatchewan. Of the Canons originally appointed none are now left and no others had been appointed. The first two of the diocesan clergy selected by the Bishop to fill canonries are:

Rev. E. B. Smith, rector of St. John's Church, Saskatoon, and Rural Dean of Saskatoon; and Rev. E. K. Matheson, Principal of the Industrial School, Battleford, and Rural Dean of Battleford. The first is of recognition of the energetic and successful ministry of Rev. E. B. Smith, and also incidentally of the importance of the position of rector of St. John's, Saskatoon; the second in recognition of the faithful, persevering work, amid much discouragement, of Rev. E. K. Matheson, for the welfare and advancement of our Indian fellow-Church-members.

Plans were placed before the executive committee by the Bishop for the proposed new See House to be built in Prince Albert for the Bishop. It was felt that he had been rather too modest in his desires, and the plans were left to the finance sub-Committee, with instructions that they they should be somewhat enlarged.

SASKATOON.

ST. GEORGE'S.—Plans for a proposed new Church, to cost about $3,000, were laid before the meeting of the Executive Committee on November 20th, and were approved. Permission was also given to the congregation to borrow up to the sum of $2,500, on the security of the Church property.

CHRIST CHURCH.—Approval was given to the enlargement of the Church premises, now being carried out, but the Committee could not approve of the formation of the "Christ Church Hall Company Limited" for the building of the Parish Hall, chiefly on account of the possibility of the control of such a Company coming into the hands of those not in sympathy with Church principles. It was left for the Bishop and Archdeacon to confer further with the Vestry on the matter.

DIOCESE OF TORONTO.

TORONTO.—Their Lordships the Bishops of Algoma, Montreal, Huron and Toronto met December 19th, at St. James' parish house, as a sub-committee of the Committee on Prayer Book Revision. They dealt chiefly with the matter of special services in the Church of England.

OSHAWA.

ST. GEORGE'S.—The Anglican Young People's Association had a very interesting meeting in the School Room on Monday evening. There were about 60 present and the chief item on the programme was a historical contest. Ten questions in history were put upon the blackboard, slips were distributed to the members, on which they wrote down their answers.

On Thursday, December 5th, the W. A. met in the Sunday School room, where they packed and shipped their annual bale to Rev. Geo. Prewer, Manitoulin Island.

The W. A. has a membership of thirty-two, which meets in the Sunday School room weekly, with Mrs. McDowell as president.

THE CHURCH IN UNITED STATES.

The Bishop of Spokane, Wash., has received the Rev. Matthew J. Stevens (Methodist), and the Rev. Leslie C. Hill (Presbyterian), into the Church at All Saints' Cathedral, Spokane. Both will study for the priesthood.

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The Rev. Patrick Murphy has been appointed City Missionary of Washington, D.C., by the Bishop of the Diocese.

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The Bishop of Kansas City recently confirmed the Rev. Louis T. Hardin, a minister of the Methodist body. Mr. Hardin hopes to be admitted to the priesthood of the Church in time, and is shaping his course accordingly.

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Mission work amongst the unchurched Italians has been commenced in Utica, N. Y., and Syracuse, N. Y., under the spiritual care of the Rev. Salvatore Zedda, a former priest in Roman orders, who was received into the Church three years ago.

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A notable confirmation was recently held by the Bishop of Bethlehem, at Trinity Church, Easton, Pa., when fifteen Americans, twelve Italian adults, and thirty-five others were received into the Church from another branch of the Catholic Church. The Bishop's address was interpreted for the Italians by a priest of their nationality, the Rev. D. A. Rocca.

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In Holy Trinity Cathedral, Havana, Cuba, Mr. Howard Boardman Gibbons was ordained deacon by the Bishop of Cuba, who also preached the sermon. The Very Rev. C. B. Colmore, Dean of the Cathedral presented the candidate, and the Rev.

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Father Francisco Diaz,—priest in charge of the Spanish members of the Cathedral— with the Rev. Father Jose Gonzales Pena, parish priest at the Spanish Church of San Lucas, Havant, assisted in the service.

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The old Church of San Jose de Gracia, erected in the year 1659, in Mexico City, Mexico, is being greatly enlarged owing to a large increase in congregation. This Church is the headquarters for native work in the city. The Rev. William Watson is the priest in charge.

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The Hooker Memorial School for Mexican girls at Tacula, Mexico City is completed.

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A new mission has been started at Tampico, Mexico, with the Rev. A. H. Mellen in charge.

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All Souls' Chapel, at the English cemetery, Mexico City, erected through the generosity of Lord and Lady Cowdray at the cost of one hundred thousand pesos, is completed. A monthly requiem celebration is offered there.

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The Rev. William Thomas Walsh, an Irish Roman Catholic priest, of the Roman Archdiocese of New York, was formally received into the Sacred Ministry of the Church by the Bishop of New York in the Chapel at the Diocesan House on November 18th, 1912.

—

A requiem service for the Rev. Joshua Kimber, priest, was held in Calvary Church, New York City, on Friday morning, December 6th. The Bishops of New York City, Long Island, Newark, Wyoming, etc., etc., and a number of priests were also present. Father Kimber was a convert to the Church from the Society of Friends.

—

The Serners Boys of the Philadelphia churches on December 6th, organized a Society at the Clergy House of St. Clement's Church, to be known as St. Vincent's Guild.

—

The Servian Archimandrite, Sebastian Dabocitch, the Head of the Serb Church in America, attended the laying of the Corner Stone of our new Cathedral in San Francisco, Cal.

—

Father Field, S. S. J. E. recently spent a few days with the Bishop of Fond du Lac, during his stay he visited the Benedictines at St. Dunstan's monastery, also several of the Church's other various religious establishments in Fond du Lac.

BORROWING BOOKS.

Sir Walter Scott, in lending a book one day to a friend, cautioned him to be punctual in returning it. "This is really necessary," said the poet, in apology, "for, though all my friends are bad *arithmeticians*, I observe almost all of them to be good *book-keepers*."

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued.*)

"IT is outrageously unjust to accuse Christianity when Christians make blunders," she said indignan ly, while Myrtle and Doris exchanged sympathetic glances of delight across the table. "How can it be fair to lay the blame upon the religion when those that are nominally religious turn out failures? Do you call a play of Sophocles or one of Plato's philosophies, a mass of mistakes simply because a stupid schoolboy happens to make blunders in his translation? Would you not go to the fountain-head?"

"Don't know what you mean." Crosby spoke gruffly, for her persistency annoyed him, and he felt annoyed with himself for being led into wounding Myrtle's sensitive feelings on this subject, for as most people did, he liked the gentle girl very much better than Ruby. "I don't believe much in a religion that can't influence its followers' lives, or change their hearts."

"But are they true followers and believers? You know, or you ought to know, that there are professing and false Christians, as well as true Christians, who have the real thing in their hearts and lives."

"My good girl, don't try to teach me what I am to know," retorted the librarian. "Christians are all humbugs in everything, and cowards as well."

"That they certainly are not," cried Ruby. "When the fire broke out on the 'African,' the Christians on board were the calmest, bravest ones among the passengers of all classes and both sexes, and they helped the officers and crew the most effectually of all there."

"Well, you can think what you please, I am sure," replied Crosby angrily. "You will find out your mistake soon enough. Only don't go on thinking that because you happen to have written two books you are the cleverest person in the world, and that you know everything, because you are not and don't, Miss Hazeldine," and pushing back his chair, he marched out of the house and slammed the front door behind him, unconscious in his annoyance that he had also shut the unoffending coal-heaver out from entering the house and continuing his job.

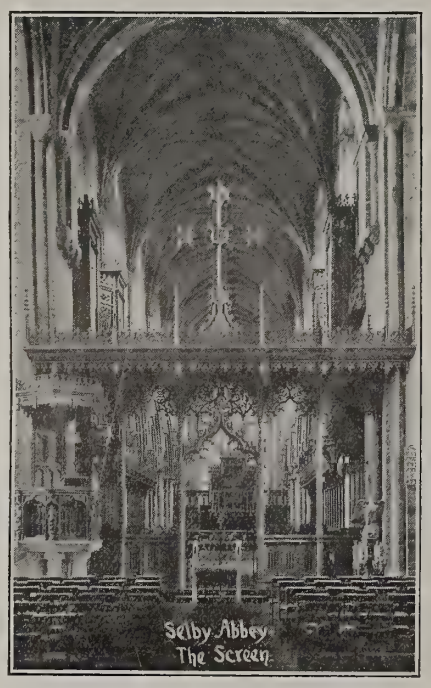
As the door slammed, Ruby sprang to her feet with such vehemence that her chair fell over backwards, and with blazing eyes she swept out of the room and ran up the steep stairs to their bedroom, shutting the door behind her with a sharp decisive movement.

"Dear, dear, what's the matter?" asked Mrs. Crosby of Myrtle, who was looking troubled and anxious. "What a quick temper your sister has, to be sure! Hadn't you better go and see if you can do anything for her, girls?"

Only too glad to avail themselves of the opportunity of going to soothe their sister's feelings, the two younger ones left the parlor quickly and hurried up to their room, where they found Ruby piling all their clothes out of the creaking wardrobe on to the beds.

She looked round as they entered, and immediately started off on a list of her grievances.

"We have stood this sort of thing long enough, and I, at any rate, am not going to stand it any longer," she exclaimed wrathfully. "We are poked into a wretchedly small house, not fit for girls of our position, we are fed with disgusting food and insulted by insolent maids-of-all-work, and deafened by howling babies and by that slatternly woman, and finally have our



Among the Churches in the Motherland—Selby Abbey.

feelings outraged by a man who does not even know how to treat ladies. I shan't exchange another word with him, and I am going alone, if you still want to endure such treatment."

"Of course we don't" answered Doris with alacrity. "I'm longing to go. We're not going to leave you, Ruby, you poor insulted dear; do you think we would?"

"When are you going?" inquired Myrtle submissively.

"At once, as soon as we are ready," replied her sister, going over to the substantial trunk, which, together with stores of clothing, the girls had purchased since their arrival, and opening it. "Let us hurry with the packing, and as soon as it is done we will go. I never want to set foot in Stratton again!"

"Nor I," added Doris, with conviction.

"I suppose you will pay Mrs. Crosby for our stay?" ventured Myrtle, as she too plunged into the throes of sorting and folding garments. "It would be only right, of course."

"Oh, of course we shall pay her. We must leave our trunk at the station to be sent on to what address we are able to give the porter afterwards. We must just take hand-bags with us."

"Are you going to the Torrences?" queried Doris, beaming in anticipated delight, but Ruby shook her head.

"No, we can't, after having refused them," she said decidedly. "They wouldn't be pleased to have us come to them after all, and beg for charity. No, we couldn't."

"Where are you going, then?" asked Myrtle, while an expression of blank disappointment overspread the delighted expectation on Doris' face. "No one else has invited us."

"There you are wrong," retorted Ruby quickly. "Don't you remember that nice Miss Randolph who came out from England to Deerlea last autumn, and who invited us to go and stay with her whenever we should be in England and in her vicinity? We will go to her now."

"But, what is her address?" demanded Doris.

"It is near Aldershot in Hampshire. I have it in my address book all right, though I don't know the exact spot without looking it up. We will take train to Aldershot and walk to her house. I am sure she will take us in."

"I hope she won't, in another sense," remarked Doris, unable to restrain her joking spirit at the thought of a near release from the trammels of Stratton. "But supposing Miss Randolph should be out, or away for a holiday?"

"Supposing our train runs off the lines," retorted Ruby, lightly. "Why, Doris, it is unlike you to foresee troubles! What is the matter with you? If this is the result of your Christianity, I'll have none of it!"

"Of course not. I am only taking difficulties as well as time, by the forelock. To be forewarned is to be forearmed, you know. Who is to break the dire news to Mrs. Crosby?"

"I will, since you two seem to be afraid of her," answered Ruby, with a sarcastic curl of her lip. "It is a good thing that we have plenty of money still in hand, because we can pay her at once and have done with her once and for all. Let us finish the packing first, so as to be ready to start."

Accordingly, when the trunk was locked and fastened and the other various articles of baggage secured, Ruby marched down the staircase, purse in hand and with her head held very erect, and proud defiance in her eyes, apparently oblivious to the disconcerted helter-skelter of skirts and apron as the door opened, which announced the fact only too openly that Em'ly had been doing a little private reconnoitering on her own account through the keyhole.

Myrtle and Doris waited impatiently enough at the top of the stairs for their sister's return, hanging perilously over the balusters and exchanging glances of intelligence when the sound of high voices raised in altercation came up to them from below, but presently a door opened and shut quickly, letting out a momentary noise of violent sobbing, and Ruby came running up the staircase, with flushed cheeks and triumphant eyes.

"It's all right!" she announced, breathing quickly and evidently excited by her late encounter. "I have settled with her and we can go as soon as ever we like. So hurry on your hats and coats, and we will leave at once."

"Was she willing to let us go?" asked Myrtle.

"Not very. But still, she had to give way to me. I had to pay her for a week's stay instead of for our three days, but after all, that doesn't much matter. We can afford it easily."

"And money, or the getting of it, seems to be her great motive," put in Doris sagely, tying a veil over her hat, and then waltzing across the room and back. "How lovely it will be to get away from this horrid Stratton! I declare, it has almost given me a bad impression of England."

Ruby laughed as she went out of the room; evidently the thought of leaving Stratton pleased her even more than it did her younger sister, and it was quite gaily that she leaned over the balusters and called to the general servant. "Emily! Are you there? I want you to go out and call us a cab, please."

"Yer kin go an' call a keb yersel'," retorted Em'ly, appearing suddenly from below and as offensively cockney as she could make herself. "D'yer think I ain't got now work ter do? I ain't a-goin ter do none of yer biznez. Why doesn't yer go an' git a taxi-keb for the likes of yer 'igh an' mighty lydies?"

"I shall give you no tip if you don't go," said Ruby wrathfully.

"Hi don't want none of yer tips. Keep 'em for them as isn't yer hekals in everythink, Ruby," and, with her smutty little nose in the air as a ludicrous imitation of Ruby's own look, she passed into the realm of her kingdom and slammed the long-suffering door behind her in eloquent protest.

Myrtle could not help laughing, in spite of an uncomfortable feeling that she was hardly acting in a Christ-like manner, and when at last a cab had been summoned with the help of a passing street urchin, and their baggage was safely piled on its top, she ran back into Wellington Villa and tried to say good-bye to Mrs. Crosby. However, as that lady had not recovered from her hysterical weeping and the obdurate Em'ly refused to

(*Continued on page 16*)

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Letters to the Editor

(We do not hold ourselves responsible for the opinions expressed by our correspondents.)

THE CIRCULAR LETTER AND CHRISTIAN UNITY

Quebec, Dec. 17th, 1912.

To the Editor:

I beg to enclose a copy of a letter I have written to the secretary of the Missionary Society of the Canadian Church. Every day brings fresh evidence of the anxiety felt by churchmen in all parts of Canada about the injury done to the Church by the Circular Letter on Unity. It will be a long time, one fears before the feeling of distrust of one's brethren will be allayed. A divided Church is not one which is ready to hold out the hand of good-fellowship to outsiders. Moreover a self-respecting, dissenting minister would be repelled rather than attracted by the tone of well-meant patronage whereby under certain well-guarded restrictions he would be invited to preach in our pulpits.

I quite believe that many who signed the letter had no idea when they did so of the real significance of their act. It will not satisfy churchmen now that the letter be withdrawn, it seems to me that it should be disavowed by every Synod in Canada, if we are to have peace in our own borders. However the ultimate result of it all, one feels, will be a deeper knowledge of church principles and a firmer grasp of Catholic truth by the members of our communion.

Churchmen are now face to face with the issue—the Church as it is and as it has come down to us from the past, or the Church as amended to fit in with modern dissent.

FREDERICK GEORGE SCOTT.

St. Matthew's Rectory,
Quebec, Dec., 13th, 1912.

Dear Canon Gould,

It has been publicly stated in the press by Mr. Shatford, that a Western Bishop has signed the Circular Letter on Unity which has lately been sent to all the clergy in Canada.

As our M. S. C. C. funds go to the support of the Western Dioceses, our parish and many others in Canada feel very deeply the problem that confronts us. We do not wish to withdraw from the M. S. C. C. At the same time, we cannot conscientiously subscribe to a Diocese whose Bishop has signed this circular. The proposals in this circular strike at the very foundations of the Church and, if continued, I fear they are going to lead to a disruption of the Church.

Letters received from many priests convince me that the trouble which is brewing is far more serious than people think.

It is an exceedingly unfortunate thing that the late secretary of the M. S. C. C. has signed the letter.

What is needed now is some official assurance by the Board of the M. S. C. C. that it is in no way lending itself to the principles advocated in the letter, either in its home or foreign work.

I am personally deeply grieved at the state of affairs which has been so suddenly and unexpectedly brought about.

Believe me,
Yours etc.,
F. G. SCOTT.

In connection with the above we have received the following from the General Secretary of the M.S.C.C.:

To the Editor:

With reference to the letter of the Rev. Canon Scott, dated December 13th, a copy of which I am informed has been forwarded to you for publication, permit me to say that the status and duties of the Missionary Society of the Church of England in the Dominion of Canada are defined by Canon II. of the General Synod, and that all questions such as those raised by the recent Appeal on behalf of Church Unity, are clearly and entirely outside its functions.

A Committee of the General Synod I understand, is at present dealing with questions such as those raised by the Appeal, and the General Synod, not the Missionary Society, furnishes the proper arena for their discussion.

S. GOULD,
General Secretary M.S.C.C.

Calgary, Dec. 19, 1912.

To the Editor:

Sir,—May I be permitted to restate my position and to affirm my deeply rooted objection to the suggestions in the above circular, especially in view of Dr. Plumtree's courteous comments upon my letter? It is, perhaps, hardly worth while to spend words over my analogy drawn from the diplomatic conventional courtesies to Ambassadors. Such analogies, of course, are susceptible of varied application by different persons. The position I had in my mind was of the formal and charming courtesies, (legacies of the old days when the Herald's person was held sacred from contumely or violence) extended by Foreign Courts to Ambassadors which are never more marked than when war has been declared and the Ambassador calls to take leave of the Court to which he has been accredited. My thought was that the mutual salutations, the expressions of personal regard, and the external honours accorded to the retiring Ambassador in no sense influenced or restrained the "guns that know no doubts," which might even then be sounding.

Once again, Dr. Plumptre speaks of Presbyterian orders as if the Presbyterian church were the only Protestant body we had to consider. This surely is not the case. We could make no distincion between the main Protestant Church, and in a few years, for all we know, they may have coalesced into some Union Church.

Again, I fail to find in any of the letters from those who advocate the principle of the circular any appreciation of, or any real effort to understand the deep repugnance felt for these proposals by, I cannot but believe, the great bulk of the instructors of clergy and laity of the Church.

It seems to be imagined that if the proposed Canon be of a voluntary character it would inflict hardship upon no one. But this is to degrade the Church to the level of a purely Congregational body.

One of my Communicants whom I have trained from childhood in the principles of the Church moves away to a distant town, and I commend him or her to their new Parish Priest. Is it no hardship to me that I should have no guarantee that my spiritual child may not have to listen to the sermons of some Presbyterian, Methodist or Baptist preacher, or to have the law of the Church broken week by week by a varied assortment of unconfirmed persons, who are habitually living outside the communion and worship of the Church, being invited to receive the Holy Communion?

It would be, I hold, an intolerable grievance, and would mean such a change in the constitution and orders of the Church that I should feel grave doubts whether it were the same Church in which I was baptized and ordained, and whether I could conscientiously continue to minister in her fold.

EDWARD C. PAGET.

To the Editor:

SIR:

With a full knowledge of facts, there will be very general dissent from the views expressed by the rector of St. Matthew's, Brandon, in his letter which appeared in your issue of the 5th inst.

To argue, for instance, against the admission of Presbyterian and Methodist communicants, in good standing, to our communions, on the ground that the official and authorized teaching of these three churches, on the Sacraments and the Holy Communion is different, has no foundation whatever on facts. The basis of argument, the line of action in this connection must only be the official and authorized standards of faith of these three churches. The private opinions, of any member of these three churches, whether expressed in books, sermons, or unauthorized ritual, must count for nothing.

Now take, for instance, the Methodist Church. Look at "The Methodist Articles of Religion" as drawn up by John Wesley and as given in the official manual of "The Doctrines and Discipline of the Methodist Episcopal Church," edited by Bishop Harris, New York, 1872, articles 16, 18, 19, 20, on the Sacraments, the Lord's Supper (both kinds), the One Oblation, are a verbatim reproduction of our own articles, 25, 26, 28, 29, 30 and 31, on the very same doctrines with only a slight and insignificant abbreviation.

Take again, the Presbyterian Church. Look at the official and authorized teaching of that Church, as gven in the Shorter Catechism and the Westminster Confession. Of the former, questions 91, 92, 93, 96 and 97, and of the latter, chapter 32, sections 1, 2, 3, 4, and chapter 29, sections 1, 2, 3, 4, 5, 6, 7, 8, contain exactly the same teaching as that which is given, on the same subjects, in our Catechism the Black Rubric, the 39 Articles, and the Homilies.

And common experience shows that Presbyterians and Methodists, many of whom communicate now, already in our Churches, without being previously confirmed, understand the Holy Communion in exactly the same sense, as that which is taught in the above-named Standards of Faith in the Church of England. And they communicate in the country, in this city, in continental chaplaincies in Europe, to their entire satisfaction and their great edification, when the Lord's Supper is administered in accordance with the authorized ceremonial of the Church of England.

And now as to the fear of losing caste. The proposals offered in the circular letter would lead, it is argued, to the introduction into the Church of an "inferior caste of non-episcopally ordained clergy."

It might help to allay such fear, where it exists, if reference be made to the opinions of some of these "inferior caste" men, as given by Student" in the "Canadian Churchman" of December 5th. It is good sometimes to see ourselves as others see us, and also to know what those others think of themselves as compared with ourselves.

There is an outstanding historical fact that should remove all such fear of "losing caste," and it is this, briefly stated:

What Will I Give?

Let it be a pair of

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BLACHFORD

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French Huguenot refugees, Presbyterian in doctrine, worship, and discipline, went over to the Channel Islands. Queen Elizabeth allowed them, at first, one church in Jersey and Guernsey, where they could conform to their former mode of doctrine, worship and discipline. But the Queen exacted that all the other congregations in the Channel Islands, and there were a large number of them, should conform to the Church of England. These Presbyterian congregations at first refused to do so. But after organizing themselves under the Presbyterian form, doctrine, worship and discipline, they placed themselves under the Bishop of Winchester, as before the Channel Islands formed a part of the Roman Catholic Diocese of Constances in France. These Presbyterian congregations after a while adopted the Church of England Prayer Book in their services. Non-episcopally ordained Presbyterian ministers conducted all services as given in the Prayer Book, were visited by the Bishop of Winchester, and were treated as validly ordained men, and put on exactly the same footing as the episcopally ordained clergy of the Channel Islands. And the last of these non-episcopally ordained clergymen of the Church of England in the diocese of Winchester, the diocese over which Bishop Talbot, the alter ego of Bishop Gore, now presides, was Etienne de Giberd, at one time French chaplain at the Court of George III., as minister of St. Andrew in the Island of Guernsey. He was the last of the parish ministers of the Church of England, in the Channel Islands, who had not received Episcopal ordination, and he died only about eighty years ago. The system may be said to have continued from the time of Elizabeth till within the lifetime of men still living. And what will be thought of the danger of "losing caste" and being associated with men of "an inferior caste," when it is remembered that this state of affairs in the Channel Islands existed, under such a typical churchman as Bishop Lancelot Andrews and with his entire approval?

(See "Channel Islands: Account of Jersey," by Phillip Falle, M.A., Rector of St. Saviour's. London, 1694. Chapter V., Religion.)

There is another fact bearing on the circular letter. It is of great interest to the signatories of the circular, and that fact, by being more widely known, may encourage others who may not yet have done so, to endorse the circular publicly. It may be given briefly, as follows:

Dr. W. H. Frere, Superior of the Community of the Resurrection, Mirfield, has an article in the October number of the "Church Quarterly Review." Referring to the articles of Dr. Headlam, on the ministry, in the recent "Prayer Book Dictionary," edited by G. Harford, M.A., and others, Dr. Frere writes as follows, pages 150-153:

"The article on Episcopacy is a very successful attempt at summing up the present state of inquiry with regard to that difficult topic. . . . Dr. Headlam's article will be very valuable, . . . calling attention to the change that has come about in the English High Church views during the last fifty years. Whereas old Tractarians, like Haddan, made Episcopacy an essential part of the succession, the modern High Churchman is content to regard the succession itself as being the essence, and the exact form of the ministry, only secondary. . . . The fact of historical succession going back to the Apostles or 'other men of repute' of the Apostolic time is probably true. On the other hand, a succession through a monarchical Episcopacy cannot be held to be proved. . . . The English Church said to Protestant ministers abroad: 'We have to secure our own ministers and the validity of the ministry in the fullest way that we can. We therefore maintain a valid Episcopacy and insist upon Episcopal ordination. But we do not on that account deny that God may be giving gifts of ministerial grace to congregations of faithful men, and through them to their ministers, where Episcopacy and the traditional succession has not been maintained.' . . . In ancient days, the Church, before accepting a person as Bishop, wisely asked, not merely whether the consecration had been done by Bishops, but the Church and the real Church, and with real Church sanction . . . and unless it was satisfied on these points, it treated the order given as null. . . . One of the things most needed at the present time, is such a consideration of the whole Doctrine of Order as shall enable us to maintain all the real essence while escaping from narrow or mechanical conceptions such as have been useful in times past, but certainly are not now."

The above extracts give accurately what seem to be the joint opinions of Dr. Headlam and Dr. Frere. Such views are familiar to many of us, but considering the source from which they come, they should allay the fears of those who think that the "circular letter" may lead them to "lose caste" by becoming associated with a clergy "non-episcopally ordained."

The amendment to the 19th Canon of the General Canon of the Protestant Episcopal Church seems also to be a stumbling block. But look at the whole facts of the case. The state of things complained of now, in Passadena, for instance, existed before the amendment to the Canon, and would continue to exist in an aggravated form without the Revised Canon. True, the revision of the Canon gave rise to considerable discussion; it gave some, who wanted to impose their private opinions on the Church as a whole, a splendid opportunity to air their views. And they made all the use they possibly could of their opportunity. But with what results? The leaders of thought in the Protestant Episcopal Church, and especially in the House of Bishops, led on by the veteran Bishop of Albany, Dr. Doane, and among the laity by Silas McBee, late editor of the New York Churchman, stood up for the liberty of her clergy, routed in conventions and in the public press, the retrograde movement. And now the Canon stands as amended. its great advantages are generally recognized, and largely made use of. And the Protestant Episcopal Church is now leading the van towards unity, in "The Faith and Order movement," which has been largely endorsed already by the Church of England in England and elsewhere.

J. J. Roy,
Rector of St. George's Church.
Winnipeg, Dec. 11th, 1912.

"CANDIDATES."

To the Editor:

In a standard book of reference of Canadian Persons of Importance—we have a biographical description of one of our most respected Bishops. In the sketch of his career it is twice mentioned that he was in—a *"candidate"* for the Bishopric of—. What is really meant is that in each case someone else was preferred before him. He could not have been a *"candidate."*

But I desire to ask you to point out the immorality, everything that is loathsome, unspiritual in the popular idea that a man can in any ordinary sense be a *"candidate"* for a Canadian Bishopric. I am sure you would have much to say that would be most instructive.

Personally I feel sure this candidate idea is responsible for the fact that in some cases the most able and spiritual men are lost to the Episcopate. They will not be considered, directly or indirectly, as candidates. If they are asked if they would accept the Bishopric of—, the only decent answer they can give is "no." But on the other hand if they are elected and *then* asked, there is all the difference in the world. They are bound as a matter of duty to consider the question whatever may be their personal feelings.

I ought to add that if the electors had real faith they would vote for the man they thought best without questioning him at all—such questioning shows they lack faith in the Holy Spirit's guidance.

These remarks apply to some extent to other Church appointments, but I want to merely suggest to you to give us a good article on Episcopal Elections, etc.

Nemo.

SACREDNESS OF THE BIBLE.

Voltaire was once daring enough to versify that affecting penitential psalm, the Fifty-first. Every thing went well until he came to the tenth verse, where it is said, "Create in me a clean heart, O God!" But his pride, and infernal hatred against God and his worshippers, did not permit him, with the royal penitent, to entreat of God a pure and sincere heart; however, he strove to translate the verse poetically. But suddenly the terror of hell seized him; the pen refused to move beneath the hand of the reprobate who indicted so many blasphemies and obscenities for the destruction of innocence and the fear of God. He sought to flee, but could not. He fell half senseless on his couch, and afterwards confessed several times to his friends that he could never think of this appalling occurrence without inward tremor and uneasiness.

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TARES AND TEARS.

During a Bible lesson the teacher was trying to explain the Parable of the Tares.

"Can any of you tell me any person who is like the Evil One, who sowed the tares?" she asked.

A little hand instantly shot up from the foot of the class.

"Well, Tommy," she said, "what person is like the Evil One?"

"Please, ma'am," replied Tommy, "my mother."

"Why?" asked the teacher, in astonishment.

"Because," answered the boy, eyeing his patched trousers, "she sews tears."

HARD QUESTIONS

Oh, tell me, does the setting sun e'er feel a sinking pain? Why is (inform a "Puzzled One") a weathercock so vane? Do stars require a gun to shoot? What makes a bucket pail? What tailor makes the chimney's soot? Who writes the comet's tail?

And why are dogs so lovable, however much they whine? Pray tell me, Mr. Editor, what makes the fir-tree pine?

Why is a vessel's hind part stern? Who sings an old hen's lay? Please tell me, for I'd like to know, who wears the close of day?

REFUTATION OF ATHEISM.

Whoever considers the study of anatomy, I believe, will never be an atheist; the frame of man's body, and the cohesion of its parts, being so strange and paradoxical, that I hold it to be the greatest miracle of nature. —*Lord Herbert.*

INDUSTRY.

Accustom yourself to master and overcome things of difficulty; for, if you observe, the left hand for want of practice is insignificant, and not adapted to general business, yet it holds the bridle better than the right from constant use.

—*Pliny.*

Women's Work and Social Service

I SUPPOSE there is scarcely a parish or congregation which has not place for a Chancel, Sanctuary or Altar Guild, and the work is one which appeals not only to the love of order and neatness and to the sense of beauty, but also to the capacity for worship and devotion. It is work, too, which in some of its aspects is within the ability of the most "one-talented" person, yet it offers scope, too, for a variety of gifts.

There are diversities of gifts, some greater, some lesser, but they are all to be hallowed by the same spirit of reverence and devotion, for the function of the Sanctuary Guild, as its name suggests, is directed towards the care of the individual church fabric, especially to the care of the Sanctuary and the Altar.

* * *

There is homely work to begin with,—plain sweeping and dusting, and it is most important that this preliminary work of cleaning should be regularly and faithfully performed.

Another task frequently undertaken by members of such a Guild is the washing of Altar linen and surplices; also the keeping them mended and placing them ready for use before service.

Then there is the care of the Holy Vessels for the Eucharist, and, when such are used, the cleaning and brightening of brasses and vases.

Flowers, when used, have to be arranged and to be kept fresh, and sometimes the Guild may undertake the further work of making surplices and Altar linen, in some cases even of frontals and vestments. This more elaborate work would, however, only be carried on by a Guild whose members could give a good deal of time to their work and could bring to it thorough knowledge and experience.

The exact amount and kinds of work undertaken by such a Guild would necessarily vary, with circumstances, and in the majority of parishes might include no needlework except that of mending surplices, and so on.

* * *

In assigning work to the various members of a Sanctuary Guild, it is generally wise for them to have charge of the several duties in turn. In this way each member becomes familiar with every part of the work, and if anyone is away for a time, her place may be acceptably filled by another. Then, too, if a member moves to a place where nothing of the sort is in existence, she is able to give valuable help in its organization. By taking turns, too, no one is left always to do the less interesting things, but each has her share in the more attractive parts, and what is more important, no member comes to regard one part of the work as her particular monopoly, nor to resent suggestion or criticism upon it.

* * *

It is scarcely necessary to say that of all corporate weaknesses, the clique spirit is peculiarly out of place in a Sanctuary Guild, yet the nature of the work makes this very thing a danger. There is a tendency for the work to fall into the hands of a little group of friends, and for the members to resent the entrance of a newcomer, or to feel superior because they think their work has a more sacred character than that of others, forgetting that the work is sanctified by the spirit, rather than the spirit by the work.

Formalism may become a danger, too, and it is helpful when possible if a Guild service can be held monthly or quarterly, and an address given upon the spiritual aspect of the work and its function in beautifying the place of the Sanctuary.

* * *

Some people apparently feel that work of this kind is rather nonsense, and is just the fad of a few eccentrics or fussy and "High Church" persons. But common-sense itself tells us that if we are to have houses for the worship of God, they should be cared for by loving, reverent hands. From this point of view it seems impossible to over-value Altar Guild work, yet, as we have just noticed, there may be a tendency to magnify it as essentially superior to any other form of church work.

Then sometimes we may be tempted unconsciously to lay immense stress upon its importance in our own individual church, which naturally is and ought to be dear to us,—but seemingly to think that it does not matter much about other churches,—mission ones, for instance, which are less well supplied with the accessories of worship. Yet is it not a test of reality, and a necessary test, in those who value their own church and its fabric and services sufficiently to spend time and skill upon their care, that they should be the very ones most anxious to supply the outward essentials for worship to the struggling mission churches, whose clergy are sometimes obliged to celebrate the Holy Mysteries without even proper vessels. Great is the joy when some little church in the wilderness receives through the Dorcas department of the W.A. or through some other source, a font or Altar linen or the Holy Vessels. Ideally at least our Altar Guild work should have its missionary side, and perhaps this statement is sufficient safeguard of the fact that what I am advocating here is not a lavish expenditure of money in church or Sanctuary decoration, but the reverent and skilful care of what we have.

We cannot treat God's House with too much reverence. Nor can we fully estimate the strength of appeal made by a church which is always bright and cared-for and loved. Some churches,—if you enter them between services or on a week-day,—repel you by their cold, forlorn air; there is no sign of devotion; it was all put away after Sunday to wait for another week; someone,—obviously a paid attendant,—is conducting a rather noisy campaign of cleaning; evidently no worshippers are expected; evidently the Divine Presence is not felt to dwell there.

Another church, no finer, no better appointed, yet has a different atmosphere. The Sanctuary is the centre; the Guest is expected, is already there. "We wait for Thy loving-kindness, O God, in the midst of Thy temple." Worshippers are expected too, evidently, though there is to be no service just now. Someone may be at work, perhaps, but whatever it is, is being gently, reverently, lovingly done; there may be one or two at prayer; or there may be no human being in the church except yourself; yet you feel at home; you are not alone; you kneel and pray, conscious of the Divine Presence and of the unseen hosts.

Who is to measure this kind of influence, and why should we so sadly neglect its development and cultivation?

* * *

The open church possesses a great value. People to be sure have to be taught its proper use, and they can be taught. Behaviour in an empty church, or when service is not in progress, is an index of one's point of view, and sometimes indicates what seems a curious mental attitude. Some evidently feel it a sort of superstition to behave reverently under these circumstances; they peer about, walking heavily from place to place, talking and generally behaving, not as if they were in an ordinary house, but in a way that good manners would forbid in a private dwelling. And some will do this when they are with others simply because they are not brave enough to do differently. But reverence is surely a habit of mind which is worth being cultivated, and if we could get into the way of never entering a church or of leaving it without kneeling in prayer, we should be training ourselves in the right attitude of mind and in the right practice towards that which is holy.

* * *

The "Pelerinages Franciscains" of the Danish writer, Johannes Joergensen, contains a passage which has an interesting bearing upon what I have been saying. The following rather free translation will perhaps serve to convey the idea. The writer, a devout Roman Catholic, follows the steps of S. Francis through Italy, and relates many instances of his devout, holy and ascetic life.

He is speaking of a famous relic given by S. Francis to the convent of Greccio, namely, one of the little stamps used to form the wafers for the Holy Communion. The whole preparation of these, he says, was carried out in the Middle Ages with extreme solemnity. Devout ladies of high rank, even queens, considered it an honor to take part in this work, with their own hands. And we are told of S. Wenceslas, who in the 10th century was King of Bohemia, that he was wont personally to sow the seed of corn destined for this purpose, in a field specially reserved for it, to reap the grain himself, to grind it, to knead the dough and to prepare the wafers for final use.

In S. Francis this veneration for the Holy Sacrament and for all that It signified was most vivid and intense.

* * *

It was as a builder of churches that he began his work of reform. "Arise, Francis, and restore My House, which is falling into ruins," said a Voice, while he was praying before the crucifix of St. Damien; and as this church was in fact an ancient building in very bad condition, S. Francis took the words literally and resolved at once to set himself to its restoration. He went in person to Assisi to gather stones; then in person he mounted the

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scaffolding and called on the passers-by to come and help in the work.

There are numerous stories which shew us how S. Francis, when he entered a church and found it ill-cared for, was wont himself to take a broom and clean it. Among his writings is a letter addressed to the clergy, which expressly enjoins veneration for the Divine Service and for the Holy Eucharist. For a similar reason he preferred France to any other land, because he saw that there the Holy Sacrament was treated with deeper reverence than in any other country. In the rule of his Order, too, he required that the Brothers should everywhere surround it with extreme care.

One day he decided to send the Brothers through the provinces, providing them with a number of pure and good altar vessels, in order that wherever they found the Holy Sacrament reserved in an irreverent or careless fashion, they should place It with honour in these new vessels. He likewise required them to carry good and beautiful stamps intended to be used in the preparation of the pure white wafers.

In the same spirit he recommended St. Claire and the Sisters to prepare altar linen and other necessary things for churches which had not the means of providing themselves with such possessions.

This love of his for the outward aspect of religion, and for the external appointments of the Divine Service—this care for the building and maintenance of churches, is attested by many occurrences in his life. For example, according to the Three Companions he taught his first disciples a prayer which they were to say every time in their journeys that they passed before a church or a crucifix:

"We adore Thee, O Lord, and we praise Thee, here and in all the churches of the whole world, because by means of Thy holy cross Thou hast redeemed the world."

And Thomas of Celano adds that the Brothers used this prayer not only when they passed before a church, but even when from afar they saw a belfry.

This is the same S. Francis who so loved the birds and beasts that he called them "little brothers" and "little sisters;" and does not the above present us with a most lovable picture of this most lovable saint?

HONOUR BRIGHT.

Christmas Cards in April.

How the Christmas Post is Sent to the Arctic Regions.

To get the Christmas post in April is an occurrence with which most people are, fortunately, unacquainted. But such is the fate of certain lonely dwellers in the Arctic regions.

These are the whalers who will be wintering in the frozen seas round Herschel Island, off the Arctic coast of Canada. They will not get their Christmas letters till the long Arctic winter is giving place to the brief summer.

The mail leaves early in December, starting from the growing Western town of Edmonton, and it goes the first part of the way to Lac La Biche by team and sleigh. When that point is reached and the La Biche mail delivered, the rest of the journey is performed by the Hudson Bay Company's dog teams.

These are in charge of experienced runners who know every part of the trail as it runs over wide plains and frozen rivers.

The teams set out northward from Lac La Biche to Fort McMurray. From this place they go up the River Athabaska to Fort Chippewyan, and proceed thence to Fort Resolution on the Great Slave Lake—long before then covered with thick ice.

That is as far as the carriers can get before Christmas Day. From Fort Resolution the teams continue northward to Fort McPherson, and onward to the frozen seas round Herschel Island.

Here the whaling ships lie ice-bound, and to them will be delivered the long-delayed Christmas mail, which will be the first news they will have had from the outside world since the Hudson Bay Company's boats left in July.

Not only the whalers, but other dwellers in the frozen North, look eagerly for the coming of the mail. The employes of the Hudson Bay Company in their far-away posts will welcome it; so will the isolated constables of that splendid body, the North-West Mounted Police, and the pioneer homesteaders along the banks of the great rivers of the North—the Peace, the Athabasca, and the Mackenzie. The trapper, too, will expect news from the outside world.

But somebody will be disappointed. For the Hudson Bay Company will not carry more than 600 lbs. weight to these northern points, so if the letters, parcels, and papers exceed that weight something has to be discarded.

A couple of years ago it was exceeded by 92 lbs. In such cases care is taken to leave out what may fairly be regarded as the least important matter—such as newspapers and catalogues. But it necessarily happens that some lonely dweller has to forego the pleasure of hearing from his friends until the next mail.

This state of things is rapidly passing away as Canada develops. As the railway goes north the post office will be able to improve its methods. But for a long time to come the men of the North will not be able to rely on getting their Christmas mail at Christmas.

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ANIMAL ETIQUETTE.

Every animal-lover can tell numerout stories illustrating the devotion of animals to their human protectors. Anecdotes of one animal risking its life to save another are rare, but still sufficiently numerous and authentic to leave no doubt as to the occasional existence of a deep love between animals. But any close observer of Nature will know that there exists throughout the brute creation a sort of rough moral system which, in the case of domestic animals, translates itself into what really amounts to a code of etiquette.

Mr. Thompson Seton, the well-known naturalist and hunter, has stated that amongst a particular breed of foxes, the blue fox of Alaska, which are monogamous, there exists such a respect for the "marriage tie" that if a female loses her mate she will practically never take another. He tells the story of a hunter who, in all seriousness, remarked, "Until we can break down the high moral standard of these foxes our profits will be greatly curtailed."

A solicitor, cross-examining a newspaper cyclist at the City Summons Court, found him as wide awake as Sam Weller.

"The driver says he passed the bus—you say he did not—How do you account for that?" asked the solicitor.

"Well," replied the cyclist, "not being able to see with the driver's eyes, but only with my own, I'm speaking only of what that pair of eyes saw."

A GRAND OLD MAN.

The Very Rev. Canon Bell, Dean of Guernsey, Hon. Canon of Winchester, who celebrated his ninety-second birthday recently, is the "grand old man" of the Church, and his versatility is astonishing. On Sunday he preaches a sermon in French at 10.30; at 2.30 he attends one of his numerous Sunday schools, and presides at the complete evening service in English without any clerical assistance whatever. He shows no sign of having aged, and you will find him dressed and ready to attend to his garden at 7.30 each morning. He breeds largely the well-known Guernsey cow, and his heifers are magnificent creatures. The dean attends the decanal office regularly, and does not employ a secretary, preferring to answer all correspondence personally.

ORIGIN OF THE CRESCENT.

WAS ONCE EMBLEM OF BYZANTINE EMPIRE AND EASTERN CHURCH.

Though not regarded as essentially Mohammedan, the crescent was Christian in its origin. A crescent moon was the emblem of the Byzantine empire and the eastern church, and the Turks adopted it as a badge of triumph after the capture of Constantinople in 1453. With reference to the crescent the story of the origin of the crescent shaped Vienna roll is worth recalling. It arose in the sixteenth century, when the Turks were besieging Vienna, and failing to carry it by assault began to drive the mines under the walls. At that period the city's bakehouses were in the walls under the fortifications, and when the mines were almost through the sound of the work was heard in the underground bakehouse, and the alarm given. It was to celebrate this event that the bakers adopted the Turkish emblem as the shape in which to make their bread.

A PRAYER.

BY JOHN DRINKWATER.

Lord, not for light in darkness do we pray,
Not that the veil be lifted from our eyes,
Not that the slow ascension of our day
Be otherwise.

Not these, O Lord, we would not break the bars
Thy wisdom sets about us; we shall climb
Unfettered to the secrets of the stars
In Thy good time.

We know the paths wherein our feet should press,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent,
But Lord the will, there lies our bitter need.
Give us to build, above the deep intent,
The deed, the deed!

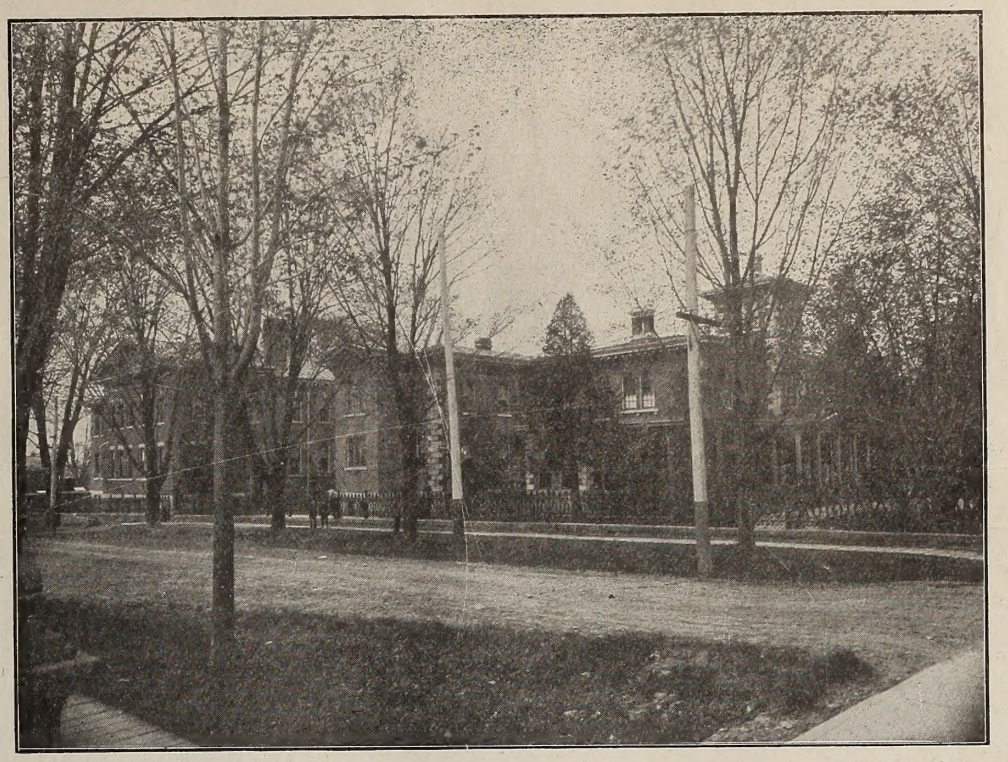
ANCIENT USE OF AMEN.

St. Jerome tells us, it was the custom in his days to close up every prayer with such an unanimous consent, that their amens rung and echoed in the church, and sounded like the fall of waters or the noise of thunder.

Bp. Hopkins.

AMEN, CHINESE.

The Chinese have no word which will compare with our English word "Amen;" they say, instead, *Sin yenen ching sing.* "The heart wishes exactly so."



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THE SERMON TO THE BIRDS.

My little sisters the birds, much bounden are ye unto God, your Creator, and always in every place ought ye to praise Him, for that He hath given you liberty to fly about everywhere, and hath also given you double and triple raiment; moreover, He preserved your seed in the ark of Noah, that your race might not perish out of the world; still more are ye beholden to Him for the element of the air which He hath appointed for you. Beyond all this, ye sow not, neither do ye reap; and God feedeth you, and giveth you the streams and fountains for your drink, the mountains and the valleys for your refuge, and the high trees whereon to make your nests. And because ye know not how to spin or sew, God clotheth you, you and your children; wherefore your Creator loveth you much, seeing He hath bestowed on you so many benefits. And therefore, my little sisters, beware of the sin of ingratitude and study always to give praises unto God—"The Little Flowers of St. Francis."

AS HE THAT SERVETH.

At last earth's long struggle was over and heaven was reached. The soul, wearied by the journey, tired by the long battle, stood at the gate. At last the aim of all his life was to be accomplished; he was to see God.

The door was opened and he was received at the gate with loving words of welcome. His hands and feet were washed for him. A new and beautiful garment was brought forth and he was clothed in it. With humble, loving service he was refreshed and revived. But his whole soul burned with heavenly desire. He could not abide long at the outer gate. So, hardly pausing to throw a glance of gratitude towards the servant who had so courteously received him, he sped on to seek the central throne and throw himself in humble devotion before God Himself.

Thus pressing onward, he came to the streets of the Holy City. On and on he went toward the centre, thinking ever that he was about to come into the very presence of God and behold the beatific vision of his Creator upon the great white throne. At last, pausing for a moment at the corner of one of the beautiful streets to seek his way, he was hailed by one of the redeemed who said unto him, "Whither away my brother?" And he answered:: "I am just arrived. I go to seek God. I am making my way to the great white throne."

To which the child of heaven answered very sweetly. "Thou hast already met God. Didst thou not see that Servant who came to thee at the door and washed thy hands and thy feet and put thy new robe upon thee and refreshed thee after the toil of the journey That was God,"

Then looking up the new soul saw emblazoned all around the walls of the Holy City, these words: "I am amoung you as he that serveth."

MAPLE LEAF AND OAK.

(*Continued from page* 10.)

open the locked door of the kitchen where she had imprisoned herself and the children, she had to content herself with saying good-bye to an unsympathetic door, and leave the house with as little malice and delight as she could, and join her sisters in the cab.

"Well, I am glad we are off," exclaimed Doris ecstatically, as they drove away, and when the last of the sickly laburnums and marigolds had disappeared from view: It was much worse than even Eleanor thought! Cheese and oatmeal are better any day than stew and coal dust. I hope that Miss Randolph lives more like a lady and less like a hooligan than these Crosbys."

"Of course she does, she is a lady," returned Ruby, quickly. "I can't understand why we should have been left to the care of the sister of such people. There is some mystery connected with it all, I'm sure, and I wish we could find out who our parents really were."

"At all events, I know they were sound autocrats and that they were well-born," said Doris, laughingly. "Because I have such a rooted aversion to the submerged tenth and such a hate of socialism and democracy, I'm certain I inherited my feelings!"

"Well, we are wanderers again on the face of the earth," remarked Myrtle, sighing. "I wonder where our wanderings are going to land us this time! Somewhere nice, I hope."

There was not much leisure granted her for wondering, however, when once they reached the station, for all the afternoon seemed taken up with finding trains that would not conveniently "fit in," getting into the wrong ones and discovering the mistake when it was too late, losing themselves in the maze of London streets, appealing with frantic eagerness to policemen, getting into all the omnibuses in the city, and finally in finding themselves drawing near Aldershot station, hungry and tired, with the early May night already settled down upon them.

Aldershot certainly looked more promising than Stratton did, and on being told by a friendly post-man that the residence of Miss Randolph was in a village only a short walk "up that hill," the three sisters left their trunk and heavy luggage at the station, and set off with light hearts, if weary feet, up the hill, carrying their handbags with them. However, either the village had removed during the day a few miles away, or the postman had miscalculated the distance, for not till after a weary tramp up and down hills for some four miles did they come upon the straggling houses and narrow street, and enquired of a home-going labourer for the "White House."

"White 'Orse?" repeated the man.

"Yes, that's it. That public over there."

"No, no, not the 'White Horse'," Ruby hastened to explain. "We want the 'White House,' a lady's residence."

'Never 'eard of no white house," answered the mystified labourer. "Oo lives in it?"

"Miss Randolph."

The labourer shook his head slowly, while appearing to reflect deeply, but at length he announced that to him at least the name was utterly unknown and foreign. This was not encouraging; however, by dint of repeated enquiries made at cottage doors, the girls, more weary and certainly less light-hearted, were directed to go forward into the darkness for another mile, at the end of which they would find the White House in a large garden of its own.

(*To be continued.*)

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St. Catharines, Ont.—Miss Radcliffe, 42 Niagara street.
St. John's, P.Q.—Rev. A. Moore, St. James Rectory, St. John's, P.Q.
Smith's Falls, Ont.—G. M. Singleton, Smith's Falls, Ont.
Stanbridge East, P.Q.—C. H. Hibbard, Stanbridge East, P.Q.
Sterling, Ont.—R. A. Sutcliffe, Sterling, Ont.
Stoney Creek, Ont.—Mrs. W. G. Davis, The Rectory, Stoney Creek, Ont.
Stouffville, Ont.—Rev. H. F. Battersby, The Rectory.
Strathclair, Man.—Miss D. Stocker, Strathclair, Manitoba.
Uxbridge, Ont.—J. E. Steen, Sterling Bank.
Vancouver Island, B.C.—Rev. C. L. Littler, 150 Government street, Victoria.
Vancouver City, B.C.—Percy Pearce, 879 Harris St.
Van Wagner's Beach, Ont.—Mrs. W. G. Davis, The Rectory, Stoney Creek, Ont.
Victoria, B.C.—Rev. G. Cook, October Mansion.
Winnipeg, Man.—Rev. G. H. Broughall, 611 Mulvey avenue.
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